

RIG-VEDA REPETITIONS

RIG-VEDA REPETITIONS

**THE REPEATED VERSES AND DISTICHS AND STANZAS OF
THE RIG-VEDA IN SYSTEMATIC PRESENTATION AND
WITH CRITICAL DISCUSSION**

MAURICE BLOOMFIELD

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PUBLISHERS' NOTE

Maurice Bloomfield's famous work *Rig-veda Repetitions* is a must for Vedic studies. Since it has been out of print for a long time the need for reprint was being badly felt.

We are thankful to Shri Radhe Shyam Shastri of Bhiwani for encouraging us in bringing out the present reprint and also for supplying a brief additional corrigenda appended hereto.

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PREFACE

THE present work is a natural—one might say inevitable—outgrowth of my Vedic Concordance. I saw this early in the day when, soon after the publication of that work, I printed my article, 'On Certain Work in continuance of the Vedic Concordance', JAOS. xxix. 286 ff. In that article I outlined three principal tasks: 1. The treatment of the Rig-Veda Repetitions. 2. A Reverse Concordance. 3. The treatment of the Vedic Variants. Indeed, each of these three works is now well under way. The present work speaks for itself. The Reverse Concordance, though not ready for publication, exists in material form, and has played a very important part in supplying the materials for the Rig-Veda Repetitions. A brief account of its present status is printed on pp. 1-3 of this book. As regards the third work outlined in the above-mentioned article, namely the discussion of the Mantra-variants (some fifty thousand) from the point of view of grammar and lexicon and style,—I may refer, in the first place, to my two articles, 'On Instability in the use of Moods in earliest Sanskrit', American Journal of Philology, xxxiii. 1 ff.; and, 'On the variable Position of the Finite Verb in oldest Sanskrit', Indogermanische Forschungen, xxxi. 156 ff.

Sanskrit scholars will be even more interested in the following: I have associated myself in the interest of this last-mentioned work with my former pupil, Professor Franklin Edgerton of the University of Pennsylvania, and between the two of us we have now in hand a first draft of a work entitled Vedic Variants, a systematic presentation and critical discussion of the variant readings of the Vedic texts. We hope to begin to publish this soon, part after part, beginning with a first book on the Phonetic Variants, and continuing with parts on Noun-Formation; Noun-Inflexion; Verb-Inflexion; Variation in Pronouns and Particles; Order of Words; Lexical Interchange; Metrical Variations; Interrelation of the Vedic Schools; and so on.

At all times students of the Rig-Veda have been aware of the existence in that text of verse, distich, and stanza repetitions. Aside from casual observations, Ludwig, Der Rig-Veda, iii. 95 ff.; and Aufrecht,

Preface to his second edition of the text of the Rig-Veda, pp. xii ff., have listed considerable batches of correspondences. But probably neither of these scholars fully realized the extent of the repetitions (see p. 4, below). The real significance of these correspondences lies in their large number, and (on the whole) even distribution through the text. No theory as to the character and origin of the RV. can pass by these facts. They mark the entire Mantra-literature as, in a sense, epigonal, and they forbid pungent theories about profound differences between the family books, their authors, and their geographical provenience. E.g., the third book of the Viçvāmitras and the seventh book of the Vasiṣṭhas, despite their traditional cleavage (p. 646), share not only the āpri-stanzas 3.4.8-11 = 7.2.8-11, but will be found in general to participate in about as many repetitions as any two other family books.

On the other hand text-critical and hermeneutic help is in proportion to the frequency of the repetitions. I believe that the Rig-Veda will be explained ultimately: every time a fish dies (dhiyā-dhiyā, TS. 2.6.6.1) some good point is made in the text, interpretation, grammar, or metre of the Veda. The kind and attentive reader will find that the understanding of the RV. has been eased at many points through approach by the road of the repetitions. I might point out in particular that hitherto no treatise on Vedic metre has had the benefit of the considerable mass of repeated passages which are varied as they are repeated; see Part 2, chapter 2.

I have endeavoured to extract from the repetitions their full significance. In this domain judgement is necessarily subjective; there is room for difference of opinion, and scope for sharper eyes than mine. On the whole I have erred, I am sure, on the side of too little, rather than on the side of too much. Especially as regards the partial correspondences (p. 10), there are not a few passages which may in the future yield important information. What, e.g., is the full significance of the cosmo-mythic repetition: 7.33.7^b, tisraḥ prajā āryā jyotiragrāḥ: 7.101.1^a, tisro vācaḥ pra vada jyotiragrāḥ; why this imitateness in the words tisraḥ and jyotiragrāḥ with themes otherwise so uncongenial? Or, let the reader judge for himself in just what way the meaning of the words mahas and tvacas is cleared up by their interchange in the item: 4.1.11^b, maho budhne rajaso asya yonāu: 4.17.14, tvaco budhne rajaso asya yonāu. Or, again, note the two brahmodya passages: 1.164.3^c, sapta svasāro abhi saṁ navante: 10.71.3^d, tām sapta rebhā abhi saṁ navante.

It is scarcely necessary to recommend to the attention of serious

students of the Mantras the repetitions which are now so conveniently open to the eye. They are of interest not only for the direct explanation of many a given passage, but also for a critical comparison and estimate of the repeated matter in a given hymn as confronted with that of all the other hymns which are concerned in these repetitions. These are considerably more important than the variants in other Vedic texts, interesting as these are for the history of schools, the development of the language, and the later growth of Brahmanical ideas.

As in the case of the Vedic Concordance I cannot conclude this Preface without grateful reference to the Editor and to the Founder of this Series. Professor Lanman has again brought to bear his great editorial talents and his sound scholarship on the production of this work. Its externals, or what may be called the mechanics, were unusually intricate and difficult. If its form is convenient, its arrangement clear, if, in fact, the book is thoroughly usable,—all that is in proportion to his redactorial skill. Needless to say, he has also aided me much by his learning and critical acumen in many matters that concern the inner quality of the work. I can only regret that he could not help me systematically in the difficult and long-drawn task of reading the proofs; hence, perhaps, the unduly large list of corrections at the end of the work.

Once more it is my good fortune to express my high appreciation of the Founder, as he may be very properly called, of this Series, the late Mr. Henry C. Warren, of Cambridge, Massachusetts. Himself a scholar whose understanding of Buddhism and the Pāli language is not excelled to this day, he has imparted to his interest in Indological Studies a life far beyond his all too short allotted time. The provision he left behind him has made it possible to publish in dignified style such a work as this, remote though it be from the beaten tracks of ordinary commercial enterprise and of average human interest.

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JOHNS HOPKINS UNIVERSITY, BALTIMORE,
May, 1916.

ABBREVIATIONS

The abbreviations for the names of Vedic texts are the same as those used in Bloomfield's Vedic Concordance, and duly explained in the Introduction to that work, pages xvi-xxii.

AJPh. American Journal of Philology.

Arnold, VM. E. Vernon Arnold, Vedic Metre.

Bergaigne. Abel Bergaigne, La Religion védique d'après les Hymnes du Rigveda.

Bezz. Beitr. Beiträge zur Kunde der indogermanischen Sprachen.

Concordance. M. Bloomfield, A Vedic Concordance.

Grassmann. Hermann Grassmann, Rig-Veda übersetzt.

GSAL. Giornale della Società Asiatica Italiana.

Hillebrandt, Ved. Myth. Alfred Hillebrandt, Vedische Mythologie.

IF. Indogermanische Forschungen.

Ind. Stud. Albrecht Weber's Indische Studien.

JA. Journal Asiatique.

JAOS. Journal of the American Oriental Society.

KZ. Kuhn's Zeitschrift für vergleichende Sprachforschung.

Ludwig. Alfred Ludwig, Der Rigveda oder die heiligen Hymnen der Brähmana.

Ludwig, Die neuesten Arbeiten. A. Ludwig, Ueber die neuesten Arbeiten auf dem Gebiete der Rigveda-Forschung.

Ludwig, Kritik. A. Ludwig, Über die Kritik des Rigveda-Textes.

Ludwig, Ueber Methode. A. Ludwig, Ueber Methode bei Interpretation des Rigveda.

Muir, OST. J. Muir, Original Sanskrit Texts on the origin and history of the people of India.

Oldenberg, ProL. Hermann Oldenberg, Die Hymnen des Rigveda. Metrische und textgeschichtliche Prolegomena.

Oldenberg, RV. Noten. Hermann Oldenberg, Rigveda. Textgeschichtliche und exegetische Noten.

Pet. Lex. Sanskrit-Wörterbuch, herausgegeben von der Kaiserlichen Akademie der Wissenschaften (St. Petersburg).

SBAW. Sitzungsberichte der Königlich-Preussischen Akademie der Wissenschaften.

SBE. Sacred Books of the East.

Ved. Stud. Richard Pischel und Karl F. Geldner, Vedische Studien.

WZKM. Wiener Zeitschrift für die Kunde des Morgenlandes.

ZDMG. Zeitschrift der Deutschen Morgenländischen Gesellschaft.

INTRODUCTION

Parts and sources and purpose of the present work

The three main parts of the present work.—The bulk of this work naturally divides itself into three Grand Divisions, or Parts.

Part 1 makes up what may be called the main body of the work and is occasionally so called. It presents in full quotation, in the order of the RV. text, the stanzas which are or contain repetitions. The repeated pādas of each stanza are indicated by simple distinctions of type (see the Explanations for Part 1, at p. 27). Each stanza is headed by the reports of Katyayana's *Sarvānukramaṇī*, as to the author and divinity of a given stanza. And each item of repetition is accompanied by explanative, critical, and historical remarks, with special reference to the relative chronology of the repeated materials. Where it seemed profitable the stanzas are translated.

Part 2 is explanatory and analytic. It is divided into five chapters. Chapter 1 disposes of the repeated passages in ten classes, according to their extent, their grouping, and their inter-relations (for details see the opening paragraph of that chapter). Chapter 2 deals with the metrical variations resulting from additions, subtractions, and verbal changes in repeated verse lines. Chapter 3 deals with the lexical and grammatical variations in repeated pādas. Chapter 4 deals with the themes (divinities, objects, and ideas) of the repetitions. Chapter 5 contains a discussion, in the light of the repetitions, of the relative chronology of the books (*maṇḍalas*) and minor collections, as assigned by tradition to particular authors or families of authors.

Part 3, the concluding part, consists of three Appendixes. The first gives a list of repeated cadences (see p. xvi); the second one gives a list of the lines repeated in one and the same hymn (see p. xvi); and the third gives a list of the refrain lines. This is followed by an Index of Words and an Index of Subjects.

Sources of the material for the present work: the Vedic Concordance and the Reverse Concordance.—The materials elaborated in this work are derived in the first place, and also in the main, from my Vedic Concordance, published in 1906, as volume X of the present series. The Concordance includes, of course, all RV. verses, arranged alphabetically from the beginning, so that it was no difficult task to extract from it all word-for-word repetitions,

and also all partial repetitions whose opening syllables are identical. But it appeared very shortly that a work of this kind stands in need of a much broader basis. A great many partial Vedic repetitions are not brought out by alphabetic arrangement from the beginning, because the opening syllables of the verses concerned are changed more or less. Thus, e.g., no less than twenty-five octosyllabic (dimeter) pādas reappear, with an increase of four syllables at the beginning, as dodecasyllabic (trimeter) pādas, e.g. :

sāśahyāma prṭanyataḥ S.40.7
indratvotāḥ sāśahyāma prṭanyataḥ T.132.1.¹

Or, very frequently a single word ² at the beginning is changed, for one reason or another, at times for reasons of the profoundest interest to Vedic criticism or interpretation, thus :

açatrur indra januṣā sanād asi T.102.8
anāpir indra januṣā sanād asi S.21.13.

There appeared to be but one way to reach these materials, and that promised to be, in some respects, of even greater interest than the word-for-word repetitions, namely, the compilation of a Reverse Concordance. The scheme of such a work had suggested itself to my mind on more general grounds,³ and I had announced the plan of it briefly in 1908.⁴ The rough draft of a Reverse Concordance occupied a great deal of my time during recent years, and was completed in 1911 up to the point where it could be relied upon to yield the information desired for the present purpose. About one-third of our material is derived from it: without it our work would have been very fragmentary indeed.

These two Concordances may be relied upon to yield practically all the repeated verses in the broadest construction of that word. It will not often come to pass that a repeated verse will be disguised by changes both at the beginning and at the end. Such disguise is theoretically possible, but practically so rare as to be negligible. A repetition or two of this sort is incorporated in the present work, thus :

agni ratho na vedyaḥ S.19.8
agnim rathanā na vedyaṁ S.S.1.

Negative assurance that such cases do not, after all, occur with considerable frequency could only be obtained by a word-for-word concordance, a task which lies beyond the scope of the present essay (see p. 3, bottom).

The Reverse Concordance and its present status.—As just now mentioned, I have in my possession a rough draft of a Reverse Concordance. The uncertainties and vicissitudes of human affairs may prevent me from elaborating it for publication. I desire therefore to describe this work, in order that

¹ See p. vii, Class B 6.

² Or even a single letter, as in the case of verses beginning pra ṇo and pra no.

³ Vedic Concordance, pp. x^b and xiv^a.

⁴ 'On certain work in continuance of the Vedic Concordance,' JAOS. xxix, pp. 286 ff., more particularly p. 288.

Indologists may know both that it exists, and how far onward it has been carried. In its present state the work is altogether provisional. It includes precisely the materials incorporated in the published Concordance, no more and no less. Two copies of the published Concordance were cut up into the separate items contained therein; one, so as to collect the items on the odd pages (1, 3, 5, &c.); the other, so as to collect the items on the even pages (2, 4, 6, &c.). The entire mass was then subjected to a reverse alphabetical arrangement, and pasted upon sheets in that arrangement. The work, so far, has not been elaborated beyond that stage. I will merely say that even in its provisional state it forms an inexhaustible mine of information on almost every imaginable question of Vedic language and literature. I am quite certain that, sooner or later, the work will commend itself for elaboration and publication either by myself, or some other scholar. In the meantime I shall be pleased to impart information derivable from it to any one who may desire.

The purpose of the present work.—The aim of the present essay is to throw some light on the way in which the poets of the Rig-Veda exercised their art in the extant traditional collection, by studying the manner and extent to which they borrowed from one another, imitated one another, and, as it were, stood one upon the shoulders of another. There can be no doubt that they depend upon one another for many substantial units of verse-line (pada), distich, or stanza; that such dependence cannot be imagined to have taken place without a considerable degree of consciousness; and that it operates to such an extent as to assimilate the entire body of hymns to a surprising degree. It will, I am confident, appear that the juxtaposition of these interdependent stanzas and parts of stanzas, when reinforced by pertinent comment, will not only put many questions as to the relative date of parts of the Veda in a new light, but will also yield many a useful hint as to the exegesis of the Vedic texts.

Character and scope and bearing of Rig-Veda repetitions

Most general statements as to the repetitions.—Repetitions in the Rig-Veda range all the way from hymns which are made, intentionally, in the image of one another, as is the case in some of the so-called *Vākṣhilya* hymns, to mere collocations of two or more consecutive words. Between these two extremes lie repetitions of the same consecutive group of stanzas; repetitions of single stanzas; repetitions of three verses or *pādas* of a stanza; repetitions of distichs; and repetitions of single verses or *pādas*. With the class of repetitions involving merely consecutive words or set phrases, which do not result in the identity or close similarity of at least one single line, the present essay does not deal either systematically or fully. That would mean an entirely different work from the one here contemplated, namely, a word-for-word Concordance,

written out in full.¹ The imitative moment in mere groups of words is, as a rule, faint, accidental, and more or less unconscious, because such collocations tend to assume the nature of set phrases. This phase of repetition is touched upon incidentally, provisionally, and yet perhaps sufficiently, in a paragraph or two, below, pp. 8 ff. As regards cadences, moreover, it is brought to light completely by the List of repeated cadences (Appendix I). It will be seen there that repetition of two or more consecutive words is an established feature of Rig-Vedic composition, as it is indeed of Vedic composition in general.

Mass or amount of the repeated material.—Groups of stanzas, stanzas, parts of stanzas, distichs, and single verses amounting perhaps to a total of no less than 2,400 pādas repeated entirely or partially, constitute the material with which the present treatise has to deal. These pādas are repeated on the average nearly $2\frac{1}{2}$ times, making a total of about 6,000 pādas. This count does not include such as are repeated for one reason or another, in the same hymn. Of these there are about 60, making a total of about 120, exclusive of the numerous rhetorical concatenations which often result in pādas so much alike as to amount almost to identity; see the next paragraph. Still more, *a fortiori*, this does not include refrain pādas which abound in the Rig-Veda. Of these there are just about 150, repeated a total of about 1,000 times; see p. xvi. Thus the total of repeated pādas in the Rig-Veda, if we include close catenary imitation, is likely to concern not much less than 8,000 lines, that is to say, *perhaps not less than one-fifth of the entire Rig-Veda collection*.²

The nature of partial repetitions.—These borrowings, as between different parts of the Rig-Veda, are not by any means restricted to mere mechanical word-for-word repetitions. A given verse unit may, indeed, appear in exactly the same form in two or more places. But quite as frequently it appears in a more or less changed form. Very frequently a line or stanza is changed to suit a different theme, especially a different divinity. The different metres in which the hymns of the Rig-Veda are composed may impose changes in repeated verse-lines. Especially the transfer of a line in the shorter (anuṣṭubh-gāyatrī) metre to the longer (triṣṭubh-jagatī) metre, or vice versa, involves extension or curtailment. Or, the same line may appear, with slight obligatory changes, both as triṣṭubh and jagatī. Every imaginable form of change is theoretically possible when it comes to transferring verse or stanza from its original place to a new connexion. The poets rejoice in the utmost freedom in this respect. They curtail and extend, they vary and adapt previously existent verse units to suit their needs and their fancies. All

¹ Cf. A. Guérinot, *Journal Asiatique* (1907), 10. x. 585 ff.

² The RV. is usually estimated at about 40,100 pādas. According to the Caranavyūha, and the scholiast to ÇG., the number of stanzas in the RV. (Vāṣkala Çākhā) is 10,581,

or (Çākala Çākhā) 10,417; see Weber, *Indische Studien*, iii. 256; x. 133, note. As to the number of words contained in the Rig-Veda, see the extract from the commentary to the Caranavyūha, given in Oldenberg's *Prolegomena*, pp. 514 ff. In general see *ibid.*, pp. 488 ff.

these variations bring with them the opportunity for critical and historical study of the Rig-Veda texts and their inter-relations in the redaction. Especially the question of the relative date of the repeated materials comes to the fore constantly when the same metrical unit is found in two or more different forms or different connexions. The fruitfulness of this study will depend upon the degree of insight and sanity with which it is carried out. It is not likely that this will be done so as entirely to eliminate errors of judgement.

The nature of concatenation or catenary structure.—I have stated above that the very large total of verse repetitions is due in part to the frequent catenary structure of the stanzas. Concatenation is a favourite rhetorical device of the Vedic authors from the beginning of our tradition. In the succession of the stanzas in a given hymn an expression, statement, or motif in one given stanza is taken up anew in the next stanza, in such a way as to modify, develop, or carry on further the events depicted, or the thought expressed in the first stanza. The practice at times runs through an entire hymn as in RV. 10.84, or is employed very artificially as in AV. 6.42.1, 2; 13.1.46-48; ApÇ. 14.33.6.¹ I have treated briefly this feature of mantra composition as far as the AV. is concerned in my Prolegomena to that Veda.² I would add here that this phase of rhetoric is known also in the Avesta;³ and that it is especially analogous to so-called parallelism in Hebrew poetry.⁴ Concatenation involves a very considerable amount of repetition, rarely word for word; sometimes almost word for word; and, very frequently, shading off to some sort of similarity in the general tenor of the two passages, accompanied by the verbatim repetition of one or two words.⁵

Illustrative examples of catenary structure.—These are in strictness beyond the proper scope of the present treatise, and are given only because they show in what manner concatenation contributes to the mass of repeated materials:

tañi mā sañi sñja vareasā 1.23.23^d

sañi māgne vareasā sñja 1.23.24^a

ññor akṣaṇi na cakryohi 1.30.14^d

ññor akṣaṇi na çacibhiḥ 1.30.15^d

tvañi na indra rāya pariṇasa 1.129.9^a

tvañi na indra rāya tarūṣasā 1.129.10^a

tasminñ ā tasthur bhuvanāni viçva 1.164.13^b

tasminñ āpitā bhuvanāni viçva 1.164.14^d

¹ Cf. also RV. 10.98.2, 3 and several of the stanzas that follow. Curiously RV. 10.1.7^c concatenates with 10.2.1^a. Since the theme (Agni) and the authorship of the two hymns are the same, the relation is, presumably, accidental.

² See The Atharva-Veda (Indo-Aryan Encyclopedia), §40. In note 15 to that paragraph

a list of illustrative Atharvan passages is cited.

³ E. g. Yasna 9.17, 18; 45.1, 2; Yasht 5.62, 63; 10.82.

⁴ See David H. Müller, Die Propheten in ihrer ursprünglichen Form, e. g. pp. 180, 183, 186.

⁵ RV. 2.11 illustrates well this latter class of vaguer catenary structure.

tve devā havir adanty āhutam 2.1.13^d
 āsā devā havir adanty āhutam 2.1.14^b
 mandro viçvāni kāvyāni vidvān 3.1.17^b
 agnir viçvāni kāvyāni vidvān 3.1.18^d
 yā jāgrvir vidathe çasyamānā 3.39.1^c
 vi jāgrvir vidathe çasyamānā 3.39.2^b
 ekaṁ vicakra camasaṁ caturdhā 4.35.2^d
 vy akrṇota camasaṁ caturdhā 4.35.3^a
 rayiṁ divo duhitaro vibhātīḥ 4.51.10^a
 tad vo divo duhitaro vibhātīḥ 4.51.11^a
 yad iṁ somasaṁ suçutā amandan 5.30.10^d
 yad iṁ somā babhrudhūtā amandan 5.30.11^a
 sū vy ucha sahiyasi 5.79.2^c
 yo vy āchalaḥ sahiyasi 5.79.3^c
 dhībhir vipraḥ pramatim ichamānāḥ 7.93.3^b
 girībhir vipraḥ pramatim ichamānāḥ 7.93.4^a
 addhā deva mahān asi 8.101.11^d
 satrā deva mahān asi 8.101.12
 abhi tyaṁ madyaṁ madam 9.6.2^a
 abhi tyaṁ pūrvyaṁ madam 9.6.3^a
 yat te pavitram arcīṣi 9.67.23^a
 yat te pavitram arcivat 9.67.24^a
 tvaṁ vipro abbavo űgirastamaḥ 9.107.6^c
 tvaṁ kavir abbavo devavitamaḥ 9.107.7^c
 tebhīḥ somābhi rakṣa naḥ 9.114.3^d
 tena somābhi rakṣa naḥ 9.114.4^b
 vi cid vçheva rathyeva cakrā 10.10.7^d
 tena vi vçheva rathyeva cakrā 10.10.8^d
 athem enaṁ pra hīṇutāt pītṛbhiyaḥ 10.16.1^d
 athem enaṁ pari dattāt pītṛbhiyaḥ 10.16.2^b
 yas te drapsa skandati yas te aṇṇuḥ 10.17.12^a
 yas te drapsa skauno yas te aṇṇuḥ 10.17.13^a
 viçved eta savanā tūtumā kṛṣe 10.50.5^d
 eta viçvā savanā tūtumā kṛṣe 10.50.6^a
 athā devā dadhīre havyavāham 10.52.3^d
 mān devā dadhīre havyavāham 10.52.4^a
 te agneḥ pari jajñire 10.62.5^d
 ye agneḥ pari jajñire 10.62.6^a
 sarasvatī saha dhībhiḥ puramdhya 10.65.13^d
 viçvo devāḥ saha dhībhiḥ puramdhya 10.65.14^a
 dadhāmi te dyumatīm vācam āsan 10.98.2^d
 asme dhehi dyumatīm vācam āsan 10.98.3^a
 utāpṛṇan marḍitāraṁ na vindate 10.117.1^d
 uto cit sa marḍitāraṁ na vindate 10.117.2^d
 apaçyaṁ tvā manasā cekitānam 10.183.1^a
 apaçyaṁ tvā manasā didhyānam 10.183.2^a

Additional instances of this practice may be found in the following passages:

1.11.6, 7	3.32.9, 10	7.41.4, 5	9.64.25, 26
1.22.16, 17	3.39.1, 2	7.104.4, 5	9.67.19, 20
1.24.12, 13	3.51.7, 8	7.104.15, 16	9.67.31, 32
1.32.1, 2 (cf. 3-5)	3.55.6, 7	8.11.8, 9	9.72.4, 5
1.73.6, 7	4.17.6, 7	8.17.8, 9	10.28.10, 11
1.85.4, 5	4.37.7, 8	8.19.22, 23	10.30.7, 8
1.108.9, 10	5.1.5, 6	8.52.7, 8	10.35.1, 2
1.109.7, 8	5.52.13, 14	8.59.4, 5	10.65.13, 14
1.174.1, 2	6.27.4, 5	8.86.2, 3	10.90.8, 9
2.10.1, 2	6.42.2, 3	8.94.10, 11	10.96.6, 7
2.14.6, 7	6.52.5, 6	9.10.1, 2	10.135.1, 2
2.18.5, 6	7.17.3, 4	9.50.4, 5	10.164.1, 2

Concatenated lines which differ only in the order of their words.—At times the concatenating pādas consist of the same words rearranged in different order. This kind of change, on account of its extreme simplicity, carries with it an extra touch of rhetorical liveliness, as compared with the more ordinary forms of concatenation :

sam agnir idhyate vṛṣā 3.27.13^c
 vṛṣo agniḥ sam idhyate 3.27.14^a
 āhus te trīṇi divi bandhanāni 1.163.3^d
 trīṇi ta āhur divi bandhanāni 1.163.4^a
 viçved etā savanā tūtumā kṛṣe 10.50.5^d
 etā viçvā savanā tūtumā kṛṣe 10.50.6^a
 tena cāk|pra ṛṣayo manuṣyāḥ 10.130.5^d
 cāk|pre tena ṛṣayo manuṣyāḥ 10.130.6^a

A few correspondences of this sort occur also in hymns widely apart: see the paragraph on pādas which contain the same or similar words differently arranged (Part 2, chapter 3, Class A 1).

Repeated lines containing questions and answers.—Allied to this theme are questions and answers, both stated in full. The effect is again rhetorical, either that of liveliness of diction, or mysterious solemnity. Cf. the brahmodya questions and answers at the aṣvamedha sacrifice VS. 23.9 ff., et al.; also RV. 5.44.14 and 15; 6.9.2 and 3; AV. 10.2.22, 23. Thus :

katham rasāyā ataraḥ payāṁsi 10.108.1^d
 tathā rasāyā ataraḥ payāṁsi 10.108.2^d
 kas te jāmir janānām 1.75.3^a
 tvam jāmir janānām 1.75.4^a
 indraḥ kim asya sakhye cakāra 6.27.1^b
 indraḥ sad asya sakhye cakāra 6.27.2^b
 ko no mahyā aditaye punar dāt 1.24.1^c
 sa no mahyā aditaye punar dāt 1.24.2^c
 kam svid garbham prathamam dadhira āpaḥ 10.82.5^c
 tam id garbham prathamam dadhira āpaḥ 10.82.6^a

The two opening stanzas of 6.27 are made up entirely of a chain of question and answer lines whose obvious aim is to narrate in a sort of ballad style some particular events in which Indra figures as the hero :

kim asya made kim v asya pitāv indrah kim asya sakhye cakāra,
raṇā vā ye niṣadi kim te asya purā vividre kim u nūtanāsaḥ.
sad asya made sad v asya pitāv indrah sad asya sakhye cakāra,
raṇā vā ye niṣadi sat te asya purā vividre sad u nūtanāsaḥ.

A similar ballad touch links the stanzas 5.44.14, 15 :

yo jāgāra tam reṇaḥ kāmāyante yo jāgāra tam u sāmāni yanti,
yo jāgāra tam ayaṁ soma āha tavāham asmi sakhye nyokāḥ.
agnir jāgāra tam reṇaḥ kāmāyante agnir jāgāra tam u sāmāni yanti,
agnir jāgāra tam ayaṁ soma āha tavāham asmi sakhye nyokāḥ.

Concatenation of entire distichs.—Concatenation may extend to an entire distich by carrying the parallelism beyond the limits of the single pāda. The parallelism in such cases is, as a rule, less well sustained, presumably because the result would be too monotonous. The following instances are those of distichs more or less under the influence of this habit :

yāḥ pāvamānir adhyety ṛṣibhiḥ sambhṛtaṁ rasam 9.67.31^{ab}
pāvamānir yo adhyety ṛṣibhiḥ sambhṛtaṁ rasam 9.67.32^{ab}
amivā yas te garbham durṇamā yonim ācaye 10.162.1^{cd}
yas te garbham amivā durṇamā yonim ācaye 10.162.2^{ab}
hiranyapāṇim ūtaye savitāram upa hvaye 1.22.5^{ab}
apāṇim napātam avase savitāram upa stuhi 1.22.6^{ab}
ā bharataṁ cikṣataṁ vajrabāhū asmān indrāgni avataṁ caṇibhiḥ 1.109.7^{ab}
puraṇdarā cikṣataṁ vajrahastāsmān indrāgni avataṁ bhareṣu 1.109.8^{ab}
adveṣo no maruto gātum etana crotā havam jaritur evayamarut 5.87.8^{ab}
ganta no yajñam yajñiṇyāḥ sugūni crotā havam arakṣa evayamarut 5.87.9^{ab}
ā no gavyeḥbhīr acvyāṇḥ sahasrāir upa gachataṁ 8.73.14^{ab}
mā no gavyeḥbhīr acvyāṇḥ sahasreḥbhīr ati khyatam 8.73.15^{ab}
eṣa divam vi dhāvati tiro rajānsi dhāraya 9.3.7^{ab}
eṣa divam vy āsarat tiro rajānsy aspṛtaḥ 9.3.8^{ab}

The phenomenon gradually fades out into such relation as appears in 4.20.1^{ab}, 2^{ab} ; or 8.26.21, 22.

I need hardly say that my treatment here of this theme of concatenation is a mere sketch, which, I hope, may point the way for some younger scholar to a thorough investigation of this feature of the Rīg-Veda. I am sure that it will prove valuable not only for the rhetoric, but also for the criticism and interpretation of that Veda.

Boundary between repetitions and similarities an ill-defined one.—

In another way also, the boundary line which separates the repeated verses of the Veda from the rest of the mass is not absolute, and cannot easily be drawn, even for practical purposes. Since repeated pādas, in the sense which is given to the phrase in this book, are not always perfectly identical in their

wording, it follows that the differences in the wording of two similar verses may outweigh their similarities. Or, put in another way, the question may arise whether the similarities in wording or structure of certain verses entitle them to be treated as repeated verses. For such similarities may, on the one hand, be due merely to the homogeneous character of a closely related body of semi-technical literary products, such as make up the Sāmhita of the RV. On the other hand, they may fade to a point where dissimilarity overrides similarity. It has therefore not always been easy to decide what to include or what to keep out. I have been guided, to some extent, by the intrinsic importance of the similarities in deciding what to regard as repeated pādas, in distinction from mere accidental agglomerations of similar words.

Nevertheless the theme becomes elusive at certain points: it frays, so to speak, at the edge. Thus we have the frequent expression covering the space of a pāda,

yajamānāya sunvate 5.26.5; 8.14.3; 17.10; 10.175.4.

Unimportant, formulaic, and hap-hazard as is this expression, it is entitled in our plan to the full dignity of a repeated pāda, if for no other reason, because it is a metrical unit of the sort we engaged to collect and discuss. But the same expression occurs at the end of several heterogeneous lines, as a more or less accidental cadence, to wit :

bhadrā caktir yajamānāya sunvate 1.83.3
viçved aha yajamānāya sunvate 1.92.3
rjūyate yajamānāya sunvate 10.100.3
suprāvyē yajamānāya sunvate 10.125.2.

With these I have not dealt as repeated pādas, content to state, once for all, under 5.26.5, that the expression yajamānāya sunvate is cadence in the above-mentioned four pādas. Again the pāda,

yajamānasya sunvataḥ 6.54.6; 60.15,

is not treated directly as a repetition of yajamānāya sunvate (5.26.5). A cross-reference from 5.26.5 to 6.54.6 is thought sufficient to secure the proper attention to this unimportant stylistic or metrical accident.

Another set of examples, which illustrates well the instability of our criteria in this matter, brings up the question whether the following large group of pādas is to be treated entirely, or in part, as repeated, or merely as similar material. It will be noted that all pādas refer to Agni :

agnih çukreṇa çociṣā 8.56 (Vāl. 8).5
agnih çukreṇa çociṣā 1.45.4
agne çukreṇa çociṣā 1.12.12; 8.44.14; 10.21.8
agnis tigmena çociṣā 6.16.28
agne tigmena çociṣā 10.87.23
vṛṣā çukreṇa çociṣā 10.187.3.

Add to the above the Uṣas pāda :

uṣaḥ çukreṇa çociṣā 1.48.14; 4.52.7,

and it will be seen that we are dealing with a looser and more fortuitous kind of similarity, which, at any rate, can be understood as taking place, in part at least, without conscious imitation. I have not treated this group of seven verses as a real case of repetition, but have again taken care to draw the reader's attention to all these correspondences at the proper points.

Word-for-word repetitions distinguished from partial (less important) ones.—However, even the materials that are incorporated for some kind of treatment in the body of this work seemed to call for distinction. This distinction is between either word-for-word repetitions or important repetitions on the one hand, and partial less important repetitions on the other hand. All word-for-word repetitions are written out in full in their first listing in the order of the RV. The same method is adopted with all partial repetitions which call for discussion or criticism, or which seem for some reason or other to call for explicit presentation to the eye of the reader.

But there are also, in very great number partial, less important repetitions which do not call for such full treatment. Thus, the pair,

ojo dāsasya dambhaya 8.40.6
vadhār dāsasya dambhaya 10.22.8,

are in some sense partial repetitions, but if we regard the stanzas in which they occur, it will be found that there is in them nothing of importance beyond the fact of the partial repetition itself. In such cases the correspondence is stated in square brackets in both orders of the RV. concerned in the repetition, thus :

[8.40.6°, ojo dāsasya dambhaya : 10.22.8°, vadhār dāsasya dambhaya]
[10.22.8°, vadhār dāsasya dambhaya : 8.40.6°, ojo dāsasya dambhaya].

Another illustration of this partial kind of repetition is,

kavim agnim upa stūhi 1.12.7
indram agnim upa stūhi 1.136.6.

We must remember that the tempting likeness of such pairs, though sufficiently strong to entitle them to be considered as repetitions, may yet be accidental, that is, the natural, mechanical, or automatic expression of similar facts in similar language. The reader, however, is asked to remember that this very extensive class increases, after all, the total, and heightens the effect of the full or more important repetitions; and that, in some degree at least, we cannot imagine this kind without the circumstance of real imitativeness. The reader is asked, further, to remember that even the nicest discrimination cannot set the boundary between what is more important and what is less important. In any case he has before him as complete a collection of repeated metrical units as could be devised by the diligence and ingenuity of the author.

Similarity of verses due to identical cadences.—In general, as we have seen, it is impossible to mark off similar pādas from precisely repeated pādas. A pair of verses may begin with two or three identical words, and then lapse

into dissimilarity. Thus the three successive hymns 9.31-33 each begin with *pra somāsaḥ*; 9.31.1 and 9.32.1 have *pra somāsaḥ . . . akramuḥ*. This is genuine imitateness, not accident. But it does not amount to repetition. The same kind of imitateness operates at the end of lines on a far larger scale than at the beginning. Now the Reverse Concordance shows that the entire Vedic literature is given to imitating cadences on a far larger scale than it imitates opening strains. This is true both of verses and prose formulas. Throughout the literature there is an abundance of lines ending in *bhūtaṁ ca bhavyaṁ ca*; or, *pradiṣo diṣaḥ ca*; or, *indraḥ cāgniḥ ca*; or, *tanvā tanā ca*. The cadence *dāṣuḥ martyāya* occurs ten times in RV. alone. Sometimes a longer, perfectly natural, mechanical or formulaic succession of words in the cadence creates the semblance of repeated *pādas*, simply because it occupies most of the syllables of those *pādas*. I have been compelled to treat as partly repeated lines such collocations as the following:

eko viśvasya bhuvanasya rāja 3.46.2; 6.36.4
 tena viśvasya bhuvanasya rāja 5.85.3
 samo viśvasya bhuvanasya rāja 9.97.56
 asya viśvasya bhuvanasya rāja 10.168.2.

Yet I am convinced that what we really have before us is merely an unusually long cadence, *viśvasya bhuvanasya rāja*. Similarly *pādas* ending in *varuṇo mitro aryamā* occur no less than eleven times in the RV. alone: 1.36.4; 40.5; 7.66.12; 82.10; 83.10; 8.19.16; 26.11; 10.36.1; 65.1.9; 92.6; *pādas* ending in *mitrasya varuṇasya dhāma* occur four times: 1.152.4; 7.61.4; 10.10.6; 89.8; *pādas* ending in *viśvāni varyā* occur eight times: 3.11.9; 9.3.4; 11.9; 18.4; 21.4; 42.5; 63.30; 66.4.

As a rule these repeated phrases embrace two or three words of a given cadence. To a large extent they are extremely formulaic, set phrases: nouns with their fixed adjectives, such as, e.g., *bhuvanāni viśvā*, or, *suvānāsa indavaḥ*; or, *sakhyā cīvāni*; verbs with their settled dependencies, such as forms of the verb *ṣru* 'hear' governing *havam* 'call': *ṣṇavad dhavam*; *ṣrutā havam*; *ṣṇudhī havam*; *ṣrudhī havam*; *ṣṇutāni havam*; *ṣrutāni havam*; fixed combinations of preposition and noun, such as *upa dyavi*, or, *adhi sānavi*, &c., &c. The ninth book displays its technical imitative structure in an especial degree; its cadence repetitions more than keep step with its general monotony of theme and expression. The ninth book has its own cadence vocabulary, as we might say: *abhi vājam arṣa*; *arṣa pavitra ā*; *indo pari srava*; *pavasva dhārāyā*; *gor adhi tvaci*; *madhumān ṛtāvā*; *pavamāna ūrmiṇā*, &c., *ad infinitum*.

The Reverse Concordance puts all the repeated cadences into my hands. I have thought this matter of sufficient importance to justify the printing of a complete catalogue of repeated RV. cadences as one of the appendixes to this work. The list exceeds vastly antecedent expectations in this regard. After all that may be said to show that such repetitions are unconscious or even accidental, it is certain that they also, at times, contain conscious touches which

help to illumine the meaning of a passage, or bring with them other critical aid. Thus, I think, I have shown that the cadence, *yad dha pauram avitha*, in 8.3.12^a, explains the similar cadence, *yad dha codam avitha*, in 2.13.9^b, by making it more than probable that coda is the name of a pious (Aryan) adherent of Indra, whom that god aids in his conflict with impious Dasyus; see under 2.13.9.

Illustrative examples of cadences.—Further examples of more important cadences may show how useful it is to bear in mind longer identical cadences in questions of verse similarity: *asurasya māyayā* 5.63.3, 7; 10.177.1 (AV. 6.72.1); *rathyeva cakrā* 2.39.3; 10.10.7, 8; 89.2; 117.5; *maghavāno vayanī ca* 1.73.8; 136.7; 143.13; 7.87.5; ¹ *pāpayāmuyā* 1.29.5; 10.85.30; 135.2 (AV. 7.56.6); *çavasota rāyā* 6.15.10; 18.7; *namasā rātahavyā* 6.11.4; 69.6; *vapuṣyo vibhāvā* 4.1.8, 12; 5.1.9; *prathamajā r̥tāvā* 6.73.1; 10.168.3; *duritāni viçvā* 5.77.3; 10.165.3; *rodasī viçvaçambhuvā* 1.160.4; 6.70.6; *dyāvapr̥thivī bhuriretasā* 3.3.11; 10.92.11; *kavayo manīṣā* 10.114.6; 124.9; 129.4; *jenyō vīṣā* 1.140.2; 2.18.2; *mahimānam ojasā* 5.81.3; 10.113.2; *vahnir āsā* 1.76.4; 6.11.2; *tamaso nir amoci* 5.1.2; 10.107.1; *uṣasām aroci* (açoci) 7.8.1; 10.2; *rajaso vidharmanī* 6.71.1; 9.86.30; *dayate vāryānī* 5.49.3; 9.90.2; *uṣaso vi rājati* 5.81.2; 9.71.7; 75.3; *mahaḥ sāubhagasya* 3.16.1; 4.55.8; *madhunah somyasya* 4.35.4; 44.4; 6.20.3; *vānir anūṣata* 1.7.1; 8.9.19; 12.22; 9.104.4; *ksām apaç ca* 2.20.7; 6.22.8; *jaritāraṇi yaviṣṭha* 1.189.4; 5.3.11; 10.80.7; *para enāvareṇa* 1.164.17, 18, 43; *marçayati dvayena* 1.147.4, 5; 5.3.7; *manave bādhitaya* 6.49.13; 7.91.1; *vājino rāsabhasya* 1.34.9; 3.53.5; *rāyā ā bhara* 1.81.7; 9.61.26; *dyumnām ā bhara* 6.46.7; 8.19.15; *prāvitā bhava* 1.12.8; 3.21.3.

Hymns of like tenor which distinctly avoid verbal repetition.—Aside from these verbal repetitions there are repetitions which are less concrete; because they cannot be expressed in terms of the *sama pāda*, stanza, or strophe. Any one of these metrical or literary units may imitate another without directly repeating its words, but rather in the manner of a paraphrase. Such a paraphrase is, of course, also likely to betray itself by some word or pair of words which recalls the original. But it is a notable fact that, e.g., the few pairs of imitative hymns in the Rig-Veda avoid rather than court the repetition of verse lines. Thus the two hymns 9.104 and 105, each of 6 stanzas, of a total of 24 *pādas*, do not repeat in precisely the same form a single *pāda*. Yet they read like two essays on the same theme, written by the same author (traditionally, Parvata, or Parvata and Nārada), in two slightly differing moods. Quite likely the essential sameness of these two Pavamāna hymns would have escaped detection, but for the fact that they follow directly one after the other. Such is the undiscrete monotony of the ninth book as a whole in thought and wording, that a more roundabout or disguised repetition of this sort can be called to mind only by some mechanical circumstance, such as juxtaposition.

¹ Cf. *maghavadbhyaç ca mahyānī ca* 6.46.9; 9.32.6.

or by some unusual feat of memory. The complete assemblage of this kind of repetitions lies in reality outside of the scope of this treatise, because the apparatus which I am handling does not bring it to light. But I have endeavoured to gather up in the following paragraphs as much of this sort of parallelism as has come to my notice. This will, I hope, form the nucleus of future investigation along this line, carried on perhaps more exhaustively from the point of view of word-by-word comparison of the entire collection. Also, a better knowledge of the relation of the hymns to the older Vedic ritual would pretty certainly bring out new hymn correspondences, or parallels, and throw light upon those already known.

Imitative hymns: The Vālakhilyas.—The most conspicuous case of entire hymns that are consciously imitative are the Vālakhilyas.¹ This group consists of 11 hymns of late composition.² Of these the four pairs, 1 and 2; 3 and 4; 5 and 6; 7 and 8, are respectively imitative, that is to say, e.g., 1 and 2 are two versions of one and the same theme. AB. 6.28 and KB. 30.4 are aware of the parallelism in these four pairs, and AB. 6.24.5 recognizes the special character of these first 8 Vālakhilya hymns, as compared with the remaining 3 of the group.

In the first pair of Vālakhilya hymns pādas 5^c and 9^{ab} point to the priority of Vālakhilya 1 as compared with Vālakhilya 2; see the analysis of these stanzas, respectively under 8.5.7 and 8.24.8. But this satisfactory evidence is disturbed by the sense and structure of stanzas 7 in the same two hymns, where Val. 1 seems to me distinctly inferior to Val. 2; see under 8.49 (Val. 1).7. Only one other time have I found in these hymns definite indication as to priority, namely in the relation of 7.1 to 8.1. The pāda, dyāur nā prathiná čavaḥ, is totally unfit in the dānastuti 8.1, betraying itself readily as borrowed from 1.8.5; see under that item. I am inclined to surmise that the first hymns in these pairs were the patterns, the second the imitations. On the evidence of the opening stanzas of the first two pairs I am almost tempted to speak of 1 and 3 as Indra hymns, of 2 and 4 as Čakra hymns; čakra seems to me to be a clumsy refinement.

Other imitative hymns: 4.13 and 14; 9.104 and 105.—Aside from the Vālakhilyas, I know of but two pairs of hymns in the RV. which pattern one after the other, namely 4.13 and 14; and 9.104 and 105. The first pair is ascribed to Vamadeva Gāutama, and addressed to Agni in the morning. The fifth and last stanza of each hymn is the same; pāda 2^a is repeated with a variant. As for the rest there is considerable variation, but also marked similarity in corresponding pādas, e.g. 1^a, 1^c, 4^a. Without doubt the hymns are intentionally imitative, but I cannot say which was the model.

Hymns 9.104 and 105, to Pavamāna Soma, ascribed to Parvata and Nārada,

¹ See Max Müller, *History of Ancient Sanskrit Literature*, p. 220; SBE. xxxii, p. xlvii ff.; Roth, *Zur Litteratur und Geschichte des Veda*, p. 35; Weber, *Indische Literaturgeschichte*,

p. 35, note 21; Oldenberg, *Prol.* p. 494 ff. 508. Theological explanations of the term vālakhilya in KB. 30.8; ČB. 8.3.4.1.

² Cf. p. xv, line 13 from bottom.

are both in uṣṇih metre. Each of the two hymns has six stanzas aggregating 18 pādas; each pāda in one hymn is a mere variation of the corresponding pāda in the other. It is as though the poet of the second hand had made a deliberate effort to change the wording of the first hand, without, however, really changing the sense. The parallelism of the two hymns is even more marked than that of the Vāḷakhilya pairs. In PB. 13.11.3, 4; 14.5.4 both these hymns, too, are designated as Vāḷakhilya. In the view of the Brāhmaṇa both the words khila and khilya have the meaning apparently of 'repetition'.

Imitative strophes.—Similar to these doublet hymns are the two pragātha strophes 8.87.1, 2 and 8.87.3, 4, two small hymns in which the Priyamedhas address the Aṣvins in lines that differ but little from one another. In the first pair they offer hot milk (gharma), in the second soma. The repetition is either rhetorical or ritualistic, in any case intentional.¹ Similarly there are two successive strophes of three stanzas each at the beginning of 6.15, i.e. 6.15.1-3 and 6.15.4-6, whose parallelism in metre, wording, and sense shows that they are two redactions of the same theme. The first stanzas of the two tṛcas are more particularly similar.

Juxtaposition of hymns with similar openings.—This leads me to observe that successive hymns in the Rig-Veda occasionally betray parallelism, because the redactors inclined to place hymns with similar openings together. So the three hymns 9.31-33 each begin with pra somāsaḥ; 9.31.1 and 9.32.1 have pra somāsaḥ . . . akramuḥ; and 9.32.5 and 9.33.5 exhibit the intentional parallelism, abhi gāvo anūṣata = abhi brahmān anūṣata. Similarly 9.29.1 opens with the words prāsyā dhārā akṣaran. which are repeated in 9.30.1 as pra dhārā asya . . . akṣaran. Again, 4.39.1 begins:

āṇuṁ dadhikrāṇi tam u nu ṣṭavāma
divas prthivyā uta carkirāma,
uchantir mām uṣasaḥ sūdayantu.

This opening connects the hymn definitely with 4.40.1 whose first hemistich reads:

dadhikrāvṇa id u nu carkirāma
viṣvā in mām uṣasaḥ sūdayantu.

In my Prolegomena to the Atharva-Veda I pointed out long ago that similar verbal resemblances, treated much more mechanically or stupidly, explain why certain Atharvan hymns, whether related in theme or not, follow one after the other in the benighted arrangement of the Čaunaka school of that Veda.²

Consecutive imitative stanzas.—The Vāḷakhilya mood, as we may call it, betrays itself occasionally in two successive stanzas of the same hymn. So the doublet stanzas 8.40.10 and 11 make a tolerably elaborate statement in

¹ Cf. Oldenberg, Prol. p. 217.

² See, The Atharva-Veda, p. 39.

almost the same words;¹ the changes are rung in such a way as to alter the sense of some words without much changing their outer form or sound. The words in thick type are significant:

8.40.10 : tañ çitlā suvrktibhis tvesaṃ satvānam ṛgmīyam,
 'uto nu cid ya ojaś çuṣṇasyāṇḍāni bhedati
 jeṣat svarvatir apo nabhantām anyake same.
 8.40.11 : tañ çitlā svadhvaram satyaṃ satvānam ṛtvīyam,
 'uto nu cid ya oḥata āṇḍa çuṣṇasya bhedaty
 ajāih svarvatir apo nabhantām anyake same.

Oldenberg in the second part of his RV. Noten, p. 108, remarks aptly that the two stanzas, belonging to an Indrāgni hymn, yet addressed each to one god, refer respectively to Indra (st. 10) and Agni (st. 11). But the real point of the repetition is in the heightened rhetorical effect of the 'prophetic' aorist ajāih in 11, as compared with the milder modal jeṣat in 10.² Similarly 2.12.14 and 15 are little more than rhetorical ūhas of the same theme.³ See also the following chains of stanzas all of which, more or less, are under the influence of concatenation: 1.8.8-10; 15.7-9; 21.1-4; 25.7-9; 189.1-4; 2.18.4-7; 4.2.6-9; 32.19-21; 7.63.1-4; 8.3.11, 12; 35.4-6; 96.13-15; 19-21; 9.4.1-3; 49.1-4; 10.17.11-13; 18.11, 12; 19.1-3; 94.1-4; 107.8-11; and cf. also the looser correspondences of certain stanzas of 10.101 (Grassmann's Translation, ii. 491). As a specimen of Vāḷakhilya variation of single stanzas in the AV., see e.g. AV. 3.1.1 and 3.2.1.

Imitative stanzas scattered through the RV.—In all these cases there is some sort of juxtaposition of the parallel materials, showing that the redactors were aware of the fact, and put some sort of appraisal upon it. But there are quite a few pairs of single stanzas scattered through the collection in places far apart which exhibit the same sort of likeness. The original, whichever that is, is not actually or entirely repeated, but it hovers before the mental eye of the later poet who is, possibly, hardly aware that he is reproducing rather than producing. E. g.:

1.24.1 : kasya nūnaṃ katamasyāmṛtānāṃ manāmahe cāru devānāṃ nāma,
 ko no mahyā aditaye punar dāt pitarāṃ ca dr̥ṣyaṃ mātaraṃ ca.

10.64.1 : kathā devānāṃ katamasya yāmaṇi sumantu nāma ṛṇvatāṃ manāmahe,
 ko mṛlāti katamo no mayas karat katama ūti abhy ā vavarti.

Similarly the following pair:

1.114.9 : upa te stomān paçupā ivākaraṃ rāsvā pitar marutāṃ sumnam asme,
 bhadra hi te sumatir mṛṇayattamāthā vayam ava it te vṛṇīmahe.

10.127.8 : upa te gā ivākaraṃ vṛṇīṣva duhitar divaḥ,
 rātri stomāṃ na jigyuṣe.

¹ Cf. Grassmann, i. 457; Hillebrandt, Ved. Myth. iii. 64, 300, note 3; Geldner, Ved. Stud. iii. 64.

² Cf. the author, JAOS. xxix. 295.

³ Cf. Weber, Proc. Berlin Academy, 1900, p. 606.

The following little list is more or less of the same sort:

1.64.4 : 5.54.11	3.41.7 : 7.31.4
1.114.2 : 2.33.13	3.62.10 : 5.82.1
1.143.8 : 6.8.7	4.7.8 : 4.8.4 ; 8.39.1
2.11.4, 5 : 10.148.2	7.11.2 : 10.70.3
2.18.7 : 7.29.2	8.100.2 : 10.83.7
3.19.2 : 4.6.3	8.45.4, 5 : 8.77.1, 2.

The resemblances in these pairs are, for the most part, only of the general order, and it is not my purpose to exhaust them. On the one hand they fade out into mere verbal correspondences; on the other hand they are likely to repeat some one *pāda*, so that they figure in the body of this work.

Hymns parallel in structure (not wording) and with same final stanza.—There are, further, hymns constructed intentionally on parallel principles, in which the wording scarcely, or not at all, suggests the parallelism. The similarity of the hymns is rather in the number of the stanzas; the metrical structure; or the general theme. Above all they share the same final stanza. Thus in 8.36 and 37, two hymns of seven stanzas each, addressed to Indra¹ by *Āyāvāṇva* Atreya, the seventh stanza is almost the same; they are, in fact, intentional *ūha*-stanzas (*sunvatas* : *rebhatas* ; *brahmāṇi* : *kṣatrāṇi*). In the rest of the two hymns there is not very much verbal identity (*sehanāḥ pītānā* in 36.1 ; 37.2), but the cunningly similar metrical structure of the two hymns shows that they were composed as alternative, or rhetorically cumulative, versions of one another; see Oldenberg, *Prol.* p. 114.

In AÇ. 8.8.4 ; ÇÇ. 10.5.23, 24 the two hymns RV. 7.34 and 7.56 are employed together, along with other hymns. They have the same final stanza, and the same number of stanzas, counting the traditional twenty syllables as one *dvipāda*-stanza; cf. Bergaigne, *JA.* xiii (1888), 129; Oldenberg, *ibid.* 96, note, 200, note 5.

Hymns 4.43 and 44 are both addressed to the *Açvins*, have the same number of stanzas and share the same final stanza. Their resemblance (cf. the interrogative stanzas 43.1, 2, 4 ; 44.3) in tone and spirit is probably not accidental. Hymns 10.65 and 66, late products of *Vasiṣṭhid* poets (see under 7.35.15), are both addressed to the *Viçve Devāḥ* (cf. especially 10.65.1 with 10.66.4), and share the concluding stanza; the parallelism is again intentional.² Note also the relation of 9.68 and 69 (each 10 stanzas; *dyāvaprthivī* in final stanza). A number of pairs of hymns containing the same number of stanzas in *jagatī* metre conclude with two *triṣṭubhs* at the end : 10.35 and 36 ; 10.43 and 44 ; and 10.63 and 64. For these and other, fainter, indications of parallelism see Oldenberg, *Prol.* pp. 129, note 2 ; 145 ; 205 ; 218, note 3 ; 236, note 3.

Similarity of obviously ritualistic hymns.—The ritualistic *āpri*-hymns,

¹ According to AÇ. 7.12.9, 16 ; ÇÇ. 10.6.9, 16 at the *Niṣkevalya*.
the first at the *Marutvatīyaçāstra* ; the second

² Cf. Oldenberg, *Prol.* p. 266.

1.13, 142, 188; 2.3; 3.4; 5.5; 7.2; 9.5; 10.70, 110, show many identical passages, from the equation $3.4.8-11 = 7.2.8-11$, down to the identity or similarity of single *pādas*. Hymn 1.13 shares no less than six *pādas* with 1.142. These old blessings presumably contain prehistoric stock which passed on from ancient times to the Rishis of the RV. Nevertheless, there is a good deal of difference in the style and the age of the *apri-suktas*. Some are purely formulaic; others, like 7.2, approach the diction and style of ordinary *suktas*. Doubtless the nearer an *apri-stanza* is to the ordinary style, the later it is. In one *apram*, namely 9.5, God Soma Pavamāna is qualified successively for the functions of each of the divinities and potencies of the *apri-list*. Oldenberg, *Prol.* pp. 28, note, 194, has shown that this inane application to Soma is accompanied by criteria of language and metre which show that some later poet, having in view the diaskeuasis of the ninth book, composed this hymn, apparently because he was bound, at all hazards, not to let that book go without an *apram*. It will be observed that the presence of Pavamāna in this hymn disturbs its similarity to the other *apri* hymns, so that only two *pādas* of the usual stock appear in that hymn (9.5.4^a: 1.188.4^a; 9.5.8^o: 5.5.7^o).

A second class of ritual stanzas correspond to the *ṛtuprāśas* of the *ṛtūta-ritual*. They are a class of formulas in which the various kinds of priests are correlated with certain definite divinities. These formulas are employed at the ceremony of choosing priests as well as at the so-called *ṛtuyāja*, or *ṛtugraha*, a class of offerings in which these priests and their divinities seem to symbolize the seasons of the year (*ṛtu*).¹ The hymns containing these stanzas are i.15, ii.36, and ii.37 (cf. also ii.5).² The correspondences between the twelve stanzas of 1.15 with the twelve stanzas in 2.36 and 37—these are in reality but a single hymn—are correspondences of theme with occasional verbal parallelism; they do not rise to the repetition of entire stanzas or *pādas*.

The two sets of hymns, 1.2 and 3 confronted with 2.41; and, again, 1.23 confronted with 1.135 and 136, contain invitations to drink soma addressed to divinities which appear in fixed order: Vāyu, Indra-Vāyu, Mitra-Varuṇa, &c. This order reflects a definite ritualistic arrangement of the soma ritual (*praūga-ṣastra*). In general the resemblance between the corresponding stanzas is restricted to looser verbal similarity (cf. e.g. 1.2.7 with 1.23.5, and again with 2.41.3), but in one instance this ritual parallelism is supported by the identity of 1.23.8 with 2.41.5. See Bergaigne, *JA.* xiii (1888), 123 ff.; Hillebrandt, *Ved. Myth.* i. 259 ff.

Sundry touches of parallelism obviously connect the two ritual hymns 3.28 and 3.52. The former accompanies *puroḍaṣa*-offerings to Agni; the

¹ See Hillebrandt, *Ritual-Litteratur*, p. 131; *Ved. Myth.* i. 260 ff.; iii. 147 ff.; Oldenberg, *Religion des Veda*, p. 455, note; *Prol.* p. 193; Caland-Henry, *Agniṣṭoma*, pp. 224 ff.; Olden-

berg, *RV. Noten*, p. 1.

² Cf. also the *ṛtuprāśa* AV. 20.20; and the *khilas, adhyāya* 7, in Scheffelowitz, *Die Apokryphen des Rig-Veda*, p. 148.

latter to Indra and companion gods. The offerings are arranged according to the three daily savanas. The wording is similar throughout; e.g. *puroḷā agne pacatas* in 3.28.2; *puroḷācam pacatyam* in 3.52.2; cf. Bergaigne, JA. xiii (1888), p. 20 ff.; Hillebrandt, Ved. Myth. i. 229; Oldenberg, Rig-Veda Noten, I, p. 236. Even more marked are the special ritualistic theme and structure which connect 5.40 and 5.78, as described by Bergaigne, *ibid.*, p. 60 ff., and Oldenberg, *ibid.*, p. 335.

We are not in the position to determine to what extent and for what purpose the more external parallelism in metre, order of gods, &c., harbours ritual identity or similarity, because the Sūtras are, as a rule, silent on the subject. So, e.g., in the cases of 8.36 and 37, or 7.34 and 56, above (p. 16). Hillebrandt, in the course of his work on Vedic Mythology, has drawn attention more than once to the difference in worship of the gods and practice as carried on by the traditional Vedic Rishis, on the evidence of their respective books (maṇḍalas).¹ The āpri-hymns are the classical example. The Viṣve Devāḥ hymns are scarcely less ritualistic and formulaic. These differences must have been accompanied by a good deal of sameness, so that parallelism of all sorts reflects without doubt to some extent occupation with the same theme, much in the same manner as in the later schools (śākhās) of the ritual. If we had before us the ritual practices which accompanied the Rig-Vedic hymns at the time of their composition, the Rig-Veda would lose much of its obscurity. For ritualistic correspondences in general see Bergaigne's posthumous studies in JA. xiii (1888).

Similarities in mythic or legendary hymns.—A somewhat different order of parallelisms manifests itself at times in hymns addressed to certain divinities of marked physiognomy and more or less definitely limited legendary apparatus. The wondrous deeds of the Aṣvins are liable to be stated in the same formulaic language anywhere in the Aṣvin hymns. Yet a special tie connects the two Aṣvin hymns 1.116 and 1.117, both ascribed by tradition to Kakṣivāt Dāirghatamasa. Each contains 25 stanzas; the last stanzas are similar; and there is close verbal correspondence between 1.116.7^a: 1.117.7^a; and 1.116.7^d: 1.117.6^d; and 1.116.16^a: 1.117.17^a. Again, 1.117 and 1.118 have points of contact with 10.39 (authoress, Ghoṣā Kakṣivātī); see 1.117.20^d: 10.39.7^b; and 1.118.9^a: 10.39.10^a. The two Rbhu hymns, 4.34 and 4.35, are connected by constant expressions that contain the stem *ratna* (*ratnadheya*, *vājaratna*, *ratnadhā*, *ratnam dhā*). Again, 4.33 and 4.36 are connected by the *pādas* 4.33.8^a, *ratham ye cakruḥ suvṛtam nareṣṭhām*, and 4.36.2^a, *ratham ye cakruḥ suvṛtam sucetasah*; or, 4.33 and 4.35 are connected by the *pādas* 4.33.3^a, *punar ye cakruḥ pitarā yuvānā*, and 4.35.5^a, *ṣacyākarta pitarā yuvānā*; or, 4.35 and 4.36 are connected by the *pādas*, 4.35.2^d, *ekam vicakra camasaṁ caturdhā*, and 4.36.4^a, *ekam vi*

¹ See especially iii. 394, and i, Index, p. 540^a, under *maṇḍala*; iii, Index, p. 456^b, under *Ritual*.

cakra camasaṃ caturvayam. In an analogous manner many points of contact between 2.12 and 10.121 show that the typical Indra of the so-called sajanīya hymn has been made to serve as pattern for the hymn to the God Ka.¹

In an even more general way we may expect to find more or less striking similarities between hymns addressed to the same divinity, because the later author is coaxed into a state of reminiscence by the exhaustive habits of his predecessors. We may say bluntly that it is almost impossible for a later author to compose a hymn to Agni or Indra or Soma without imitating his predecessors. The earlier poets have exploited these themes so thoroughly that there is nothing left for him to do but to follow their habits; it is a mere question of degree how closely he will follow them. So, e.g., it is almost impossible to define exactly the nature of the similarities that connect the first hymn of the RV. with hymn 3.10. Both are hymns by Viśvāmitrīd poets, addressed to Agni, and it is certain, furthermore, that their similarities go beyond the limits of accident. The first stanza of the first hymn seems to depend upon motifs that reappear in 3.10.1, 2 (note particularly 3.10.2^{ab}, tvāṃ yajñeṣv ṛtvijam agne hotāram ṛtate). The pāda 3.10.2^c, gopā ṛtasya dīdhi sve dame is reproduced in 1.1.8^b, gopām ṛtasya dīdivim; 3.10.4^b, agnir devebhīr ā gamat is practically identical with 1.1.5^c, devo devebhīr ā gamat; 3.10.4^a, sa ketur adhvārāṇām is not very far in sense from 1.1.8^a, rājantam adhvārāṇām; and 3.10.2 as a whole may be compared with 1.1.6. I think it likely enough that 1.1 is really patterned after 3.10, but this is not certain: either hymn, or rather both hymns, may have been composed independently enough as regards everything except the settled and coercive habits of dealing with Agni 'Fire', the ritual god, for an indefinitely long time and for the same purposes.

Literary or historical repetitions.—In all these cases of similarity the imitative element is, as it were, incidental or corollary. They are produced each by the natural circumstances of the case. But the most of the repetitions of stanzas, distichs, and pādas in the Rīg-Veda are, as we might say, literary or historical. The Hindus seem even at this early time to have been afflicted by an imperfect sense of literary proprietorship. What we stigmatize as plagiarism is to them the healthy exercise of utilitarian pragmatism. So at a much later time, and indeed at all times. E.g. the recent Bengālī edition of Kālidāsa's *Çakuntala* shares two of its strophes with Bhartṛhari's *Centuries*; see Hillebrandt, *Über das Kāuṭīlyyaçāstra* (Breslau, 1908), p. 28; *Göttingische Gelehrte Anzeigen*, 1909, p. 931. Kāutsavya's *Nirukta* is but an extract with scanty additions from Yāska's work of the same name; ² see Bloomfield, *JAOS*.

¹ Cf. Oldenberg, *Prol.* p. 315; Deussen, *Geschichte der Philosophie*, vol. i, part 1, p. 128 ff.; Bloomfield, *Religion of the Veda*, p. 240.

² These additions are unfortunately often disguised by the evil state of the text which

no editorial ingenuity may hope to cure entirely. In § 115 (p. 315) read dhruvarkṣam for dhruvadrakṣam (MSS. also dhruva iṣṣam), that is dhruva + ṛkṣam (dvandva) 'the polar star and the Pleiades'.

xv, pp. xlviii ff.; The Atharva-Veda, p. 17; Bolling and von Negelein, *Parīṣiṣṭas* of the Atharva-Veda, i, p. 315. The many *Bṛhats* and *Laghus* testify to the same freedom. Professor Franke is at the present time engaged in elaborating a series of Concordances between the Buddhist texts, which shows that any good thing was regarded by the monks as common property.¹ The numberless floating didactic stanzas in Sanskrit literature (Böhtlingk's *Indische Sprüche*) are evidence of the same habit. In didactic or gnostic literature this freedom is not strange and scarcely reprehensible. A late Tamil writer, Pavanandi, has given a sort of canonical sanction to unrestrained borrowing: 'On what matters, with what words, in what way high men have spoken—so to speak is the convenience of style'; see Vinson, *Revue de Linguistique*, vol. xlii, p. 155. It is entirely likely that this characteristic statement itself is but a repetition of some classical Sanskrit apothegm, though I have not been able to trace it. An occasional protest against plagiarism is not wanting; see *Kāvya-prakāṣa* 75; *Rājatarāṅgiṇī*, ed. Troyer 5.159; ed. Calc. 164; ed. Stein 164. To a small extent even RV. repetitions represent floating verses which have become common property, such as the *pādas*, *devo na yaḥ savitā satyamanmā*, i. 173.2; 9.97.48; or, *deva iva savitā satyadharmā*, 10.34.8; 139.3. But in the main RV. repetitions are the result of the freedom or licence with which later authors borrowed the products of their predecessors.

On 'late hymns' and 'early hymns'.—The Rīg-Veda makes a distinction between old and new hymns, an interesting theme that scholars in the past have referred to quite frequently.² The hymns themselves allude in clearest language to songs of old that were composed by the Rishis of the past. The later poets undertake to compare, more or less boastfully or complacently, their own compositions with those of the ancient masters. 'A new song for a right old god', as I have explained in this book the puzzling RV. expression, *nāvyam sānyase*; see under 8.8.12. Such reports are significant because they show that the Vedic poets were aware of the fact that Rīg-Vedic composition stretched over a long period, preceding their own time. The suggestion has also been made that hymns which refer to themselves as 'new', as 'having been patterned after old', as 'having been made in the manner in which Atri, Kaṇva, Jamadagni, and other worthies made their hymns', are of recent origin.³ In the light of the materials which are worked up in this book, I have grown more sceptical as to our judgement in these matters. The mass of hieratic hymns seem to be in an advanced state of reciprocal assimilation. The hymns which refer to themselves as 'new' unquestionably presuppose antecedent hymns,

¹ See recent issues of ZDMG. and WZKM.

² See Muir, *Original Sanskrit Texts*, iii. 224 ff.; Ludwig, *Der Rīg-Veda*, iii. 180; Hillebrandt, *Ved. Myth.* i. 123; Weber, *SBAW.* June 14, 1890, p. 605; Bloomfield, *Religion of the Veda*, p. 203.

³ Here figure traditionally important Rishis: *atritav*, *vasiṣṭhavat*, or *kaṇvavat*, as well as less important or dubious names: *jamadagnivat*, *vyaṣvavat*, or *nabhākavat*: see Grassmann's *Lexicon*, under these words.

but which are these antecedent hymns? The absence in many hymns of the word 'new' does not prove that these hymns are pristine. Where, in brief, in the Rig-Veda are these pattern hymns that the poets refer to? It seems to me safer to say, as I have said recently,¹ that 'the hymns of the Rig-Veda as a body are largely epigonal, or born after a long period of hymn production which must have, once upon a time, been much freer from conventional thought and mechanical utterance'. The Rig-Veda is rather the final expression of its own type of composition, presupposing at all points a long period of antecedent activity. Consequently it is very often easy to point out signs of relative lateness, but I have yet to find any hymns in the collection which show positive signs of coming from the archetype period, that is to say, from the period when hymns of this sort were first composed. The authors, we know, are traditional, rather than historical. Their names are echoes from an olden semi-mythic time. Therefore, too, it seems to me very doubtful that the body of hymns assigned to any one of the more prominent of these traditional authors is, as a whole, superior or anterior to those of another author. In any case they one and all abound in repetitions. Many hymns of the pragātha collection of Kanva and the numerous Kanvids are most certainly late clap-trap, but the important rôle which these hymns play in the Sāma-Veda canon should warn us from condemning the rather banal compositions of the eighth book, because this involves the condemnation of the Sāma-Veda to a late date. So, e.g., Indra's epithet *reṣama*, 'he for whom the *sāman* is made upon the *ṛk*', belongs strictly speaking to this book alone, and yet conveys in grammatical form and content a very archaic conception.² *A fortiori* the other family books, more checked in their contents, must not, it seems to me, be judged chronologically as units: old and new, or, shall we rather say, older and newer, is contained in each of them, gathered together without reference to either absolute or relative chronology. The tenth book certainly contains a great deal of late matter.³ E.g., the Prajāpati-hymn, 10.121, is certainly later than its relative, the sajanīya-hymn to Indra, 2.12, though the latter, in its turn, belongs to the later Indra compositions. But I would not venture, in reason, to condemn the funeral stanzas as a whole, as a class, either because they affect a more popular diction, or because they happen to treat a theme apart from the stock themes of the Rig-Veda. I cannot, for my part, imagine any Vedic time without just such or nearly such funeral stanzas.

Relative character of Rig-Veda chronology, and its criteria.—Rig-Veda chronology is relative chronology in a very narrow sense. Because the mass shows unmistakable and innumerable points of likeness, every hymn or stanza is open to comparison with every other hymn or stanza. These comparisons are not in vain. Many a time we can say positively that such and such a hymn

¹ JAOS. xxix, p. 287.

² See the more concrete results of the comparison of the eighth book with the other

family books, below, Part 3, chapter 5.

³ See the same Part and chapter.

was composed after such and such a hymn, and, still more frequently, that such and such a stanza was composed after such and such a stanza. In these detailed comparisons the repetitions must figure as a criterion of the first importance. The double or triple appearance, in different connexions, of the same larger metrical unit is liable to betray the place where it was originally composed. I need hardly state that it does not do so always, because a great many of the repeated passages consist of commonplaces, or are mere formulas. The repeated passages are to a very large extent modulated in the manner of the ūhas or vikāras of the ritual stanzas and prayers. In such cases the variation in the form (metre) or contents of the passage may teach with yet greater certainty which is the model, and which the imitation. E.g., in two stanzas, 3.32.7 ; 6.19.2, Indra is addressed fitly as *brhantam ṛṣvam ajaram yuvanam*. In 6.49.10 Rudra is addressed as *brhantam ṛṣvam ajaram suṣumnām*. So superior is the word sequence *ajaram yuvanam*, and so obvious is the ūha nature of *suṣumnām* in reference to Rudra's character (Rudra is *mīdhvas* and *çiva*), that it follows with almost mathematical certainty that the Rudra passage is modelled after, is an ūha of, the Indra passage ; see under 3.32.7. A considerable number of times the same line occurs in unexceptionable surroundings in one place, but as an obvious parenthesis in another ; see, e.g., under 1.10.7 ; 12.1 ; 15.9 ; 24.10 ; 124.3 ; Index under Parenthesis ; and below, Part 2, chap. 4. A refrain which is original with a certain book, or with a traditional Rishi, may betray an outside hymn as late and imitative. Anacoluthon, tautology, ellipsis, solecism, dilution, addition and subtraction, imperfect metre, and occasional other criteria, too subtle for classification, can often be handled securely so as to establish relative dates, when a passage affected by these faults occurs elsewhere without these faults.

Repetitions in their bearing on questions of exegesis.—It is almost needless to say that repetitions are an important element in interpretation : a given passage which is obscure in one connexion may be successfully interpreted, because its recurrence in another connexion helps to determine its meaning ; see, e.g., under 1.47.7 ; 2.13.19 ; 5.87.5 ; 6.23.3, and many times more.

On inconsistent renderings of repeated passages.—Conversely, and as a corollary to the last statement, it may be added that existing translations of the RV. betray their defects and provisional character in no particular more than in the way in which they deal with repeated passages. Many a time a repeated passage is rendered *ad hoc*, regardless of its appearance a second or third time.¹ Repetitions are often mutually interpretative, and so it may happen that a repeated passage forbids a translation which seems to fit fairly in the first instance. The body of this work offers many cases of this sort : the subject by itself would yield an interesting and profitable dissertation. By way of illustration, Grassmann translates the *pāda*, *cārur ṛtāya pītaye*,

¹ Khaṇḍe-khaṇḍe pāṇḍityam : Laghucāṇakyaṃ, ed. Toza, p. 8.

in 1.137.2, by 'bereit zu regelrechtem Trunk'; the same pāda at 9.17.8, by 'dem Heiligen beliebt zum Trunk'. Ludwig (95), at 1.137.2, 'schöner zum opfer, zum tranke'; (807) at 9.17.8, 'schön dem opfer als trunk zu dienen'. Similarly it was possible for Grassmann to render the pāda, (mā) ni rīraman yajamānāso anye, 2.18.3; 3.35.5, 'nicht mögen jetzt andre Priester dort zur Einkehr lenken' (vol. i, p. 25; here correctly), and 'nicht mögen andre Opfrer ergötzen (vol. i, p. 83; here incorrectly). See under 2.18.3. Other cases of diverging translations are brought out under 1.8.5; 1.10.7; 1.23.12; 1.37.4; 1.47.7; 1.50.2; 1.73.3; 1.82.2; 1.176.1; 2.5.8; 2.17.4; 2.26.2; 3.1.15; 3.48.4; 4.3.10; 4.9.5; 4.29.1; 6.45.33; 7.15.8; 7.20.3; 7.35.14; 7.84.5; 8.2.32; 8.22.2; 8.24.8; 8.31.17; 9.13.9; 9.23.1; 9.33.2; 9.63.8, &c. Pischel, *Ved. Stud.* ii. 58, has undertaken to show, unsuccessfully, I think, that the pāda, upa srakveṣu bapsataḥ, has a different meaning in 7.55.2 from that which belongs to it in 8.72.15; see under 7.55.2. It is a fundamental fact that a given verse-unit has the same meaning everywhere, except in so far as it is altered verbally to suit a different theme or a different connexion. I hope that the present work will go far to eliminate, at least, this kind of fault from future RV. exegesis, and that it will also help positively our understanding of the oldest book of India.

PART THE FIRST

THE REPEATED PASSAGES OF THE RIG-VEDA

SYSTEMATICALLY PRESENTED IN THE ORDER OF THE RIG-VEDA

**WITH THE TRADITIONAL STATEMENTS OF THE SARVĀNUKRAMAṆĪ AS TO
THEIR AUTHORSHIP AND DIVINITY**

**AND WITH CRITICAL COMMENTS AND NOTES ESPECIALLY AS TO THE
RELATIVE CHRONOLOGY OF THE PASSAGES REPEATED**

Explanations relating to Part 1 or the main body of the work

Explanation 1.—The repetitions of the RV. are treated in the following pages in the current order of that Veda as divided into books, hymns, and stanzas. Thus, beginning, e.g., with the thirteenth hymn of the first book, the verse-correspondences are as follows :

1.13.2^a : 1.142.2^b
[1.13.2^c : 6.53.10^c]
1.13.3^b, 7^b
[1.13.4^c : 1.14.11^a ; 6.16.9^a ; 8.34.8^a]
1.13.5^a : 3.41.2^b ; 8.45.1^b
1.13.6^a : 1.142.6^a
1.13.6^b : 1.142.6^d
1.13.7^a : 1.142.7^b
1.13.7^c : 8.65.6^c ; 10.188.1^c
1.13.8^{bc} : 1.142.8^{bc} ; 1.188.7^{bc}
1.13.9 : 5.5.8
1.13.10^c : 1.7.10^c.

With this arrangement the main body of this work serves of itself also as an index of RV. repetitions. This makes superfluous the printing of an index, in the above manner, at the end of the work, in the place usually assigned to an Index of Citations.

Explanation 2.—A distinction is made between either word-for-word repetitions, or important repetitions, on the one hand, and partial, less important repetitions, on the other hand. This distinction is discussed on pp. 8 ff. of the Introduction.

Explanation 3.—Stanzas containing word-for-word repetitions, or important repetitions, are written out in full in their first listing in the order of the RV. ; in their second or third listing the repeated pādas alone are quoted. Thus the stanzas 1.1.2 and 4.8.2, containing the completely repeated pāda, sa devān eha vakṣati, are printed entire in the order of 1.1.2. But in the order of 4.8.2 the repeated pāda alone is quoted. It is understood, of course, that the discussion, if any, of such repetitions is, every time, under the head of the earliest citation.

Explanation 4.—Partial, less important repetitions are stated in each order of listing without writing out in full the stanzas within which these repetitions occur. They are, moreover, placed within square brackets. Thus, e.g., [1.91.6^c, priyastotro vanaspatiḥ : 9.12.7^a, nityastotro vanaspatiḥ.]

Explanation 5.—The number-citation at the head of each item is printed in Clarendon (black-faced type), so as to facilitate the survey of the extent and order of the entire mass of repetitions.

Explanation 6.—The repeated pādas of the sort described in Explanation 3, in their first occurrence, are printed in Clarendon (black-faced type) in all the stanzas involved.

Explanation 7.—Additional repeated words (see p. vi, line 4 from below) are also printed in Clarendon, so as to help make clear to the eye, at a glance the full scope of the repetition. Thus, e.g. :

1.3.10^b (Madhuchandas Vāiṣvāmītra ; to Sarasvatī)
pāvakaḥ naḥ sarasvatī vājebhir vājinīvati,
yajñam vaṣṭu dhiyāvasuḥ.

6.61.4^b (Bharadvāja ; to Sarasvatī)
pra ṇo devī sarasvatī vājebhir vājinīvati,
dhīmām avitry avatu.

Explanation 8.—Partly repeated pādas, i.e. those printed within square brackets (see Explanation 4), are printed in ordinary type.

Explanation 9.—In a great many of the stanzas written out in full in the interest of a given pāda or given pādas, there occur also other pādas which are repetitions of pādas pertaining to other stanzas in other places. Such pādas are enclosed between two angles or el-brackets, and the place of their first occurrence and primary treatment in the order of the RV. is given in the margin, preceded by a little hand (✍). Thus, e.g. :

1.15.1^b (Medhātithi Kāṇva ; to Indra)
indra somam piba pṛṇā tvā viṣantv indavaḥ,
matsarāśas tadokasaḥ

8.92.22^a (Ṣrutakakṣa Āṅgīrasa, &c. ; to Indra)
ā tvā viṣantv indavaḥ [samudram iva sindhavaḥ] ✍ 8.6.35^b
na tvām indrāti ricyate.

This means that 8.92.22 shares its first pāda with 1.15.1 ; and, further, that its second pāda also is repeated in a group stated first under 8.6.35^b.

Explanation 10.—Frequently stanzas written out in full involve, in the same way, additional repeated pādas of the partial and less important sort (see Explanation 2). They also are enclosed between two angles or el-brackets, and their first occurrence in the order of the RV. is marked on the margin with a little hand (✍), and with ‘cf.’ (compare) before the citation. Thus,

✍ cf. 6.16.7^a

Explanation 11.—Pādas repeated within a single hymn only are listed only the first time, in ordinary print. Thus, under 1.13.3^b, but not again under 1.13.7^b : 1.13.3^b, 7^b, asmin yajña upa hvaye.

Explanation 12.—In the same way refrain pādas are listed and printed in ordinary type only at the place of their first occurrence. Thus, at 1.97.1, and not again : 1.97.1^a, 1^c–8^c, apa naḥ ṣoṣcad agham.

REPEATED PASSAGES BELONGING TO BOOK I

Group 1. Hymns 1-11, ascribed to Madhuchandas Vāiçvāmitra

1.1.2° (Madhuchandas Vāiçvāmitra ; to Agni)
agnīḥ pūrvebhir ṛṣibhir īdya nūtanāir uta,
sá devāñ éhá vakṣati.

4.8.2° (Vāmadeva Gāutama ; to Agni)
sá hi védā vásudhitim mahān aródhanam divāḥ,
sá devāñ éhá vakṣati.

The metrical sequence of vásudhitim (never vásū°) is indeed bad at 4.8.2 ; but in my opinion it is one that has become stereotyped in the RV., and we should therefore not follow Arnold (VM. p. 124) in emending it. In this, Oldenberg (ZDMG. lx. 160) agrees with me. Accordingly this fault may not be used as a criterion for the posteriority of the Vāmadeva stanza. How this stereotyping could happen appears pretty clearly below, under 3.31.17.

1.1.4^b (Madhuchandas Vāiçvāmitra ; to Agni)
ágne yám yajñám adhvarám viçvátaḥ paribhūr ási,
sá id devēṣu gachati.

1.97.6^b (Kutsa Āṅgīrasa ; to Agni or Agni Çuci)
tvām hi viçvatomukha viçvátaḥ paribhūr ási,
[ápa naḥ çoçucad aghām.]

☞ refrain, 1.97.1^a, 1^c-8^c

Variations upon paribhū-phrases at 2.2.5 (with adhvaram) and at 5.13.6 (with devān).

[1.1.5^c, devó devēbhir á gamat : 3.10.4^b, agnir devēbhir á gamat.]

Hymn 3.10 is ascribed to Viçvāmitra. The two hymns show much general resemblance. Its significance is discussed on p. 19.

1.1.8^a (Madhuchandas Vāiçvāmitra ; to Agni)
rájantam adhvarāṇām gopām ṛtasya dídivim,
vārdhamānam své dāme.

☞ cf. 3.10.2^c

1.27.1^c (Çunaḥçepa Ājigarti, called Devarāta ; to Agni)
áçvaṁ ná tvā vāravantam vandādhyā agnim námobhiḥ,
samrájantam adhvarāṇām.

1.45.4^c (Praskaṇva Kāṇva; to Agni)

māhikerava utāye priyāmedhā ahuṣata,

1.45.4^b

rājantam adhvarāṇām agnīm çukrēṇa çocīṣā.

8.8.18^c (Sadhvaṇsa Kāṇva; to Aṇvins)

ī vām viçvabhīr utibhiḥ, priyāmedhā ahuṣata, a: 7.24.4^a; b: 1.45.4^b

rājantāv adhvarāṇām aṇvinā yāmahutiṣu.

Here the original is rājantam adhvarāṇām; it is primarily an Agni-motif, as pātir hy adhvarāṇām āgne at 1.44.9, sā ketūr adhvarāṇām at 3.10.4, and netāram adhvarāṇām at 10.46.4 clearly show. As applied to the Aṇvins at 8.8.18, it is obviously secondary,¹—an observation made long ago by Oldenberg (Prol. p. 262) and backed by his opinion that the Praskaṇva hymns (1.44–50) are related to the 'Vatsa-group' (8.6–11) and prior to them. The secondariness of 1.27.1^c is equally obvious; and the trick (the prefixion of sam-) by which the trochaic cadence is secured to match that of a and b, is equally transparent. The word samrājantam, although clearly made ad hoc, we must not (with Pet. Lex., Grassmann, and the Concordance²) take as a compound of rāj with sam; but rather (considering the absence of the paripanna saṁdhi: RPr. 4.7) as a denominative of samrāj (Sāyaṇa: samrāt-svarūpaṁ svāminam), 'playing the rôle of over-lord'.

The variation gopā ṛtasya dīdhi (at 3.10.2^c; 10.118.7^c) might properly be called a 'phrase-inflection' (nom.-voc.) of the original (acc.) at 1.1.8^b.—For 1.45.4^a, see under 1.12.12, and cf. p. 9.

1.2.7^{ab} (Madhuchandas Vaiçvāmītra; to Mitra and Varuṇa)

mitrām huve pūtadakṣam varuṇam ca riçādasam,

dhiyam ghṛtācīm sādhanā.

7.65.1^b (Vasiṣṭha; to Mitra and Varuṇa)

7.63.5^c

prāti vām sūra ūdite suktāir, mitrām huve varuṇam pūtadakṣam,

yāyor asuryam ākṣitam jyēṣṭham viçvasya yāmann ācitā jigatnū.

5.64.1^a (Arcanānas Ātreya; to Mitra and Varuṇa)

varuṇam vo riçādasam ṛcī mitrām havāmahe,

pāri vrajēva bāhvōr jaganvānsā svārṇaram.

The poor trochaic pāda 1.2.7^a may be a reminiscence of the faultless triṣṭubh 7.65.1^b: see Part 2, chapter 2, Class B 11.

1.2.8^a (Madhuchandas Vaiçvāmītra; to Mitra and Varuṇa)

ṛtēna mitrāvaruṇāv ṛtāvṛdhāv ṛtāsprçā,

krātum bṛhantam āçāthe.

1.152.1^d (Dirghatamas Aucathya; to Mitra and Varuṇa)

yuvām vāstrāṇi pivasī vasāthe yuvōr āchidrā mātavo ha sargāh,

āvātiratam āṇṛtāni viçva ṛtēna mitrāvaruṇā sacethe.

As between 1.2.8^a and 1.152.1^d no very clear relation is apparent. It is, however, noteworthy that the onclisis of ṛtāvṛdhāu (which the Prātiçākhyā expressly prescribes at 982) suggests that the redactor of 1.2.8 vaguely felt that -varuṇā was not the end of pāda a, and marks ṛtāvṛdhāu as what may very aptly be termed a 'metrical vox media', or word used ἀνὰ κοινὸν so far as the metre is concerned, and counting now as part of pāda a and then

¹ Analogous secondary applications under 1.44.11; 7.11.1.

² Correct this by transferring the pāda from 947 a to 986 b.

again as part of pāda b. Just so the short u of vāsudhiti marks yemāte of 4.48.3 as a metrical vox media : see under 3.31.17. That the text does not read mitrāvaruṇā r̥tāvṛdhāv (Lanman, Noun-Inflection, p. 575) points also to the 'Verquickung beider Pādas', as Oldenberg observes at RV. Noten, p. 2.

1.3.6^b (Madhuchandas Vāiçvāmitra ; to Indra)

indrā yāhi tūtujāna ūpa brāhmāṇi harivaḥ,
suté dadhiṣva naç cānaḥ.

10.104.6^a (Aṣṭaka Vāiçvāmitra ; to Indra)

ūpa brāhmāṇi harivo hāribhyām sōmasya yāhi pītāye sutāsya,
indra tvā yajñāḥ kṣāmamāṇam ānaḍ dāçvān asy adhvarāsya praketāḥ.]

cf. 7.11.1^a

It is most tempting to regard 1.3.6^b as a fragment taken over from pāda a of the faultless triṣṭubh 10.104.6 ; the more so, inasmuch as the three indrā yāhi invocations waver clumsily between iambic (1.3.5) and trochaic (1.3.4, 6) cadences, and because our fragment is metrically so characterless as to fit with neither.

1.3.7^b (Madhuchandas Vāiçvāmitra ; to Viçve Devāḥ)

ómāsaç carṣaṇidhrto viçve devāsa á gata,
dāçvāṇso dāçúṣaḥ sutām.

2.41.13^a (Grtsamada ; to Viçve Devāḥ) =

6.52.7^a (R̥jiçvan Bhāradvāja ; to Viçve Devāḥ)

viçve devāsaḥ á gata çṛṇutá ma imāni hávam,]
[édām barhīr ní ṣīdata.]

cf. 2.41.13^b

cf. 2.41.13^c

Oldenberg, Noten, p. 3, takes ómasas as á ūmasas, with BR.

1.3.10^b (Madhuchandas Vāiçvāmitra ; to Sarasvatī)

pāvaká naḥ sárasvatī vājebhir vājínīvatī,
yajñām vaṣṭu dhiyāvasuḥ.

6.61.4^b (Bharadvāja ; to Sarasvatī)

prā ño devī sárasvatī vājebhir vājínīvatī
dhīnām avitry āvatu.

One is obviously patterned after the other : but which ?

1.4.1^b (Madhuchandas Vāiçvāmitra ; to Indra)

surūpakṛtñum ūtāye sudúghām iva godúhe,
juhūmási dyāvi-dyavi.

8.52(Ṽal.4).4^c (Āyu Kāṇva ; to Indra)

yāsya tvām indra stómeṣu cakāno víje vājīñ chatakrato,
tām tvā vayām sudúghām iva godúho juhūmási çravasyávaḥ.

The word godúh occurs thrice. At 1.164.26 and 8.52.4 it must mean 'milker'. At 1.4.1 Sāyaṇa and Ludwig take it as 'milker', and Grassmann as 'a milking'. The rendering as nomen actionis is supported by the obviously intentional correspondence between ūtāye and godúhe in the proportion surūpakṛtñum : sudúghām = ūtāye : godúhe. Commonplace as the stanza is, it may yet have served as a suggestion to the versifex of 8.52, considering the admittedly late character of the Vālakhilya. As to 8.52.4^d, see under 6.45.10.

1.4.3^b (Madhuchandas Vaiçvāmītra ; to Indra)

āthā te āntamānām vidyāma sumatinām,
mā no āti khyā ā gahi.

10.89.17^b (Renu Vaiçvāmītra ; to Indra)

evā te vayām indra bhuñjātīnām vidyāma sumatinām nāvānām,
[vidyāma vāstor āvasā gr̥hānto] [viçvāmītrā utā ta indra nūnām.]

6th c: 1.177.5^c; d: 6.25.9^d

Pāda 1.4.3^b, though catalectic, is faultless (resolution not necessary: JAOS. xi, p. xxviii). Resolution and the (despite 8.51.5^c or 10.160.5^c) very otiose nāvānām stretch it indeed to a triṣṭubh, of which, however, the secondary character is glaringly revealed by its almost intolerable cesura. This judgement tallies well with that of Oldenberg (Prol. p. 267) who calls the Viçvāmītrid of 10.89 one of the 'modern Epigones'.—The latter half of 10.89.17 moreover is merely an ūha (or 'borrowing, mutatis mutandis') from the Bharadvāja stanza 6.25.9 (cf. under 6.25.9). Thus rudely does the critic show up Renu's stanza as (to 75 per cent.) a thing of 'shreds and patches'.

[1.4.4^c, yās te sākhibhya ā vāram : 9.45.2^c, devān sākhibhya ā vāram]

1.4.6^c (Madhuchandas Vaiçvāmītra ; to Indra)

utā naḥ subhāgān arir vocēyur dasma kṛṣṭāyaḥ,
syāméd indrasya çármaṇi.

8.47.5^c (Trita Aptya ; to Ādityas)

pāri ṇo vṛṇajann aghā durgāṇi rathyo yathā,
syāméd indrasya çármaṇy ādityānām utāvasy
[anehāso va utāyaḥ suṇtāyo va utāyaḥ.]

6th c refrain, 8.47.1^{ref}–18^{ef}

Arnold, VM., p. 45, notes evidence of late date for 8.47. The banality of the whole hymn and its heavy refrains attest a low degree of artistic skill in its author. The solitary Indra-pāda, 8.47.5^c, in a long Āditya-hymn seems at first blush a palpable intrusion; but pāda d (on account of its utā and its need of the complementary syāma of c) cannot be disjoined from c: they make a unit. Accordingly we may suppose that the Āditya-couplet was worked out upon a reminiscence of 1.4.6^c, by an author who was not staggered by its partial impertinence.

1.4.8^c (Madhuchandas Vaiçvāmītra ; to Indra)

asyā pītṛvā çatakrato ghanó vṛtrāṇām abhavaḥ,
prāvo vājeṣu vājīnam.

1.176.5^d (Agastya ; to Indra)

āvo yāsya dvibārhaso 'rkéṣu sānuśág āsat,
ājāv indrasyendo prāvo vājeṣu vājīnam.

The grave difficulties which beset the rest of 1.176.5 do not concern its final pāda. This is loosely appended and may well have been borrowed from 1.4.8.

1.4.10^{ab+c} (Madhuchandas Vaiçvāmītra ; to Indra)

yó rāyo 'vánir mahān supārāḥ sunvatāḥ sākḥā,
tāsmā indrāya gāyata.

8.32.13^{ab+c} (Medhātithi Kāṇva ; to Indra)
 yó rāyō 'vánir mahān supārāḥ sunvatāḥ sákḥā,
 tám índram abhí gāyata.

1.5.4^c (Madhuchandas Vaiçvāmītra ; to Indra)
 yāya samsthé ná vṛṇvāte hāri samātsu çatravaḥ,
 tásmā índrāya gāyata.

1.5.1^b (Madhuchandas Vaiçvāmītra ; to Indra)
 á tv étā ní śīdaténdram abhí prá gāyata,
 sákḥaya stómavāhasaḥ.

8.92.1^b (Çrutakakṣa Āṅgīrasa, or Sukakṣa Āṅgīrasa ; to Indra)
 pāntam ā vo āndhasa índram abhí prá gāyata,
 viçvasāham çatákratum mánhiṣṭham çarṣaṇínám.

1.5.2^{a+b+c} (Madhuchandas Vaiçvāmītra ; to Indra)
 purútáman purūṇám içānam váryāṇām,
 índram sóme sácā suté.

6.45.29^a (Çaṁyu Bārhaspatya ; to Indra)
 purútáman purūṇám stotṛṇám vívāci,
 vájebhir vājayatām.

1.24.3^b (Çunahçepa Ājigarti, called Devarāta ; to Savitar)
 abhí tvā deva savitar içānam váryāṇām,
 sādāvan bhāgām Imahe.

8.71.13^b (Sudṛti Āṅgīrasa, or Purumīdha Āṅgīrasa ; to Agni)
 agnir isām sakhyé dadātu na içe yó váryāṇām,
 agnīm toké tānaye çaçvad Imahe vásuṁ sántam tanūpām.

10.9.5^a (Triçiras Tvāṣṭra, or Sindhudvīpa Ambarīṣa ; to Waters)
 içānā váryāṇām ksāyantiç çarṣaṇínám,
 apó yācāmi bhesajām.

8.45.29^c (Triçoka Kāṇva ; to Indra)
 rbhuksānam ná vārtava ukthēsu tugryāvīdham,
 índram sóme sácā suté.

Noteworthy is the discordance of rendering to which the repeated purútáman purūṇám gives occasion : *Ihn der der Reichen reichster ist, or Den Reichsten unter Vielen* (Grassmann) ; *dem vollsten der vollen, or dem reichsten der reichen* (Ludwig). Pischel, *Ved. Stud.* i. 36, renders 6.45.29^{ab} thus : 'der du am meisten (angerufen) wirst im Wettstreit vieler Lobsänger' ; but the parallel at 1.5.2 makes against taking purūṇám out of its own páda ; and if, as is natural, 1.5.2^b means about the same as 1.5.2^a, then Grassmann's first version and Ludwig's second are to be deemed good. In içe yó váryāṇām we have again a case of 'phrase-inflection', the nominative to içānam váryāṇām.

1.5.4^c : 1.4.10^c, tásmā índrāya gāyata : 8.32.13^c, tám índram abhí gāyata.

1.5.5^{b+c} (Madhuchandas Vaiçvāmītra ; to Indra)

sutapāṁne sūtā imé ūcayo yanti vitāye,
sómāso dādhyāçiraḥ.

8.93.22^b (Sukakṣa Āṅgīrasa ; to Indra)
pātnivantaḥ sūtā imā uçānto yanti vitāye,
apām jāgmīr nicumpunāḥ.

1.137.2^b (Paruccheḥpa Dāivodāsi ; to Mitra and Varuṇa)
imā ā yātam indavaḥ sómāso dādhyāçiraḥ sūtāso dādhyāçiraḥ,
utā vām uşāso budhī ṣākām sūryasya raçmībhiḥ, 1.47.7^d
sūtō mitrāya varuṇāya pitāye cārur rāya pitāye, 1.137.2^e

5.51.7^b (Svastyātreyā Atreya ; to Viçve Devāḥ)
sūtā indrāya vāyāve sómāso dādhyāçiraḥ, 5.51.7^a
nimnām nā yanti sīndhavo bhī prāyaḥ.

7.32.4^b (Vasiṣṭha ; to Indra)
imā indrāya sunvire sómāso dādhyāçiraḥ,
tān ā mādaya vajrahasta pitāye hāribhyām yāhy ōka ā.

9.22.3^b (Asita Kāçyapa, or Devala Kāçyapa ; to Soma Pavamāna)
etē pūtā vipaçcitāḥ sómāso dādhyāçiraḥ, 9.22.3^a
vipā vy ānaçur dhīyaḥ.

9.63.15^b (Nidhruvi Kāçyapa ; to Soma Pavamāna)
sūtā indrāya vajriṇe sómāso dādhyāçiraḥ,
pavitram āty akṣaran.

9.101.12^b (Manu Sāmvarāṇa ; to Soma Pavamāna)
etē pūtā vipaçcitāḥ sómāso dādhyāçiraḥ, 9.22.3^a
sūryāso nā darçatāso jigatnāvo dhruvā ghr̥tē.

The streams of Soma at 5.51.7 (like Southey's water that 'comes down at Lodore') come fairly tumbling on their way to Indra ; and so, elsewhere, the songs of praise (see under 8.6.34).

1.5.8^c (Madhuchandas Vaiçvāmītra ; to Indra)

tvām stōmā avivṛdhan tvām ukthā çatakrate,
tvām vardhantu no girāḥ.

8.44.19^c (Virūpa Āṅgīrasa ; to Agni)
tvām agne manīṣīṇas tvām hinvanti cittibhiḥ, 3.10.1^a
tvām vardhantu no girāḥ.

To begin successive pādas, or even stanzas (5.8.1-7 ; 5.9.1), with the same word is so common a procedure as to have no critical significance. Nor is the epanaleptic tvām of 8.44.19^b censurable : see Oldenberg, *Noten*, 427 a (dasselbe Wort pleonastisch mehrfach gesetzt).

[1.5.10^c, ūçāno yavayā vadhām : 10.152.5^d, vāriyo yavayā vadhām]

[1.6.9^b, divō vā rocanād ādhi : 1.49.1^b : 5.56.1^d ; 8.8.7^a, divāç cid rocanād ādhi]

1.7.3^b (Madhuchandas Vāiçvāmītra ; to Indra)

īndro dīrghāya cākṣasa ā sūryam roha ad divi,
vī góbhir ādrim āirayat.

8.89.7^b (Nṛmedha Āṅgīrasa and Purumedha Āṅgīrasa ; to Indra)

amāsu pakvām āiraya ā sūryam rohayo divi,
gharmān nā sāman tapatā suvṛktibhir juṣṭam girvanase bhāt.

9.107.7^d (Sapta Ṛṣayah ; to Pavamāna-Soma)

śomo mīdhvān pavate gātuvittama fīr vipro vicakṣaṇāḥ,
tvam kavir abhavo devavītama ā sūryam rohayo divi.

10.156.4^c (Ketu Agneya ; to Agni)

agne nāksatram ajāram ā sūryam rohayo divi,
dādha j yōtir jānebhyah.

1.7.4^c (Madhuchandas Vāiçvāmītra ; to Indra)

īndra vājeṣu no 'va sahārapradhaneṣu ca,
ugrā ugrābhir ūtibhiḥ.

1.129.5^c (Paruccheṣa Dāivodāsi ; to Indra)

nī sū namātimatiṁ kāyasya cit tejiṣṭhābhir arāṇibhir nōtibhir,
ugrābhir ugrotibhiḥ, [ityādi].

1.7.8^c (Madhuchandas Vāiçvāmītra ; to Indra)

vṛṣā yūthēva vānsagaḥ kṛṣṭīr iyarty ojasā,
īçāno āpratiṣkutaḥ.

1.84.7^c (Gotama Rāhūgaṇa ; to Indra)

yā ēka id vidāyate vāsu mātāya dāçūṣe,
īçāno āpratiṣkuta īndro aṅgā.

60-1.84.7^b

The stanzas 1.84.7, 8, 9 read each (apart from the last two words) like a brahmodya,—of course not necessarily in interrogative form. The last two words, īndro aṅgā, form the 'answer' and are simple prose,—quite out of the metre, as is intrinsically clear, without any reference to the parallel 1.7.8^c, which is however a faultless metrical unit.

1.7.9^a (Madhuchandas Vāiçvāmītra ; to Indra)

yā ēkaç carṣaṇinām vāsūnām irajyāti,
īndraḥ pañca kṣitinām.

1.176.2^b (Agastya ; to Indra)

tasmīn ā veçayā giro yā ēkaç carṣaṇinām,
ānu svadhā yām upyāte yāvaṁ nā cārkrṣad vṛṣā.

For the desperate 1.176.2, see citations in Oldenberg's *Noten*, and especially Ludwig, 5.48 end, and Grierson's *Bihar Peasant Life*, p. 182. The parallel, alas, injects no decisive new factor into the ample discussion, beyond this, that yā ēkaç carṣaṇinām in 1.176 seems to be a fragment and a dislocated one.

1.7.10^c (Madhuchandas Vaiçvāmītra ; to Indra)
 indraṁ vo viçvātas pāri hāvāmahe jānebhyah,
 asmākam astu kévalaḥ.

1.13.10^c (Medhātithi Kāṇva ; to Tvaṣṭar)
 ihā tvāṣṭāram agriyāṁ viçvārūpam ūpa hvaye,
 asmākam astu kévalaḥ.

The form hāvāmahe is hieratic; hvaye is popular. The latter occurs no less than five times in 1.13 and marks this Apri-hymn as late.

1.8.4^c (Madhuchandas Vaiçvāmītra ; to Indra)
 vayāṁ çūrebhir āṣṭrbhir indra tvāyā yujā vayām,
 sāsahyāma pṛtanyatāḥ.

8.40.7^d (Nābhaka Kāṇva ; to Indra and Agni)
 yād indrāgnī jānā imé vihvāyante tānā girā,
 asmākebhir nṛbhir vayāṁ sāsahyāma pṛtanyatō
 〔vanuyāma vanuṣyatō〕 〔nābhantām anyaké same〕

☞ e: 1.132.1^c; f: refrain, 8.39.1^f ff.

9.61.29^c (Amahīyū Āngirasa ; to Soma Pavamāna)
 〔āsyā te sakhyé vayāṁ〕 tāvendo dyumnā uttamé,
 sāsahyāma pṛtanyatāḥ.

☞ 9.61.29^a

Prefixion of the four syllables indratvotāḥ expands 1.8.4^c to a full jagati at 1.132.1^b, q. v. Under 2.8.6 it appears that -yāma pṛtanyatāḥ is a Vedic cadence. Reminiscence of 1.8.4 in tvayā ha avid yujā vayām, 8.21.11^a; 102.3^a.

1.8.5^c (Madhuchandas Vaiçvāmītra ; to Indra)
 mahān indraḥ parāç ca nū mahitvām astu vajriṇe,
 dyāur nā prathinā çāvaḥ.

8.56 (Vāl.8).1^c (Pṛṣadhra Kāṇva ; Dānastuti of Praskaṇva)
 〔prāti te dasyave vrka rādho〕 adarçy āhrayam,
 dyāur nā prathinā çāvaḥ.

☞ ab: 8.55.1^c

‘Great is Indra, aye, more than great: greatness be his that wields the bolt; might, wide as the heaven.’ Here the ascription of might or çavas to Indra is an entirely natural sequel to the ascription of greatness. ‘Might wide as the heaven’ is not much different from the might of Indra which at 8.24.9 is called āparitam (Sāyaṇa: çatrubhir aparigatam avyāptam). But as a nearly synonymous sequel to rādho āhrayam, ‘a gift that brings no shame to the giver’ (Sāyaṇa on 5.79.5: alajjāvaham), ‘no shabby gift’, pāda c is plainly not fit. It is not fit, even if we assign to çāvas the unwarrantable meaning of fülle (Ludwig) or Ruhm (Grassmann). This unsuitness adds one more (unneeded) item to the cumulative evidence touching the lateness of the Vālakhilya.

1.8.7^b (Madhuchandas Vaiçvāmītra ; to Indra), followed by 1.8.8
 yāḥ kuksīḥ somapātamaḥ samudrá iva pínvate,
 urvī āpo ná kākūdah,—

evā hy āsya sūnītā virap̄çī gomatī mahī,
pakvā çākḥā nā dāçuse.

8.12.5^b (Parvata Kāṇva ; to Indra)
imām juṣasva girvaṇaḥ samudrā iva pinvate,
çindra viçvābhir ūtibhir vavākṣitha.]

8.12.5^c

The entire stanza 7 is correlative with 8, although loosely so (yāh for yāthā): 'what belly swells, . . . so in sooth is his liberality.' This justifies the accent of pinvate. Oldenberg had misgivings as to this accent (Noten, p. 12), but allayed them nearly as above. In 8.12.5, the subject of pinvate is stōmah (see 8.12.4): for the 'flowing' and 'swelling' of songs and prayers, see under 4.47.2. The 'logical sequence of thoughts' (not 'thought'!) in the Veda is such that it is futile to say whether 8.12.5^b is parenthetic or not. Pāda c in each stanza of the ṛça 8.12.4, 5, 6 is metrically composite (cf. Oldenberg, Prol. p. 111). The verb vavākṣitha is a necessary part of the relative clause in stanza 4, and therefore accented. All of stanza 5 is a bungling cento of the most loose-jointed kind: indra viçvābhir ūtibhiḥ is a stock-phrase, recurrent at 8.32.12; 61.5; 10.134.3; and perhaps the accent of vavākṣitha here is a heedless repetition of the accent in stanza 4.

[1.9.3^b, stōmēbhir viçvacarṣaṇe: 5.14.6^b, stōmēbhir viçvacarṣaṇim]

1.9.8^a (Madhuchandas Vaiçvāmītra ; to Indra)
asmān sū tātra codayēndra rāyē rābhasvataḥ,
tūvidyumna yāçasvataḥ.

3.16.6^d (Utkīla Kātya ; to Agni)
çagdhī vājasya subhaga prajāvatō 'gne brhatō adhvarē,
sām rāyā bhūyasa sṛja mayobhūnā tūvidyumna yāçasvatā.

The prior stanza is plainly 'in einem Guss'. The whole hymn 3.16, with its wild jumble of trochaic and iambic cadences, gives the impression of lateness. Pādas 6a and c are metrically composite (8+4). Sāyana, with cheerful confidence, says evamvidhena dhane-nāsmān saṁsṛja saṁyojaya. The needed asmān is omitted, not so much because it is obvious, as because the whole stanza is a patchwork of Vedic commonplaces. And even these the author (a Kātya or Viçvāmītrid of some generations later than Madhuchandas, as we may surmise) had not the skill to stitch together without violence to one of the component patches, yāçasvataḥ. The sequence rāyāḥ . . . yāçasvatāḥ also at 8.23.27.

1.9.8^a (Madhuchandas Vaiçvāmītra ; to Indra)
asmé dhehi çrávo brhád dyumnám sahasrasátamam,
indra tá rathínir ísaḥ.

1.44.2^d (Praskaṇva Kāṇva ; to Agni, Açvins, and Uṣas)
jūṣto hí dutó āsi havyaavāhanó 'gne rathír adhvarāṇām,
sajūr açvibhyām uṣāsā suvīryam asmé dhehi çrávo brhát.

1.44.2^b

8.65.9^c (Pragātha Kāṇva ; to Indra)
viçvān aryó vipaçcitó 'ti khyas túyam á gahi,
asmé dhehi çrávo brhát.

Pāda a of 1.9.8 takes up the gist of b of the preceding stanza, asmé prthū çrávo brhát (catenary form). A verbal and metrical variation appears at 1.79.4, asmé dhehi jātavēdo máhi çrávaḥ ; see Part 2, chapter 2, Class B 11.

1.9.10^c (Madhuchandas Vaiçvāmitra; to Indra)

sutē-sute nyōkase bṛhād bṛhatā ēd ariḥ.

indrāya çūṣām arcati.

10.96.2^d (Baru Aṅgīrasa or Sarvahari Āindra; Haristutiḥ)

hāriṁ hi yōniṁ abhī yē samāsvaran hinvantō hāri divyāṁ yāthā sādah,
ā yāṁ pṛṇānti hāribhir nā dhenāva indrāya çūṣām hāriwantam arcata.

10.133.1^b (Sudās Paijavana; to Indra)

prō sv āsmāi purorathām indrāya çūṣām arcata,

abhīke cid u lokakṛt samgē samātsu vṛtrahā-

-smākam bodhi coditā

ḥnābhantām anyakēṣām jyākā ādhi dhānvasu.] ~~cf~~ refrain, 10.133.1^{fs} ff.

Considering the frequency of the shorter pāda, and the fact that the hymn 10.96 is a downright tour de force in the employment of hari-words (compare the putative author's alias), it is natural to assume that the shorter form is the prius, and that the (metrically faultless) expanded form, 10.96.2^d, is the posterius.

1.10.4^d (Madhuchandas Vaiçvāmitra; to Indra)

ēhi stōmāṁ abhī svarābhī gṛṇiḥy ā ruva,

brāhma ca no vaso sácōndra yajñām ca vardhaya.

10.141.6^b (Agni Tāpasa; to Viçve Devāḥ, here Agni)

tvāṁ no agne agnibhir brāhma yajñām ca vardhaya,

tvāṁ no devātātaye rāyō dānāya codaya.

1.10.5^a (Madhuchandas Vaiçvāmitra; to Indra)

ukthām indrāya çāṁsyam vārdhanam puruniṣṣidhe,

çakró yāthā sutesu no rārānat sakhyēsu ca.

5.39.5^b (Atri Bhāuma; to Indra)

āsmā it kāvyam vāca ukthām indrāya çāṁsyam,

tāsmā u brāhmavāhase ḥgīro vardhanty ātrayo

gīraḥ çumbhanty ātrayaḥ.]

~~cf~~ cf. 5.22.4^{de}

1.10.7^{b+d} (Madhuchandas Vaiçvāmitra; to Indra)

suvivṛtām sunirājam indra tvādātām id yāçah,

gāvām āpa vrajām vṛdhi kṛṇuṣvā rādho adriyaḥ.

3.40.6^c (Viçvāmitra; to Indra)

gīrvanaḥ pāhi naḥ sutām mādhor dhārābhir ajoyase,

indra tvādātām id yāçah.

8.64.1^b (Pragātha Kāṇva; to Indra)

ūt tvā mandantu stōmāḥ kṛṇuṣvā rādho adriyaḥ,

āva brahmadviṣo jahi.

Sāyana and Ludwig and Grassmann join the adjectives of 1.10.7^a with yāçah of b. To do this, Sāyana is obliged to force the meaning of sunirājam to a colourless sukhena niḥçesaṁ prāptum çakyam; and Ludwig likewise, 'leicht zu gewinnen' (ist der ruhm); while Grassmann

has to render yāçah by Schatz, which it does not mean. The adjectives fit gāvām vrajām to a nicety.¹ This observation led Aufrecht (in 1888: Festgruss an Böhtlingk, p. 2) to treat pāda b as a good example of Quintilian's interjectio or inclusio. But, granting this, it would be unpardonable boldness to affirm that the same pāda at 3.40.6° stands in such 'logical sequence' with a b as to make it seem an original there. If, at 3.40.6°, instead of indra tvādātām id yāçah, we had āva brahmadvīṣo jahi, or any other one of scores of verses that might be cited, no one that knows his Rig-Veda would need to move a muscle.

The inconsistent versions of indra tvādātām id yāçah may be noted. Ludwig: Indra, ist der ruhm, der von dir verliehen wird; Indra, von dir wird diese herlichkeit geerntet. Grassmann: ist Schatz, den, Indra, du verleihst; von dir ist, Indra, Glück geschenkt. The translators, we may well believe, would have avoided these inconsistencies had this volume been accessible in their day.

1.10.8^{b+c} (Madhuchandas Vaiçvāmītra; to Indra)

nahí tvā ródasi ubhé ṛghāyāmānam invataḥ,
jé aḥ svārvatīr apāḥ sām gā asmābhyam dhñnuhi.

1.176.1° (Agastya; to Indra)

mātsi no vásyaiṣṭaya ṽindram indo vīṣā vīça,
ṛghāyāmāna invasi çatrum ānti ná vindasi.

65° 1.176.1^b

8.40.10° (Nābhāka Kāṇva; to Indra and Agni)

tām çīçitā suvrktībhis tvesām sātvanam ṛgmīyam,

utó nú cid yā ójasā ṽiçṇasyāñḍāni bhédati, jéçat svārvatīr apó, nābha-
ntām anyaké same. refrain, 8.39.1^b ff.

8.40.11° (The same)

tām çīçitā svadhvarām satyām sātvanam ṛtvīyam,

utó nu cid ya ohata ṽañḍā ṽiçṇasya bhédaty, ájāñi svārvatīr apó, &c.

I agree with Oldenberg, RV. Noten, p. 175, that Bergaigne's suggestion of ṛghāyāmānam in 1.176.1° is to be rejected (Études sur le Lexique, s.v. āviçvaminva). But we may advance somewhat in the appreciation of this stanza by noting that its second pāda is a parenthetical interpolation, recurring in a Pavamāna stanza, 9.2.1 (q.v.). The stanza 1.176.1 is addressed to Indra (not Soma, as Oldenberg thought); the construction is exactly the same as in 1.10.8: 'Intoxicate thyself (O Indra) so as to wish us good things!—Into Indra, O Indu (Soma), impetuous, enter!—thou (Indra), who art impetuous, dost penetrate the enemy; no enemy holds against thee' (more literally, 'thou findest no enemy near'). The sense is flawless: both invataḥ and invasi are transitive; in the latter case çatrum belongs to both invasi and vindasi. Of course, the interpolation of pāda b in 1.176.1 makes it seem likely that that stanza was composed after the pattern of 1.10.8.—The imitative character of the two stanzas 8.40.10 and 11 reminds us of the workmanship of the Vāḷakhilya versifexes. Cf. Grassmann, i. 457; Hillebrandt, Ved. Myth. iii. 64, 300, note 3; Geldner, Ved. Stud. iii. 64, and see p. 15.

¹ Oldenberg, on the contrary, says (Noten, I, p. 13) that 'leicht herauszutreiben' fits vrajām badly, and in strictness he is quite right; but it is easy to assume that the poet in using sunirājam had in mind the contained (the cows), although actually mentioning in the second couplet the container (the pen)—the simplest metonymy, like 'the kettle boils'. The relation of sunirājam to vrajām has its analogy with that of sudūghāñi to apāḥ. Oldenberg carries over imahe from stanza 6 and makes each pāda of 7 a sentence by itself.

1.10.10^c (Madhuchandas Vāiṣvāmītra ; to Indra)
vidmā́ hí tvā́ vṛ́santamaṁ vā́ṣeṣu havanaçrútam,
vṛ́santamasya hū́mahe útiṁ sahasrasútamam.

5.35.3^b (Prabhūvasu Āṅgīrasa ; to Indra)
á té 'vo váreṇyaṁ vṛ́santamasya hū́mahe,
vṛ́sajntir hí jajñī́ṣa abhū́bhīr indra turváṇiḥ.

1.11.1^c (Jetr Mādhuchandasa ; to Indra)
indram víçvā avivṛ́dhan samudrávyacasam gírah,
rathítamam rathínām vājānam sátpatiṁ pátiṁ.

8.45.7^c (Triçoka Kāṇva ; to Indra)
yád ājun yáty ājikṛ́d indrah svaçvayúr úpa,
rathítamo rathínām.

For samudrávyacasam cf. 1.30.3. Both Grassmann and Ludwig, 603, make rathítamo in 8.45.7^c the predicate of the sentence. But it seems preferable to join the stanza as a whole as antecedent clause to the next, 8.45.8. The change from the third person in 7 to the second person in 8 seems to me less harsh than the translation of the obviously attributive páda, rathítamo rathínām, by 'so ist der Lenker bester er' (Grassmann), or 'dann ist er der wagenlenker wagenkundigster' (Ludwig).

1.11.2^d (Jetr Mādhuchandasa ; to Indra)
sakhyé ta indra vājino má bhema çavasas pate,
tvām abhi prá ñonumo jétāram áparājitam.

5.25.6^d (Vasūyava Ātreyaḥ ; to Agni)
agnir dadāti sátpatiṁ sasā́ha yó yudhá nṛ́bhīḥ,
agnir átyaṁ raghuṣyádaṁ jétāram áparājitam.

It seems almost impossible to escape the conclusion that the páda jétāram áparājitam originated as an epithet of Indra, rather than of the horse which Agni bestows, see p. xi, end. For 1.11.2^{ab} cf. the similar distich 8.4.7^{ab}, má bhema má çramiṣmográśya sakhyé táva.

1.11.8^{a+b} (Jetr Mādhuchandasa ; to Indra)
índram íçānam ójasābhí stómā anū́ṣata,
sahásraṁ yásya rātáya utá vā sánti bhū́yasīḥ.

8.76.1^b (Kurusuti Kāṇva ; to Indra)
imām nú mā́yinaṁ huva índram íçānam ójasā,
marútvantaṁ ná vṛ́ñjāse.

6.60.7^b (Bharadvāja ; to Indra and Agni)
índrāgni yuvām imē 'bhí stómā anū́ṣata,
píbatam çambhuvā sutām.

Cf. abhi stómāir anū́ṣata, 8.8.3^d. Ludwig's view, *Kritik des Rigveda-Textes*, p. 41 (§ 26), that the variant of 1.11.8^b in SV. 2.602^b, namely, abhi stomāir anū́ṣata, is superior to RV. is negated by the occurrence of both forms of the páda in each text. The variation of the SV. is merely a case of mix-up. Cf. with 1.11.8^a, indra íçāna ójasā 8.40.5^a; óka íçāna ójasā 8.6.41^b; also 1.175.4^b; 8.32.14^c; and, agnir íçāna ójasā TB. 1.5.5.2^o.

Group 2. Hymns 12-23, ascribed to Medhātithi Kāṇva

[1.12.1^a, agnīm dūtām vṛṇīmahe: 1.36.3^a, prā tvā dūtām vṛṇīmahe: 1.44.3^a,
adyā dūtām vṛṇīmahe.]

Cf. 8.102.18^b.

1.12.1^{b+c} (Medhātithi Kāṇva; to Agni)

agnīm dūtām vṛṇīmahe, hótāraṁ viṣvāvedasam,
asyā yajñāsya sukrátum.

cf. 1.12.1^a

1.36.3^b (Kāṇva Ghāura; to Agni)

prā tvā dūtām vṛṇīmahe, hótāraṁ viṣvāvedasam,
mahás te sató vi caranty arcāyo divi spr̥canti bhānávaḥ.

cf. 1.12.1^a

1.44.7^c (Praskāṇva Kāṇva; to Agni)

hótāraṁ viṣvāvedasam sám hí tvā víca indháte,
sá á vaha puruhūta prācetasó 'gne devān ihá dravát.

8.19.3^c (Sobhari Kāṇva; to Agni)

yajīṣṭham tvā vavṛmahe devām devatrā hótāram ámartyam,
asyā yajñāsya sukrátum.

The first two stanzas are unexceptionable. In 1.44.7 the inverted position of the repeated pāda and the verb indháte which governs hótāram ('kindling a priest!') possibly point to secondary origin. Much more clearly 8.19.3 is a dilution of the gāyatri stanza 1.12.1 into a kakubh stanza (kakubha pragūtha: Oldenberg, *Prolegomena*, pp. 104, 212); note the metre of vavṛmahe.

1.12.3^a (Medhātithi Kāṇva; to Agni)

ágne devān ihá vaha jajñānó vṛktābarhiṣe,
ási hótā na ídyaḥ.

1.12.10^b (Medhātithi Kāṇva; to Agni)

sá naḥ pāvaka dīdivo, 'gne devān ihá vaha,
úpa yajñām havīḥ ca naḥ.

cf. 1.12.10^a

1.15.4^a (Medhātithi Kāṇva; to Agni)

ágne devān ihá vaha sādāyā yóniṣu triṣu,
pári bhṛṣa piba rtūnā.

Cf. the similar pāda tābhīr devān ihá vaha, 1.14.12^c.

1.12.4^{b+c} (Medhātithi Kāṇva; to Agni)

tān uçató vi bodhaya yád agne yási dūtyām,
devāir á satsi barhiṣi.

1.74.7^c (Gotama Rāhugaṇa; to Agni)

ná yór upabdir āçvyah çṛṇvé ráthasya kác caná.
yád agne yási dūtyām.

5.26.5^c (Vasūyava Atreyāḥ ; to Agni)

ṽājāmanāya sunvatā, āgne suvīryam vaha,
devāir ā satsi barhiṣi.

5.26.5^a

8.44.14^c (Virūpa Āṅgīrasa ; to Agni)

sā no mitramahas tvām āgne çukreṇa çocīṣā,
devāir ā satsi barhiṣi.

1.12.12^a

Note that the two repeated pādas of 8.44.14 recur in 1.12.4 and 12. See under 1.12.12.

1.12.6^b (Medhātithi Kāṇva ; to Agni)

agnināgniḥ sām idhyate kavir grhāpatir yūvā,
havyavād juhvāsyah.

7.15.2^c (Vasiṣṭha Maitravaruṇi ; to Agni)

ṽyāḥ pāṇca carṣaṇīr abhi, niṣasāda dāme-dame,
kavir grhāpatir yūvā.

5.86.2^c

8.102.1^c (Prayoga Bhārgava, or other fictitious authors ; to Agni)

tvām agne brhād vāyo dādhāsi deva dāçuṣe,
kavir grhāpatir yūvā.

The pāda 1.12.6^b seems to be a parenthetic interruption in the middle of the statement, 'Agni kindled with Agni, carries oblations, has the sacrificial spoon in his mouth'. The epithets recited in the pāda suit much better 7.15.2: here the wise young 'house-lord' (grhāpati) very properly sits down in every house (dāme-dame) of the five peoples. Here the expression may have been bred, unless, indeed, it be a formula inherited from older times. In 8.102.1 the pāda appears also in loose connexion and sense.—A similar pāda, yūvānaṁ viçpātīm kavīm, 8.44.26, is employed in fairly appropriate connexion.

[1.12.7^a, kavīm agnīm ūpa stuhi: 1.136.6^d, indram agnīm, &c.]

[1.12.7^b, satyādharmanam adhvarē: 5.51.2^b, sātādharmano ādhvarām.]

1.12.9^c (Medhātithi Kāṇva ; to Agni)

yó agnīm devāvitaye háviṣmān āvivāsati,
tāsmāi pāvaka mṛṣaya.

8.44.28^c (Virūpa Āṅgīrasa ; to Agni)

ṽayām agne tvé āpi, jaritā bhūtu santya,
tāsmāi pāvaka mṛṣaya.

2.5.8^c

1.12.10^a (Medhātithi Kāṇva ; to Agni)

sā naḥ pāvaka dīdivō āgne devān ihā vaha,
ūpa yajñān haviç ca naḥ.

1.12.3^a

3.10.8^a (Viçvāmītra Gāthina ; to Agni)

sā naḥ pāvaka dīdihi dyumād asmé suvīryam,
bhāva stotṛbhyo āntamaḥ svastāye.

For 3.10.8^b cf. 3.13.7^c, dyumād agne suvīryam.

1.12.10^b: 1.12.3^a ; 1.15.4^a, āgne devān ihā vaha.

1.12.11^{a+c} (Medhātithi Kāṇva; to Agni)
sá na stávāna á bhara gāyatrēṇa nāvīyasā,
rayīm vīrāvatīm iṣam.

8.24.3^a (Viṣvamanas Vāiṣṇava; to Indra)
sá na stávāna á bhara rayīm citrāgravastamam,
nīrēké cid yó harivo vásur dadīh.

9.40.5^a (Bṛhanmati Āṅgīrasa; to Soma Pavamāna)
sá naḥ punāná á bhara rayīm stotrē suvīryam,
jaritúr vardhaya girah.

9.61.6^{a+b} (Amahīyu Āṅgīrasa; to Soma Pavamāna)
sá naḥ punāná á bhara rayīm vīrāvatīm iṣam,
īcānaḥ soma viṣvātaḥ.

These stanzas are markedly imitative: two of them share two pādas; all four share one pāda, and the word rayīm, and so on. Comparison of 1.12.11 with 9.61.6 suggests that gāyatrēṇa nāvīyasā is parenthetic. The question, point blank, is this: Is not the sequence á bhara rayīm in three of the four stanzas original? Of course the word punāná had to be changed to stávāna when the idea was transferred from the sphere of Pavamāna Soma to that of the other gods: this statement implies the belief that the Pavamāna stanzas preceded the others.—For nīrēké in 8.24.3 see Goldner, *Ved. Stud.* i. 155 ff.; the same author's *Glossary* to the *Rig-Veda*, s.v.; Ludwig, *Über Methode*, p. 29; Oldenberg, *RV. Noten*, I, p. 49.—Cf. the pādas, *tān naḥ punāná á bhara*, 9.19.1^c; *stutá stávāna á bhara*, 5.10.7^b; and *agne vīrāvatīm iṣam*, 8.43.15^c.

1.12.12^{a+c} (Medhātithi Kāṇva; to Agni)
agne çukrēṇa çocīṣā viçvābhir devāhūtibhiḥ,
imām stōmām juṣasva naḥ.

8.44.14^b (Virūpa Āṅgīrasa; to Agni)
sá no mitramahas tvām agne çukrēṇa çocīṣā,
devāir á satsi barhiṣi.

§ 29° 1.12.4^c

10.21.8^a (Vimada Āindra; to Agni)
agne çukrēṇa çocīṣorū prathayase brhāt,
abhikrāndan vṛṣāyase ví vo mado garbham dadhāsi jāmiṣu vívakṣase.
 8.43.16^c (Virūpa Āṅgīrasa; to Agni)
agne bhrūtaḥ sāsaskṛta rōhidaçva çucivrata,
imām stōmām juṣasva me.

The stanza 1.12.12 is obvious patchwork; it requires effort to extract from it connected sense. Grassmann's rendering, when compared with the original, shows the difficulty: 'Mit hellem Licht, mit jedem Ruf, der, Agni, zu den Göttern dringt, genieße dieses unser Lob.' Here 'mit jedem Ruf' really means 'at every call' which viçvābhir devāhūtibhiḥ of the original cannot bear. Ludwig, 250, does not whitewash the original, but simply reproduces its anacoluthic senselessness: 'Agni, mit heller flamme, vermöge aller götter anrufen, finde gefallen an disem unsern liede.' Oldenberg, *SBE.* xlv. 7: 'Agni with thy bright splendour be pleased, through all our invocations of the gods, with this our praise.' This rendering takes some liberties with the position of viçvābhir devāhūtibhiḥ, and its sense is no clearer than that of the (to me) hopelessly obscure original. In the two other stanzas the repeated pāda occurs in more or less proper connexions (8.44.14 is none too concinnate.)

For pādas similar to 1.12.12^a in sense and form, see, agnīm cūkrēṇa cociṣā, 1.45.4; agnīh cūkrēṇa cociṣā, 8.56 (Vāl. 8).5; āgne tigmēna cociṣā, 10.87.23; agnīs tigmēna cociṣā, 6.16.28; vṛṣā cūkrēṇa cociṣā, 10.187.3; ūṣaḥ cūkrēṇa cociṣā, 1.48.14: 4.52.7. Cf. also the bahuvrīhis cūkrācociḥ and tigmācociḥ.—Note that the two repeated pādas of 1.12.12 come from two successive hymns, namely 8.43.16 and 8.44.14 (Kāṇva book).

1.13.2^a (Medhatithi Kāṇva; to Tanūnapāt [Āpra])
mādhumantam tanūnapād yajñām devēṣu naḥ kave,
adyā kṛṇuhi vitāye.]

cf. 1.13.2^o

1.142.2^b (Dirghatamas Āucathya; to Tanūnapāt)
ghṛtāvāntam ūpa māsi mādhumantam tanūnapāt,
yajñām viprasya māvataḥ, cācamānasya dācūṣaḥ.

cf. 1.17.2^b

The two hymns share no less than six pādas; see the sequel.

[1.13.2^c, adyā kṛṇuhi vitāye: 6.53.10^c, nṛvāt kṛṇuhi vitāye.]

1.13.3^b, 7^b, asmīn yajñā ūpa hvaye.

[1.13.4^c, āsi hōtā mánurhitāḥ: 1.14.11^a; 6.16.9^a, tvām hōtā mánurhitāḥ;
8.34.8^a, ā tvā hōtā mánurhitāḥ.]

1.13.5^a (Medhatithi Kāṇva; to Barhis [Āpra])
str̥ṇitā barhír ānuṣág ghṛtāpr̥ṣṭham man̥ṣinaḥ,
yātrām̐tasya cākṣaṇam.

3.41.2^b (Viçvāmītra; to Indra)
sattó hōtā na ṛtviyas tistiré barhír ānuṣák,
áyujran prātár ādrayaḥ.
8.45.1^b (Praskaṇva Kāṇva; to Agni)
ā ghā yé agnīm indhaté str̥ṇānti barhír ānuṣák,
yēṣām indro yúvā sákha.]

refrain, 8.45.1^c–3^c

1.13.6^{a+b} (Medhatithi Kāṇva; to Devīr Dvārah [Āpra])
vī çrayantām ṛtāv̐dho dvāro devīr asaçcātāḥ,
adyā nūnām ca yaṣṭave.

1.142.6^{a+d} (Dirghatamas Āucathya; to the same)
vī çrayantām ṛtāv̐dhaḥ prayāi devēbhyo mahīḥ,
pāvakāsaḥ puruṣp̐ho dvāro devīr asaçcātāḥ.

As noted under the preceding item, the two āpri-hymns 1.13 and 1.142 share six pādas in four of their stanzas. Intrinsically 1.142.6 looks like an expansion of 1.13.6; the distich 1.13.6^{a+b} seems to be an original unit. But these formulaic ritual stanzas are so ancient (probably prehistoric type: Avestan āpri) as to preclude final judgement. The word asaçcātāḥ would seem here to mean 'not sticking', i.e. 'freely moving'. But see Oldenberg, ZDMG. lxii. 473.

1.13.7^{a+c} (Medhātithi Kāṇva ; to Uśāsānakṭā [Āpra])
 náktosāsā supéçasāsmín yajñá úpa hvaye,
 idám no barhír āsáde.

1.142.7^b (Dirghatamas Āucathya ; to the same)

á bhādamāne úpāke náktosāsā supéçasā,
 ūyahví ṛtāsya mātārā sīdatām barhír á sumāt.]

66 1.142.7^{cd}

8.65.6^c (Pragātha Kāṇva ; to Indra)

sutāvantas tvā vayām ūprāyasvanto havāmahe,
 idám no barhír āsáde.

66 5.20.3^d

10.188.1^c (Çyena Āgneya ; to Agni Jātavedas)

prā nūnām jātāvedasam āçvañ hinota vājīnam,
 idám no barhír āsáde.

1.13.8^{bc} (Medhātithi Kāṇva ; to Dāivyāu Hotārāu Pracetasau [Āpra])
 tā sujihvā úpa hvaye hótārā dāivyā kaví,
 yajñám no yakṣatām imám.

1.142.8^{bc} (Dirghatamas Āucathya ; to the same)

mandrájihvā jugurvāñi hótārā dāivyā kaví,
 yajñám no yakṣatām imám ūsidhrām adyā divispṛçam.]

66 1.142.8^d

1.188.7^{bc} (Agastya ; to the same)

prathamā hí suvācasā hótārā dāivyā kaví,
 yajñám no yakṣatām imám.

Cf. the vaguely related pāda 2.41.20^c, yajñám devēṣu yachatām, preceded (cf. 1.142.8^d) by
 ūsidhrām adyā divispṛçam.

1.13.9 (Medhātithi Kāṇva ; to Tisro Devyaḥ [Āpra])=

5.5.8 (Vasuçruta Ātreya ; to the same)

īlā sárasvatī mahi tisró devír mayobhúvaḥ,
 barhiḥ sīdantv asridhaḥ.

1.13.10^c: 1.7.10^c, asmákam astu kévalaḥ.

1.14.1^b (Medhātithi Kāṇva ; to Viçve Devāḥ, here Agni)

āibhir agne dúvo giro viçvebhiḥ sómapiṭaye,
 devébhir yāhi yákṣi ca.

8.21.4^d (Sobhari Kāṇva ; to Indra)

vayām hí tvā bāndhumantam abandhāvo víprāsa indra yemimá,
 yá te dhāmāni vṛṣabha tébhír á gahi viçvebhiḥ sómapiṭaye.

It is tempting to see in á . . . viçvebhiḥ sómapiṭaye devébhir yāhi, 1.14.1, the original
 of the repeated pāda; in 8.21.4 on the other hand viçvebhiḥ seems to mark the use of
 the repeated pāda as secondary. The word cannot but agree with dhāmāni, which is not
 clear in this connexion. Grassmann, 'mit allen deinen Scharen'; Ludwig, 596, certainly

better, 'was deine mächte sind, mit all disen'. The word dhāma frequently approaches the sense of nāma, indeed interchanges with it as a *varia lectio*, as, e.g., in the yajus-formula, yat te 'nādhṛṣṭam nāma yajñīyam (KS. nāmānādhṛṣyam; MS. dhāmānādhṛṣyam) tena tvādadha (see my Vedic Concordance); or puruṣtutasya nāmabhiḥ in MS. 4.12.3; 184.5. to puruṣtutasya dhāmabhiḥ, RV. 3.37.4; see also, gandharvo dhāma, &c., and gandharvo nāma, &c., in the Concordance. In 8.21.4, yā te dhāmāni . . . tēbhīr ā yahi viṣvebhiḥ, seems to mean 'with all thy characters, or, characteristic qualities'. Pāda 8.21.4° is hypermetric (see Oldenberg, Prol. p. 67), and this also makes for the possibility that the stanza is of later origin.

1.14.3^{a+c} (Medhātithi Kāṇva; to Viṣve Devāḥ)
indravāyū bṛhaspātīm mitrāgnīm puṣaṇam bhāgam,
ādityān mārutaṁ gaṇām.

10.141.4^a (Agni Tāpasa; to Viṣve Devāḥ)
indravāyū bṛhaspātīm suhāvehā havāmahe,
yāthā nah sārva iḥ jānaḥ sāṁgutyām sumānā āsat.
6.16.24^b (Bharadvāja; to Agni)
tā rājānā ūcivratādityān mārutaṁ gaṇām,
vāso yāksīhā rōdasi.

On the frequent omission of the verb (1.14.3) see Pischel, Ved. Stud. i. 12; Oldenberg, RV. Noten, p. 427^a (Ergänzung von Weggelassenem). It does not require too much imagination to guess that the repeated pāda in 10.141.4 is secondary, especially as that Viṣve Devāḥ hymn mentions Bṛhaspati thrice more in 2, 3, and 5.—Note that 1.14 shares two more of its repeated pādas with 6.16, namely 1.14.6° with 6.16.44°, and 1.14.11^a with 6.16.9^a; see the sequel.

1.14.5^c (Medhātithi Kāṇva; to Viṣve Devāḥ, here Agni)
īlate tvām avasyāvaḥ kāṇvāso vṛktābarhiṣaḥ,
haviṣmanto aramṅkṛtaḥ.

8.5.17^b (Brahmatithi Kāṇva; to Aṇvins)
jānāso vṛktābarhiṣo, haviṣmanto aramṅkṛtaḥ, 3.59.9^b
yuvām havante aṇvīnā. 1.47.4^d

Inasmuch as the expression jānāso vṛktābarhiṣaḥ, and the like, occur a number of times (see under 3.59.9) as a standing formula, it would seem fair to surmise that the more precise kāṇvāso vṛktābarhiṣaḥ marks 1.14.5 as of later origin.

1.14.6^c (Medhātithi Kāṇva; to Viṣve Devāḥ, here Agni)
ghṛtāpṛṣṭhā manoyūjo yé tvā váhanti váhnayah,
ā devān sōmapītaye.

6.16.44^c (Bharadvāja; to Agni)
āchā no yāhy ā vahā, bhī prāyānsi vitāye, 1.135.4^b
ā devān sōmapītaye.

We render 1.14.6, 'May the ghee-backed steeds, hitched by (mere) thought, which bring thee, (bring also) the gods to the soma drink!' For váhnayah see 3.6.2. It would be going too far to say that such a stanza could not have been composed originally with ellipsis of the principal verb (cf. Pischel, Ved. Stud. i. 12 ff.). But, after all, it is more likely a direct loan from the good connexion of 6.16.44.—Note the three correspondences between 1.14 and 6.16; see under 1.14.3.

1.14.11^{a+c} (Medhātithi Kāṇva ; to Viṣve Devāḥ, here Agni)

tvām hótā mánurhitó 'gne yajñēsu sídasi,
sómām no adhvarām yaja.

6.16.9^a (Bharadvāja ; to Agni)

tvām hótā mánurhito váhnir ásá vidūṣṭaraḥ,
ágne yákṣi divó víḥaḥ.

1.26.1^c (Ḣunaḥḥepa Ajigarti, alias Devarāta ; to Agni)

vásiṣvā hi miyedhya vástrāny urjām pate,
sómām no adhvarām yaja.

Note the three correspondences between 1.14 and 6.16 ; see under 1.14.3. For pádas related to 1.14.11^a, see under 1.13.4^c.

1.14.12^a (Medhātithi Kāṇva ; to Viṣve Devāḥ, here Agni)

yuḡṣṭvā hy áruṣī ráthe harito deva rohitaḥ,

ṭábhīr devān ihā vaha.ṣ

cf. 1.12.3^a

5.56.6^a (Ḣyāvāḥva Ātreya ; to Maruts)

yuṅgdhvām hy áruṣī ráthe yuṅgdhvām rátheṣu rohitaḥ,

yuṅgdhvām hári ajirá dhurí vólhave váhiṣṭhā dhurí vólhave.ṣ

1.134.3^{bc}

In 1.14.12 Agni is bidden to hitch plural steeds of various bright colours to his chariot : the stanza is unexceptionable. On turning to 5.56.6 we are perplexed by the change in the second distich from plural to dual in the numbers of the spans. Since, however, the dual hári are Indra's very own, we might explain the second distich on the ground that the Maruts figure there more specially as Indra's servants, and therefore yoke his hári. That, indeed, is the sense of the distich, if it be not mere thoughtless alliterative jingle ; at the best, however, the thought is thoroughly secondary. For we are struck, further, by the atyaṣṭi rhyme of the same distich in a stanza that is bṛhatī ;¹ no other such rhyme occurs in the hymn ; no atyaṣṭi occurs in the hymn. And now, furthermore, this atyaṣṭi distich is obviously done over from the again unexceptionable stanza in atyaṣṭi metre, 1.134.3 :

váyūr yuṅkte rōhitā váyūr aruṇā váyū ráthe ajirá dhurí vólhave váhiṣṭhā dhurí vólhave, &c.

The case is exceptionally clear ; three criteria combine to stamp 5.56.6 as an epigonal stanza : its three repeated pádas, its strained contents, and the anomalous metrical form of its second distich.

1.15.1^b (Medhātithi Kāṇva ; to Indra)

indra sómam píba ṛtúnā tvā viḥantv indavaḥ,

matsaríśas tátokasaḥ.

8.92.22^a (Ḣrutakakṣa Āṅgīrasa, or Sukakṣa Āṅgīrasa ; to Indra)

á tvā viḥantv indavaḥ ṣamudráṃ iva síndhavaḥ,

8.6.35^b

nā tvām indráti ricyate.

For 1.15.1 (accent of píba, &c.) see Oldenberg, RV. Noten, p. 14.

¹ Cf. RV. 10.150, and 10.93.11.

1.15.2^c (Medhatithi Kāṇva ; to Viṣve Devāḥ, here Maruts)
 mārutaḥ pibata ṛtūnā potrād yajñām puntana,
 yūyām hī ṣṭhā sudānavaḥ.

6.51.15^a (R̥jicvan Bhāradvāja ; to Viṣve Devāḥ, here Maruts)
 yūyām hī ṣṭhā sudānava [ndrajyeṣṭhā abhidyavaḥ,] 6.51.15^b
 kārtā no ādhvann ā sugām gopā amā.

8.7.12^a (Punarvatsa Kāṇva ; to Maruts)
 yūyām hī ṣṭhā sudānava rūdrā ṛbhukṣaṇo dāme,
 utā prācetaso māde.

8.83.9^a (Kusidin Kāṇva ; to Viṣve Devāḥ, here Maruts)
 yūyām hī ṣṭhā sudānava [ndrajyeṣṭhā abhidyavaḥ,] 6.51.15^b
 ādhā cid va utā bruve.

The hymn 1.15 is devoted to the divinities of the ṛtuyāja ; see Hillebrandt, *Vedische Mythologie*, i. 260 ff.; Oldenberg, *Religion des Veda*, pp. 383, 455; Caland and Henry, *L'Agnistoma*, pp. 224 ff.; Oldenberg, *RV. Noten*, p. 1. Though not a very long hymn it shares seven of its pādas with other hymns ; whatever may be the antiquity of the ṛtuyāja in the ritual, it seems to show some signs of secondary workmanship, and direct borrowing from other sources. In 1.15.2 the third pāda is a downright *non sequitur*, so far as sense is concerned. Moreover the vocative (accentless) of sudānavaḥ, if original here, would have to be taken as predicate to yūyām. Delbrück, *Altindische Syntax*, p. 106, queries whether the passage is not repeated mechanically from some one of its other occurrences, in all of which the vocative appears in its usual (parenthotic) value. This is, beyond any question, the case. See, however, Oldenberg, *RV. Noten*, p. 14, who thinks that the predicative vocative holds good both here and in 8.7.12. Cf. also AV. 11.9.2^d, 26^c. We must consider in this connexion the general make-up of this hymn, and the baldness of some of its other repetitions: they seem to me to show that its author is not superior to the charge of plain mechanical borrowing. In any case as there must be some relative chronology in the four occurrences of the pāda, I think that we do not go astray if we regard the expression yūyām hī ṣṭhā sudānavaḥ as of secondary origin in 1.15.2, even though the author here understood it in the sense of 'for you are givers of good gifts'.

1.15.3^c (Medhatithi Kāṇva ; to Viṣve Devāḥ, here Tvaṣṭar)
 abhi yajñām gr̥ṇhi no gnāvo nēṣṭaḥ piba ṛtūnā,
 tvām hī ratnadhā āsi.

7.16.6^b (Vasiṣṭha Maitrāvaruṇi ; to Agni)
 kṛdhī rātnam yajamānāya sukrato tvām hī ratnadhā āsi,
 ā na ṛtē ṇiṇhi viṣvam ṛtvijām suṣāṇso yāc ca dākṣate.

1.15.4^a : 1.12.3^a, 10^b, āgne devān ihā vaha.

1.15.7^{a+c} (Medhatithi Kāṇva ; to Viṣve Devāḥ, here Draviṇodāḥ)
 draviṇodā draviṇaso grāvahastāso adhvare,
 yajñēṣu devām īlate.

1.96.8^a (Kutsa Āṅgīrasa ; to Agni, or Agni Draviṇodāḥ)
 draviṇodā draviṇasas turāsyā draviṇodāḥ sánarasya prá yaṇsat,
 draviṇodā virāvatim īsam no draviṇodā rāsate dirghām āyuh.

5.21.3^d (Sasa Atreya ; to Agni)

tvām viçve sajoṣaso ḷ devāso dūtām akrata,
saparyāntas tvā kave yajñēṣu devām ḷlate.

cf. 5.21.3^b

6.16.7^c (Bharadvāja to Agni)

ḷ tvām agne svādhyo ḷ mātāso devāvītaye,
yajñēṣu devām ḷlate.

cf. 6.16.7^a

The pāda, yajñēṣu devām ḷlate, in 1.15.7, requires a second accusative, as in 5.21.3 ; 6.16.7. Grassmann, ii. 504, therefore, explicitly emends in pāda a draviṇodā to draviṇodām. So also Weber, Ind. Stud. xiii. 58 ; cf. Oldenberg, RV. Noten, p. 14. Sāyaṇa takes draviṇodā, as it stands, as accusative, but he suggests also other impossible expedients (cf. Yāska, Nirukta 8.1). Ludwig, 789, in the commentary, refuses to emend to draviṇodām, but his rendering does not land him very far from such emendation : 'als [den ?] schenker des reichthums mit den keltersteinen in der hand beim opfer, bei den vererungen den gott sie anflehen.' Aufrecht, Bezz. Beitr. xiv. 30, retains draviṇodā, and translates : 'Der habeverleiher reiche uns gabe', supplying dadātu from the next stanza. Similarly Caland and Henry, L'Agnistoma, p. 227 : 'Draviṇodās [est donneur] de richesse.' We must note, however, that the cadence of the pāda is irregular (○○○—), and that the pāda in its fuller form in 1.96.8^a is metrically perfect. It is, of course, possible that draviṇodām once stood in 1.15.7^a, where now stands draviṇodā, and that it was simply infected by the nominative draviṇodāḥ in stanzas 8 and 9, but it seems to me more likely that a later versifex borrowed such words of the longer pāda, 1.96.8^a, as he could accommodate in his stanza, content to accept them as an absolute nominative without making the easy change to draviṇodām. The case is very analogous to that of 1.15.2. That 1.15.7^a is later than, and dependent upon, 1.96.8^a seems to me, at any rate, a natural conclusion.

1.15.9^b (Medhātithi Kāṇva ; to Draviṇodāḥ)

draviṇodāḥ pipisati juhōta prá ca tiṣṭhata,
neṣṭrād ṛtūbhīr iṣyata.

10.14.14^b (Yama Vāivasvata ; to Yama)

yamāya ghr̥tāvad dhavir juhōta prá ca tiṣṭhata,
sá no devēṣv ā yamad ḷ dirghām āyuh prá jīvāse.

cf. 10.14.14^d

The repeated pāda in 1.15.9 is abrupt, perhaps parenthetic. Ludwig, 789 : 'der besitzthum schenkt, verlangt zu trinken, bringet dar, macht euch ans werk, aus dem neṣṭram mit dem Ṛtu's ; beeilet euch.' On the other hand the good old Yama hymn, 10.14.14, shows the repeated pāda in a connexion whose patness and originality are very evident.

1.16.3^{b+c} (Medhātithi Kāṇva ; to Indra)

indram prātár havāmaha indram prayaty ádhvaré,
indram sómasya pītāye.

8.3.5^b (Medhātithi Kāṇva ; to Indra)

indram id devātātaya indram prayaty ádhvaré,
indram samiké vaníno havāmaha indram dhánasya sātāye.

3.4.2.4^a (Viçvāmitra ; to Indra)

indram sómasya pītāye stómair ihá havāmahe,
ukthébhiḥ kuvíd āgāmat.

8.17.15^d (Irimbiṭhi Kaṇva ; to Indra)

pṛḍakusānur yajató gavéṣaṇa ékaḥ sánn abhí bhúyasah,
bhúrñim áçvañ nayat tujá puró gr̥bhéndrañ sómasya pítáye.

8.92.5^b (Çrutakakṣa Āṅgīrasa, or Sukakṣa Āṅgīrasa ; to Indra)

tām v abhí prārcat, éndrañ sómasya pítáye, 8.15.1^a

tád id dhy āsya vārdhanam.

8.97.11^b (Rebha Kaçyapa ; to Indra)

sám im rebhāso asvarann indrañ sómasya pítáye,
svārpatiñ yád im vṛdhé dhṛtvāto hy ójasā sám utībhīh.

9.12.2^c (Asita Kaçyapa, or Devala Kaçyapa ; to Soma Pavamāna)

abhí vípra anuṣata gāvo vatsām ná mātāraḥ,
indrañ sómasya pítáye.

Cf. agnīñ prayaty adhware and the like under 5.28.6^b, indrañ sómasya pítáye under 1.55.2^c;
indra sómasya pítáye, 8.65.3^c; and asyá sómasya pítáye under 1.22.1^c.—Hymn 1.16 shares two
pādas with 3.42; see next item.

1.16.4^a (Medhātithi Kaṇva ; to Indra)

úpa naḥ sutám á gahi háribhir indra keçibhiḥ,
suté 'hí tvā hāvāmāhe.

3.42.1^a (Viçvāmitra ; to Indra)

úpa naḥ sutám á gahi sómam indra gāvāçiram,
haribhyām yás te asmayūh.

5.71.3^a (Bahuvṛkta Atreya ; to Mitra and Varuṇa)

úpa naḥ sutám á gatañ vāruṇa mītra daçuṣaḥ, 5.71.3^b

asyá sómasya pítáye. 1.22.1^c

For 3.42.1 see Oldenberg, RV. Noten, p. 250.—1.16 shares two pādas with 3.42; see preced-
ing item.

[1.16.5^a, sémām na stómam á gahi : 8.66.8^c, sémām na stómam jujuṣāná á gahi.]

1.16.5^b (Medhātithi Kaṇva ; to Indra)

sémām na stómam á gahy, úpedām sávanam sutám, cf. 1.16.5^a
gāuró ná tr̥sitāḥ piba.

1.21.4^b (Medhātithi Kaṇva ; to Indra and Agni)

ugrá sánta havāmāha úpedām sávanam sutám,
indrāgní éhá gachatām.

6.60.9^b (Bharadvāja ; to Indra and Agni)

tābhīr á gachatañ narópedām sávanam sutám,
indrāgnī sómapiṭāye. 6.60.9^c

In 1.21 pāda 3^b also = 6.60.14^d, in addition to the present correspondence with 6.60.9.—For
the repeated pāda cf. 1.16.8^a.

[1.16.6^a, imé sómāsa indavaḥ : 9.46.3^a, eté sómāsa indavaḥ.]

1.16.8^c (Medhātithi Kāṇva ; to Indra)

vīçvam it sávanam sutám indro mādāya gachati,
vṛtrahā sómapiṭaye.

8.93.20^c (Sukakṣa Āṅgīrasa ; to Indra)

kāsyā vṛṣa suté sácā niyútvaṇ vṛṣabhó raṇat,
vṛtrahā sómapiṭaye.

[1.16.9^a, sémām naḥ kāmam á pṛṇa: 8.64.6^c, asmákam kāmam á pṛṇa.]

1.17.1^c (Medhātithi Kāṇva ; to Indra and Varuṇa)

indrāvaruṇayor ahám samrájor áva á vṛṇe,
tá no mṛlāta idṛçe.

4.57.1^d (Vāmadeva ; to Kṣetrapati)

kṣétrasya pátinā vayám hiténeva jayāmasi,
gām āçvam pošayitnv á sá no mṛlātidṛçe.

6.60.5^c (Bharadvāja ; to Indra and Agni)

ugrá vighanínā mṛdha indrāgní havāmahe,
tá no mṛlāta idṛçe.

cf. 5.86.4^b

Read, perhaps, in 4.57.1^c, pošayitnúā (pošayitnvā), agreeing with kṣétrasya pátinā, and governing gām āçvam.

[1.17.2^b, hávam víprasya mávataḥ: 1.142.2^c, yajñám víprasya, &c.]

1.17.2^c (Medhātithi Kāṇva ; to Indra and Agni)

gántārā hí sthó 'vase hávam víprasya mávataḥ,
dhartārā carṣaṇínám.

cf. 1.17.2^b

5.67.2^c (Yajata Ātreya ; to Mitra and Varuṇa)

á yád yónim hiranyáyaṁ, varuṇa mitra sádathaḥ,
dhartārā carṣaṇínám yantám sumnám riçadasā.

cf. 5.67.2^a

1.18.2 (Medhātithi Kāṇva ; to Brahmanaspati)

yó reván yó amivahá vasuvít puṣṭivárdhanaḥ,
sá naḥ sisaktu yás turāḥ.

1.91.12^b (Gotama Rāhugaṇa ; to Soma)

gayasphāno amivahá vasuvít puṣṭivárdhanaḥ,
sumitrāḥ soma no bhava.

1.18.3^b (Medhātithi Kāṇva ; to Brahmanaspati)

má naḥ çāṁso áraruṣo dhūrtiḥ práṇaṁ mártyaśya,
rákṣa no brahmanas pate.

7.94.8^b (Vasiṣṭha ; to Indra and Agni)

mā káśya no áraruṣo dhūrtīḥ práṇaṇ mārtyaśya,

ṛindrāgni čárma yachataṁ.]

☞ 1.21.6^c

[1.18.5^b, sóma indraç ca mártyam : 4.37.6^b, yūyám indraç, &c.]

1.18.6^b (Medhatithi Kāṇva ; to Sadasaspati)

sádasas pátiṁ ádbhutaṁ priyám indrasya kámyam,

sanīm medháṁ ayāśiṣam.

9.98.6 (Ambarīṣa Vārsagira, and R̥içvan Bhāradvāja ; to Pavamāna Soma)

dvīr yām páñca sváyaçasaṁ svásāro ádrisamhatam,

priyám indrasya kámyam prasnāpāyanty ūrmiṇam.

9.100.1^b (Rebhasūnu Kāçyapāu ; to Pavamāna Soma)

abhī navante adrúhaḥ priyám indrasya kámyam,

vatsām ná pūrva áyuni jātām rihanti mātaraḥ.

In RV. 1.21.5 Indrāgni are called sádaspati ; in RVKh. 10.151.8 = VS. 32.14, following in both places immediately after the stanza RV. 1.18.6, Agni is addressed in words similar to those of 1.18.6, to wit, táyā mām adyā medháyāgne medhávinam kuru. Sāyaṇa suggests Soma (cf. also Bergaigne, i. 305, note ; ii. 296), perhaps on the basis of the repeated pádas, above, but the wording of 1.18.6 seems to me to point rather to Agni. Cf. also Ludwig's note on the stanza, 722.

1.19.10^c-9^c, marúdbhir agna á gahi.

1.19.3^b (Medhatithi Kāṇva ; to Agni and Maruts)

yé mahó rájaso vidūr víçve deváso adrúhaḥ,

ṛmarúdbhir agna á gahi.]

☞ refrain, 1.19.10^c-9^c

9.102.5 (Trita Āptya ; to Pavamāna Soma)

asyá vraté sajōśaso víçve deváso adrúhaḥ,

spārhá bhavanti rántayo juṣānta yāt.

For páda b cf. 2.1.14 ; see under 1.94.3^b.

1.19.9^a (Medhatithi Kāṇva ; to Agni and Maruts)

abhī tvā pūrvápītaye sr̥jāmi somyām mādhu,

ṛmarúdbhir agna á gahi.]

☞ refrain, 1.19.10^c-9^c

8.3.7^a (Medhatithi Kāṇva ; to Indra)

abhī tvā pūrvápītaya indra stómebhir ayávaḥ,

ṛsamīcínāsa r̥bhávaḥ sám asvaran, rudrā gr̥ṇanta pūrvyam.

☞ 8.3.7^c

1.20.5^a (Medhatithi Kāṇva ; to R̥bhus)

sām vo mādāso agmaténdreṇa ca marútvatā,

ádityébhiç ca rájūbhiḥ.

4.34.2^c (Vāmadeva ; to R̥bhus)

vidānāso jānmano vājaratnā utā ṛtūbhīr ṛbhavo mādayadhvam,

sām vo mādā āgmata sām pūram̐dhiḥ suvīrām asmé rayīm érayadhvam.

For 4.34.2 see Oldenberg, RV. Noten, p. 296; for the metre of the repeated pādas see Part 2, chapter 2, class B 8.

1.21.3^{b+c} (Medhātithi Kāṇva ; to Indra and Agni)

tā mitrāsyā prāçastaya indrāgnī tā havāmahe,

somapā sōmapītaye.

5.86.2^d (Atri Bhāuma ; to Indra and Agni)

yā p̥tan̐su dustārā yā vājeṣu çravāyā,

ṽyā pāñca çarṣaṇīr abh̐ indrāgnī tā havāmahe.

cf. 7.15.2^a

6.60.14^d (Bharadvāja ; to Indra and Agni)

ṽā no gāvyebhīr āçvyāir vasavyāir ūpa gachatam,

cf. 6.60.14^{ab}

sākhāyāu devāu sakhyāya çambhūvendrāgnī tā havāmahe.

4.49.3^c (Vāmadeva ; to Indra and Bṛhaspati)

ī na indrābṛhaspati ṽṛghām indraç ca gachatam,

cf. 1.135.7^c

somapā sōmapītaye.

In hymn 1.21 pāda 3^b = 6.60.14^d; pāda 4^b = 6.60.9^b.—Cf. the pādas, indrāgnī havāmahe, under 5.86.4^b, and āçvīnā tā havāmahe, 1.22.2^c.

1.21.4^b: 1.16.5^b; 6.60.9^b, ūpedām sāvanam̐ sutām.

[1.21.5^b, indrāgnī rākṣa ubjātam : 7.104.1^a, indrāsoma tāpatam̐ rākṣa ubjātam.]

1.21.6^c (Medhātithi Kāṇva ; to Indra and Agni)

tēna satyēna jāgr̥tam ādhi pracetūne padé,

indrāgnī çārma yachatam.

7.94.8^c (Vasiṣṭha ; to Indra and Agni)

mā kāsya no āraruṣo dh̥r̥tiḥ prāṇaṁ mār̥tyasya,

cf. 1.18.3^b

indrāgnī çārma yachatam.

1.22.1^{b+c} (Medhātithi Kāṇva ; to Açvins)

prātaryūjā vi bodhayāçvīnāv éhā gachatām,

asyā sōmasya pītaye.

5.75.7^a (Avasyu Ātreya ; to Açvins)

āçvīnāv éhā gachatām ṽnāsatyā mā vi venatam,

cf. 5.75.7^b

tirāç cid aryayā pāri vartīr yātam adābhya ṽmādhvi māmā çrutam̐ hāvam.

cf. refrain, 5.75.1^c—9^c

5.78.1^a (Saptavadhri Ātreya ; to Açvins)

āçvīnāv éhā gachatām ṽnāsatyā mā vi venatam,

cf. 5.75.7^b

ṽhaṁsāv iva patatam ā sutām ūpa.

cf. refrain, 5.78.1^c—3^c

1.23.2^c (Medhatithi Kāṇva ; to Indra and Vāyu)

ubhā devā divispṛṣṇe, ndravāyú havāmahe,
asyā sómasya pītāye.

☞ 1.22.2^b

4.49.5^a (Vamadeva ; to Indra and Brhaspati)

indrābhaspātī vayām sūtē gīrbhīr havāmahe,
asyā sómasya pītāye.

5.71.3^a (Bahuvṛkta Ātreya ; to Mitra and Varuṇa)

ūpa naḥ sūtām ā gataṁ, vāruṇa mitra dācūsaḥ, ☞ a: 1.16.4^a ; b: 5.71.3^b
asyā sómasya pītāye.

6.59.10^d (Bharadvāja ; to Indra and Agni)

indrāgni ukthavāhasā stómebhir havanaçrutā,
viçvābhir gīrbhīr ā gataṁ asyā sómasya pītāye.

☞ 6.59.10^b

8.76.6^c (Kurusuti Kāṇva ; to Indra)

indram pratnéna mánmanā marútvantam havāmahe,
asyā sómasya pītāye.

☞ 1.23.7^a

The páda, asyā sómasya pītāye, as refrain in 8.94.10^c–12^c. Cf. mádhvāḥ sómasya pītāye, 8.85.5^c; and indram sómasya pītāye under 1.16.3^c.—Note that 1.22 shares another páda with 1.23 ; see the next item.

1.22.2^b (Medhatithi Kāṇva ; to Açvins)

yā surāthā rathítamobhā devā divispṛṣṇā,
açvínā tá havāmahe.

1.23.2^a (Medhatithi Kāṇva ; to Indra and Vāyu)

ubhā devā divispṛṣṇe ndravāyú havāmahe,
asyā sómasya pītāye,

☞ 1.22.1^c

Note that 1.22 shares another páda with 1.23 ; see preceding item. Cf. with 1.22.2^b the páda indrāgni tá havāmahe under 1.21.3^b.

[1.22.3^c, táya yajñām mimikṣatam : 1.47.4^b, mádhvā yajñām, &c.]

1.22.8^a (Medhatithi Kāṇva ; to Savitar)

sákhāya ā ní śidata savitā stómyo nú naḥ,
dātā rádhānsi çumbhati.

9.104.1^a (Parvata Kāṇva, or others ; to Pavamāna Soma)

sákhāya ā ní śidata punánāya prá gayata,
çīçum ná yajñāih pári bhūṣata çriyé.

1.22.18^a (Medhatithi Kāṇva ; to Viṣṇu)

trīṇi padā ví cakrame viṣṇur gopā ádabhyah,
áto dhārmāṇi dhārāyan.

8.12.27^b (Parvata Kāṇva : to Indra)
 yadā te viṣṇur ōjasā trīṇi padā vicakramé,
 ād it te haryatā hārī vavakṣatuḥ.]

☞ refrain, 8.12.25^c—27^c

Cf. 8.52 (Vāl. 4).3^c, yāsmāi viṣṇus trīṇi padā vi cakramé.

1.22.21^{ab} (Medhātithi Kāṇva ; to Viṣṇu)
 tād viprāso vipanyāvo jāgṛvāṇsaḥ sām indhate,
 viṣṇor yāt paramām padām.

3.10.9^{ab} (Viṣvāmitra Gāthina ; to Agni)
 tām tvā viprā vipanyāvo jāgṛvāṇsaḥ sām indhate,
 havyavāham āmartyam sahovārdham.]

☞ 3.9.10^c

The repeated distich is primary in 3.10.9 : 'The bards, skilled in song, on waking, have kindled thee (Agni, fire).' The application of the same idea in 1.22.21 is mystic : the bards kindle the highest stepping-place of Viṣṇu, the sun-fire at its zenith, the abode of the blessed. Cf. 1.22.20 ; 1.154.5 ; 10.1.3, &c., and Hillebrandt, Ved. Myth. i. 354. We may admire the ingenuity which enables the epigonal poet to express the thought that the inspired song of the poets kindles the light of the heavens, just as it accompanies the rubbing of the sacrificial fire. But the fact remains that he has adapted an ordinary sense motive effectively, yet mechanically, to his high idea. Without the former we should hardly have had the latter. Cf. also Oldenberg, RV. Noten, p. 17.

1.23.1^a (Medhātithi Kāṇva ; to Vāyu)
 tīvrāḥ sómāsa á gahy ācīrvantaḥ sutā ime,
 váyo tán prāsthitaṁ piba.

8.82.2^a (Kusidin Kāṇva ; to Indra)
 tīvrāḥ sómāsa á gahi sutāso mādayiṣṇāvaḥ,
 pībā dadhíḡ yāthociśé.

1.23.2^a : 1.22.2^b, ubhā devā divispīṇā.

1.23.2^c : 1.22.1^c ; 4.49.5^c ; 5.71.3^c ; 6.59.10^d : 8.76.6^c ; 8.94.10^c, 11^c, 12^c ; asyā sómasya pītāye.

[1.23.6^c, káratām naḥ surādhasaḥ : 3.53.13^c, kárad ín naḥ surādhasaḥ.]

1.23.7^a (Medhātithi Kāṇva ; to Indra Marutvant)
 marútvantaṁ havāmaha indram á somapitāye,
 sajúr gaṇéna tṛmpatu.

8.76.6^b (Kurusuti Kāṇva ; to Indra)
 indram prātnéna mánmanā marútvantaṁ havāmahe,
 asyā sómasya pītāye.]

☞ 1.22.1^c

1.23.8 (Medhātithi Kāṇva; to Indra Marutvant, better Viçve Devāḥ)=

2.41.15 (Grtsamada; to Viçve Devāḥ)

indrajyeṣṭhā mārudgaṇā dévāsah pūṣarātayaḥ,
viçve máma çrutā hávam.

See Bergaigne, ii. 371, 383, 390, 428; Oldenberg, RV. Noten, p. 18. Cf. Weber, Proceedings of the Berlin Academy, June 14, 1900, p. 603, note 1; our introd. p. 17. Ludwig's (244) emendation of pūṣarātayaḥ to çūṣarātayaḥ is intrinsically unnecessary.

1.23.9^c (Medhātithi Kāṇva; to Indra Marutvant)

hatā vṛtrām sudānava indreṇa sāhasā yujā,
mā no duḥçāṇsa içata.

2.23.10^c (Grtsamada; to Brhaspati)

tvāyā vayām uttamām dhīmahe váyo bṛhaspate pápriṇa sāsniṇa yujā,
mā no duḥçāṇso abhidipsúr içata prā suçāṇsā matibhis tarīṣimahi.

7.94.7^c (Vasiṣṭha; to Indra and Agni)

īndrāgni ávasā gatam ṭasmábhyam carṣaṇīṣah,
mā no duḥçāṇsa içata.

5.35.1^c

10.25.7^d (Vimada Aindra, or others; to Soma)

ṭvām naḥ soma viçvato, gopā ádabhyo bhava,
sédha rájann ápa sridho ví vo máde mā no duḥçāṇsa içatā vívakṣase.

1.91.8^a

Cf. rákṣa mákir no agháçāṇsa içata, under 6.71.3, and mā na (and, va) stonā içata mágha-çāṇsah, under 2.42.3.—The páda 10.25.7^d with its tetrasyllabic refrain (vívakṣase) is certainly secondary; and abhidipsúḥ in 2.23.10 looks very much like a gloss.

1.23.10^b (Medhātithi Kāṇva; to Viçve Devāḥ)

viçvān devān havāmahe marútaḥ sómapītaye,
ugrá hí pṛçnimātarah.

8.94.3^c (Bindu Āṅgirasa, or Pūtadakṣa Āṅgirasa; to Maruts)

ṭtāt sú no viçve aryā á sādā gṛṇanti kārāvah,
marútaḥ sómapītaye.

6.45.33^{ab}

8.94.9^c (The same)

á yé viçvā párthivāni papráthan rocanā diváh,
marútaḥ sómapītaye.

[1.23.15^c, góbhir yávam ná carkr̥ṣat: 1.176.2^d, yávam na cárkr̥ṣad víṣa.]

1.23.20^{abc} (Medhātithi Kāṇva; to Waters)

apsú me sómo abravīd antár viçvāni bheṣajā,
agnīm ca viçvāçambhuvam ápaç ca viçvābheṣajih.

10.9.6^{abc} (Triçiras Tvāṣṭra, or Sindhudvīpa Āmbarīṣa; to Waters)

apsú me sómo abravīd antár viçvāni bheṣajā,
agnīm ca viçvāçambhuvam.

The two stanzas are identical, except that 10.9.6 lacks the fourth pāda of 1.23.20. The latter is certainly surplusage, as Grassmann observes, ii, p. 504. The entire passage 1.23.20-23 is repeated at 10.9.6-9. At 1.23 it is part of an appendix of six stanzas (19-24) which follows upon six *trīṣas*, each addressed to a different divinity. Four of these stanzas (20-23) are taken bodily from the well-knit hymn 10.9 (6-9). This excerpt is preceded in 1.23 by the metrically irregular (Anukramanī, *puraṣṣṇih*) stanza 19, and followed by the Agni-stanza 24, which continues and expands in a concatenary way the theme of the preceding distich. Cf. Oldenberg, *Prol.* pp. 225, 234, and for further reference, his *RV. Noten*, p. 17.

1.23.21^c (The same) =

10.9.7^c (The same)

āpaḥ pṛṇitā bheṣajām várūtham tanvè máma,
jyók ca sūryam dṛçé.

10.57.4^c (Bandhu Gopāyana, &c. ; to Viçve Devāḥ)

ā ta etu mānaḥ pūnaḥ krátve dáksāya jīvāse,
jyók ca sūryam dṛçé.

For pāda c cf. 4.25.4 ; 9.4.6 ; 91.6 ; 10.37.7 ; 59.1, 4, 6.

1.23.22 and 23 (The same) =

10.9.8 and 9 (The same)

idām āpaḥ prā vahata yāt kīm ca duritām máyi,
yád vāhām abhidudrōha yád vā çepā utānṛtam.
āpo adyānv acāriṣam rāsena sám agasmahi,
pāyasvān agna ā gahi tām mā sám sṛja vārcasā.

Group 3. Hymns 24-30, ascribed to Çunaḥçepa Ājigarti

1.24.3^b: 1.5.2^b, īçānam vāryāṇam ; 10.9.5^a, īçānā vāryāṇam ; 8.71.13^b, īçe yó vāryāṇam.

[1.24.8^b, sūryaya pānthām ānvetaṁ u : 7.44.5^b, rtāsya pānthām, &c.]

1.24.9^c (Çunaḥçepa Ājigarti, alias Devarāta ; to Varuṇa)

çatām te rājan bhiṣajāḥ sahasram urvī gabhīrā sumatiḥ te astu,
bādhasva dūrē nirṛtiṁ parācāiḥ kṛtām cid énaḥ prā mumugdhy asmāt.

6.74.2^c (Bharadvāja ; to Soma and Rudra)

sómārudrā ví vṛhataṁ viśucim āmivā yā no gāyam āvivēça,
ārē bādhetthām nirṛtiṁ parācāir asmé bhadrá sāuçravasāni santu.

Cf. bādhetthām dūrām nirṛtiṁ parācāiḥ, *AV.* 6.97.2^c ; 7.42.1^c ; ārē bādhasva nirṛtiṁ parācāiḥ, *MS.* 1.3.39^c ; 45.6 ; *KS.* 4.13^c ; and also, ārē chātṛum āpa bādhasva dūrām, *RV.* 10.42.7^a.

1.24.10^c (Çunahçepa Ājigarti, &c. ; to Varuṇa. Cf. AB. 7.16)
amī yā fksā nihitāsa uccā nāktam dādṛṇe kūha cid dīveyuḥ,
ādabdhāni vāruṇasya vratāni vicākaçac candrāmā nāktam eti.

3.54.18^b (Prajāpati Vaiçvāmitra, or Prajāpatya Vācyā ; to Viçve Devāḥ,
here Adityas)

aryamā ṇo āditir yajñīyasō 'dabdhāni vāruṇasya vratāni,
yuyōta no anapatyāni gāntoḥ prajāvān naḥ paçumān astu gātūḥ.

In the beautiful stanza 1.24.10 the third pāda is peculiarly indispensable : 'Yonder bears (the seven stars of the Great Bear) set on high, by night they were seen, somewhere have they gone by day !' Aye, continues the poet, 'Varuṇa's laws are inviolable : the moon goes shining by night.' Cf. Oldenberg, RV. Noten, p. 20.

The second stanza also has its merits, but no matter how intentional be its abrupt and anacoluthic construction, the repeated pāda is certainly parenthetic and secondary : 'Do ye, Aryaman and Aditi, holy (gods)—Varuṇa's laws are inviolable—hold childlessness from our (life's) course ; rich in offspring, rich in cattle be our career !'¹ This decision is interesting, because no critic, when considering the relative dates of the first and third books, is likely to be prejudiced in favour of the first.

1.25.7^b (Çunahçepa Ājigarti, &c. ; to Varuṇa)
védā yó vinūm padām antārikṣeṇa pātātām,
véda nāvāḥ samudriyaḥ.

8.7.35^b (Punarvatsa Kāṇva ; to Maruts)
ākṣṇayāvāno vahanty antarikṣeṇa pātataḥ,
dhātāra stuvatē vāyaḥ.

10.136.4^a (Vṛṣṇanaka ; to the Keçinaḥ = Agni, Sūrya, Vāyu)
antārikṣeṇa patati viçvā rūpāvacākaçat,
mūnir devāsya-devasya sāukṛtyāya sākḥa hitāḥ.

For samudriyaḥ, 1.25.7^c, see Oldenberg, RV. Noten, p. 27 ; for 10.136.4 see the author, JAOS. xv. 168.—Observe that the cadence of the repeated pāda in each of its three versions is
○○○.

1.25.10^c (Çunahçepa Ājigarti, &c. ; to Varuṇa)
nī ṣasāda dhṛtvāvrato vāruṇaḥ pastyāsv ā,
sāmrajyāya sukrātuḥ.

8.25.8^b (Viçvamanas Vaiyaçva ; to Mitra and Varuṇa)
rtāvānā nī ṣedatuḥ sāmrajyāya sukrātū,
dhṛtvāvratā kṣatriyā kṣatram āçatuḥ.

Fischel, Ved. Stud. ii. 212, starts with 1.25.10 to show that pastyā, feminine, means 'river', or 'water', in distinction from pastyā, neuter, 'home'. The passage does not seem to me well chosen, as is shown by the imitative stanza 8.25.8, where no water is mentioned. A further parallel, the nivid stanza in the form of an unanswered riddle, 8.29.9, sādo dvā cakrāte upamā divī samrājā sarpirāsuti, shows that the seat of Varuṇa and Mitra is high in heaven. This does not, of course, make it impossible, here and there, when a god's home happens intrinsically to be water, that pastyā may refer to water ; cf. Mahidhara to VS. 10.7 (TS. 1.8.12.1 ; MS. 2.6.8 ; KS. 15.6). A poet may refer to Varuṇa's, Agni's, or Trita's domicile, and mean 'watery domicile' ; then next a Hindu commentator may remain well within the bounds of his

¹ Ludwig, 200, tries, ineffectively, to smooth out the roughness : 'Aryaman [Mitra und Varuṇa], die opferwürdigen, sind uns Aditi,' &c.

reprehensible habits, and translate *pastyā* by 'river'. For the present it would seem to me that *pastyāsu* (plurale tantum) in 1.25.10 had best be rendered 'seat', or 'dwelling'. In the next stanza (next item) *Varuṇa* is described as surveying from there (*ātaḥ*), Odin-like, the wondrous events of the cosmos which have been and shall be. This is scarcely *Varuṇa* in the waters. Of the two stanzas 8.25.8 is obviously secondarily 'breitgetreten'. So also judged, many years ago, Aufrecht in his second edition of the text of the *Rig-Veda*, vol. ii, p. xxvi.

1.25.11^b (Çunaḥçepa Ājigarti, &c. ; to *Varuṇa*)

áto víçvāny ádbhutā cikitvān abhi paçyati,

ḥ kṛtāni yá ca kártvā.

cf. 1.25.11^c

8.6.29^b (*Vatsa Kāṇva* ; to *Indra*)

átaḥ samudráṁ udvátac cikitvān áva paçyati,

yáto vipānā éjati.

For 8.6.29 see Geldner, *Ved. Stud.* iii. 56.

[1.25.11^c, kṛtāni yá ca kártvā : 8.63.6^b, kṛtāni kártvāni ca.]

1.25.15^b (Çunaḥçepa Ājigarti, &c. ; to *Varuṇa*)

utá yó mánuṣeṣv á yáçac cakré ásāmy á,

asmákam udāreṣv á.

10.22.2^d (*Vimada Āindra*, or somebody else ; to *Indra*)

iḥá çrutá indro asmé adyá stāve vajry řaiṣamah,

mitró ná yó jáneṣv á yáçac cakré ásāmy á.

The banality of 1.25.15 leads Grassmann to misrender the stanza : ' Und der den Menschen Herrlichkeit verleiht, die ganz vollkommen ist, und selbst an unsern Leibern auch.' But 10.22.2 shows that *yáçac cakré* means 'obtained glory', rather than 'conferred glory'. So Ludwig, 82, but he, in his turn, resorts to emending *udāreṣv* to *dūryeṣv* : 'Der sich unter den menschen vollkomne herlichkeit geschaffen, in unsern eignen häusern.' The rough and insipid *pāda* 1.25.15^c shows that the stanza is late imitative manufacture, patterned, doubtless, after 10.22.2, but it makes sense as it stands. After stating in 1.25.14 that *Varuṇa* is unassailable and so on, the present stanza says : 'Who, moreover, of men exacts undivided respect, and of our bodies (bellies)', that is to say, by punishing, when we sin, our bodies with his disease, the dropsy.—Cf. Geldner, *Rigveda-Kommentar*, p. 5.

1.25.20^b (Çunaḥçepa Ājigarti, &c. ; to *Varuṇa*)

tvām víçvasya medhira divāç ca gmāç ca rājasi,

sá yāmani prāti řrudhi.

5.38.3^d (*Atri Bhāuma* ; to *Indra*)

çuṣmāso yé te adrivo mehanā ketasāpaḥ,

ubhá řevāv abhiṣṭaye divāç ca gmāç ca rājathah.

Grassmann, to 5.38.3 (following *Sāyana*) : 'Die Helden, die, O Schleuderer, dir reichlich zu Gebote stehn, ihr Götter beid' beherrscht zum Heil den Himmel und die Erde auch.' The heroes, according to *Sāyana*, are the *Maruts*, a very sensible suggestion as far as the second distich is concerned, though *çuṣmāso* cannot, of course, mean heroes. Ludwig, 539, also refers the dual to *çuṣmāso* and *Indra*. In ZDMG. xlviii. 571, I took *çuṣmāso* in the sense of lightnings, and referred the two gods to the lightnings and *Indra*, or to the press-stones (*adrivah*) and the lightning. I now consider this no more probable than does Oldenberg, RV. Noten, p. 333, who remarks : 'Welcher zweite Gott neben *Indra* gemeint ist können wir nicht wissen.' Judging from 1.25.20, we might now guess *Varuṇa*, if it were not for the very vague and commonplace quality of the formula *divāç ca*, &c. Therefore, perhaps better, *Indra* and *Soma* ; cf. 9.95.5, *indraç ca yát kṣáyathah sāubhagāya*.

1.26.1^c: 1.14.11^c, sémám no adhvarám yaja.

1.26.4^{b+c} (Çunahçepa Ājigarti, &c. ; to Agni)
 á no barhí riçádaso várūṇo mitró aryamá,
 sídantu mánuṣo yathā.

1.41.1^b (Kaṇva Ghāura ; to Varuṇa, Mitra Aryaman)
 yám rākṣanti prācetaso várūṇo mitró aryamá,
 nú cit sá dabhyate jānaḥ.

4.55.10^b (Vamadeva ; to Viçve Devāḥ)
 1tāt sū naḥ savitā bhāgo 1 várūṇo mitró aryamá,
 índro no rádhāsá gamat.

4.55.10^a

5.67.3^b (Yajata Atreya ; to Mitra and Varuṇa)
 viçve hí viçvāvedaso várūṇo mitró aryamá,
 vratā padéva saçcire 1pānti mártyaṁ riṣāḥ.]

1.41.2^b

8.18.3^b (Irimbiṭhi Kāṇva ; to Ādityāḥ)
 1tāt sū naḥ savitā bhāgo 1 várūṇo mitró aryamá,
 1çárma yachantu saprátho yád ímahe.]

4.55.10^a

8.18.3^c

8.28.2^a (Manu Vāivasvata ; to Viçve Devāḥ)
 várūṇo mitró aryamá smādrātisāco agnāyāḥ,
 pātnivanto vāsatkṛtāḥ.

8.83.2^b (Kusidin Kāṇva ; to Viçve Devāḥ)
 té naḥ santu yūjaḥ sādā várūṇo mitró aryamá,
 vṛdhūsaç ca prācetasāḥ.

9.64.29^a (Kaçyapa Mārīca ; to Pavamāna Soma)
 hinvāno hetṛbhir yatā á vājam vājy ākramit,
 sídanto vanūṣo yathā.

Ludwig, 251, and Grassmann render 1.26.4 : 'May Varuṇa, &c., sit upon our barhis like men'; Bergaigne, *La Religion Védique*, i. 67; Mélanges Renier, p. 78; and Oldenberg, SBE. xlvii. 13 : 'May Varuṇa, &c., sit down on our barhis as they did on Manu's.' The latter translation, which Ludwig also suggests in his commentary, is in its general sense eminently satisfactory; it would call for no comment but for the curious parallel in 9.64.29. Ludwig, 854, renders that stanza, 'ausgeschüttet gelenkt von denen, die es laufen lassen, ist zur krafttat das krafttross geschritten, wie kämpfer die ihren platz einnehmen.' Grassmann, almost the same, except that he renders pāda c by 'wie Krieger sitzend nach dem streit'. Both are preceded by the Pet. Lex. under 1. vanūs, 'die beim soma sitzen wie Kampfbereite'. All three renderings of the repeated pāda are more or less whitewashed: as regards Ludwig, sídanto means 'sitting', which is very different from a warrior's taking his place, presumably, in the ranks; as regards Grassmann, vanūṣo does not mean 'nach dem streit', though it may mean 'striving'; as regards Pet. Lex., 'Kampfbereite' is open to similar criticism. I believe that vanūṣo means 'desiring': the soma steed attains his prize, and so do the sacrificing priests who desire the soma; cf. 10.96.1, prá te (sc. indrasya) vanve vanūṣo haryatām mādām, 'I desire the golden drink of thee who (also) desirest it.'

Considering, now, the facile interchange between m and v (cf. JAOS. xxix. 290 ff.), one of the two pādas 1.26.4^c and 9.64.29^c is pretty certainly patterned after the other. I incline to think that 1.26.4^c is the model, 9.64.29^c the imitation. Be this as it may, the construction of mánuṣo in 1.26.4, as nominative plural, rather than genitive

singular, rises in the scale in spite of a certain prima facie insipidity: the gods Varuṇa, &c., are compared with sacrificing men. Both sit upon the barhis, equally interested in the progress of the sacrifice; soma and dakṣiṇā are doubtless in the mind of the poet. Rather curiously, we have much the same variant as between RV. 1.44.11^c and TB. 2.7.12.6^o, manuṣvād (TB. vanuṣvād) deva dhīmahi prācetasam. Here the commentary to TB., vanuṣvat paricaraṇavat, has in mind the same idea as ours in reference to vanuṣaḥ in RV. 9.64.29^o. —The pāda, vāruṇo mitrō aryamā, also as refrain in 10.126.3^{b-7^b}; cf. vāruṇa mitrāryaman, under 5.67.1^o; and see p. 11.

1.26.5^c (Çunaḥçepa Ājigarti, &c. ; to Agni)
pūrvya hotar asyā no māndasva sakhyāsya ca,
imā u śu ṇrudhī girāḥ.

1.45.5^b (Praskaṇva Kāṇva ; to Agni)
ghṛtāhavana santyemā u śu ṇrudhī girāḥ,
yābhiḥ kāṇvasya sūnāvo hāvantē 'vase tvā.
2.6.1^c (Somāhuti Bhārgava ; to Agni)
imām me agne samīdham imām upasādam vaneḥ,
imā u śu ṇrudhī girāḥ.

1.26.10^b (Çunaḥçepa Ājigarti, &c. ; to Agni)
vīçvebhīr agne agnībhīr imām yajñām idām vācaḥ,
cāno dhāḥ sahaso yaho.

1.91.10^a (Gotama Rahugaṇa ; to Soma)
imām yajñām idām vāco jjuṣṣāṇā upāgahi,
sōma tvām no vṛdhē bhava. 1.91.10^b
10.150.2^a (Mṛṇṇika Vasiṣṭha ; to Agni)
imām yajñām idām vāco jjuṣṣāṇā upāgahi,
mārtāsas tvā samīdhāna havāmahe mṛṇṇikāya havāmahe. 1.91.10^b

Antecedently it is probable that 1.26.10^b is borrowed from the compact distich of the two others.

1.27.1^c, samrājantam adhvarāṇām : 1.1.8^a ; 45.4^o, rājantam, &c. ; 8.8.18^c, rājantāv, &c.

1.28.1^{cd}—4^{od}, ulūkhalasutānām āvéd v indra jalgulāḥ.

1.28.9^b (Çunaḥçepa Ājigarti, &c. ; to Prajāpati Hariṣcandra, or [Adhiṣavaṇa-]
carmapraçaṇsā)

ūc chiṣṭām camvōr bhara sōmāṁ pavitra ā sṛja,
nī dhehi gōr ādhi tvaci.

9.16.3^b (Asita Kaçyapa, or Devala Kaçyapa ; to Soma Pavamāna)
ānaptam apsū duṣṭāraṁ sōmāṁ pavitra ā sṛja,
punihīndrāya pātave. 9.16.3^c

9.51.1^b (Ucathya Āṅgīrasa ; to Soma Pavamāna)
 ādhvāryo ādribhiḥ sūtām sōmām pavitra ā sṛja,
 punhīndrāya pātave.]

9.16.3^e

For stanza 1.28.9 cf. Hillebrandt, *Ved. Myth.* i. 170; Geldner, *Rigveda Kommentar*, p. 5; for the entire hymn, Oldenberg, *RV. Noten*, p. 24. Cf. also Ludwig, 784.—The cadence, gōr ādhi tvaci, also at 9.65.25; 79.4; 101.11.

1.29.1^b (Çunahçepa Ajigarti, &c. ; to Indra)
 yāc cid hī satya somapā anāçastā iva smāsi,
 ā tū na indra çaṅsaya gōṣv āçveṣu çubhriṣu sahaṣreṣu tuvīmagha.
 2.41.16^c (Grtsamada ; to Sarasvatī)
 āmbitame nādītame dēvitame sārāsvatī,
 apraçaṣtā iva smaśī praçaṣtim amba naṣ kṛdhi.

The two stanzas show subtle relationship of structure which may be expressed in proportional form :

1.29.1, anāçastāḥ : ā çaṅsaya =

2.41.16, apraçaṣtāḥ : praçaṣtim kṛdhi.

[1.29.2^a, çiprin vājānām pate : 6.45.10^b, indra vājānām pate.]

1.30.7^c (Çunahçepa Ajigarti, &c. ; to Indra)
 yōge-yoge tavāstaraṁ vāje-vāje havāmahe,
 sākḥāya indram ūtāye.

8.21.9^c (Sobhari Kaṇva ; to Indra)
 yō na idām-idām purī prā vāsyā ānināya tām u va stuṣe,
 sākḥāya indram ūtāye.

The stanza 8.21.9 does not sound so well as 1.30.7, as regards either sense or metre.

1.30.8^b (Çunahçepa Ajigarti, &c. ; to Indra)
 ā ghā gamad yādi çrāvat sahasrīṇibhir ūtibhiḥ,
 vājebhir ūpa no hāvam.

10.134.4^d (Mādhātṛ Yāuvanaçva ; to Indra)
 āva yāt tvām çatakṛtatv indra viçvāni dhūnuṣe,
 rayīm nā sunvatē saccā sahasrīṇibhir ūtibhir | devī jānītry ajījanad
 bhadrá jānītry ajījanat, 9. refrain, 10.134.1^{ef}-6^{ef}

1.30.9^a (Çunahçepa Ajigarti, &c. ; to Indra)
 ānu prātṇāsyāukaso huvē tuvīpratīm nāram,
 yām te pūrvām pitā huvē.

8.69.18^a (Priyamedha Āṅgīrasa ; to Indra)
 ānu prātṇāsyāukasah priyāmedhāsa eṣām,
 pūrvām ānu prāyatīm vṛktābarhiṣo hitāprayasa āçata.

1.30.10^c (Çunahçepa Ajigarti, &c. ; to Indra)
 tām tva vayām viçvavārī çasmahe puruhūta,
 sākhe vāso jaritḥbhyah.

3.51.6^d (Viçvāmitra; to Indra)

túbhyaṁ bráhmāṇi gira indra túbhyaṁ satrá dadhire harivo juṣásva,
bodhy āpir ávaso nūtanasya sákhe vaso jartṭbhyo váyo dhāḥ.

8.71.9^c (Suditi Āṅgīrasa and Purumīlha Āṅgīrasa; to Agni)

sá no vásva úpa māsy ūrjo napān máhinasya,
sákhe vaso jaritṭbhyah.

It would seem that metre and sense both justify us in assuming that sákhe vaso jaritṭbhyo váyo dhāḥ is the mother páda. See Part 2, chapter 2, class B 8.

1.30.18^b (Çunaḥçepa Ājigarti, &c.; to Açvins)

samānāyojano hí vām rátho dasrāv ámartyaḥ,
samudrō açvinéyate.

5.75.9^d (Avasyu Ātreya; to Açvins)

ābhūd usá rūçatpaçur āgnir adhāyy ṛtvíyaḥ,
áyoji vām vṛṣaṇvasū rátho dasrāv ámartyo
ḥmádhvi máma çrutam hávam.]

☞ refrain, 5.75.1^e-9^e

1.30.19^b (Çunaḥçepa Ājigarti, &c.; to Açvins)

ny āghnyásya mūrdhāni cakráṁ ráthasya yemathuḥ,
pári dyām anyád iyate.

5.73.3^b (Pāura Atreya; to Açvins)

irmānyád vápuṣe vápuç cakráṁ ráthasya yemathuḥ,
páry anyá náhuṣa yugá mahná rájāṇsi dīyathah.

For these difficult cosmic-mythological stanzas cf. the recent discussions of Pischel, *Ved. Stud.* i. 212 ff.; Ludwig, *Ueber Methode*, p. 30; Hillebrandt, *Ved. Myth.* iii. 384, note; Oldenberg, *RV. Noten*, p. 361 (who cites the parallels from RV. and other sources). Oldenberg's remarks on anyá in 5.73.3^b are pertinent. It seems to me also that the word there, not too aptly, agrees with yugá, that is to say, that it has a different meaning than in 1.30.19. Possibly, therefore, 5.73.3 is reminiscent of earlier treatments of the idea of the 'other wheel' such as appears in 1.30.19 or 8.22.4.

1.30.21^c (Çunaḥçepa Ājigarti, &c.; to Uṣas)

vayám hí te ámanmahy ántād á parakát,
áçve ná citre aruṣi.

4.52.2^a (Vāmadeva; to Uṣas)

áçveva citráruṣi mātá gávām ṛtávari,
sákhābhud açvinor usāḥ.

Bergaigne, *La Syntaxe des comparaisons védiques* (Mélanges Renier, p. 75 ff., especially pp. 77, note 1, 88); Pischel, *Ved. Stud.* i. 91 ff., have treated the phenomenon of case attraction in comparisons. They show that the primary word in a comparison attracts to its own case-form the secondary, or simile word. On page 92 Pischel remarks that he has found scarcely more than one case of attraction to the vocative, namely, this very páda 1.30.21^c. But he has failed to note the parallel, 4.52.2^a, which stamps 1.30.21^c as imitative. I do not wish to say that the vocative attraction in 1.30.21 violates any habit, notwithstanding its rareness, especially as Bergaigne, l. c., p. 80, and Delbrück, *Altindische Syntax*, p. 106, cite one

more case from the first book, 1.57.3. But of the two repeated pādas above one must be the model, and that is 4.52.2^a, making it likely, after all, that the construction in 1.30.21 is for the nonce. We must remember here the frequent cases in which the secondary or simile word is in the nominative while the primary word is in the vocative, e.g. 1.16.5; 1.36.13; 7.13.3, &c. More precisely, therefore, ācve ná in 1.30.21 imitates ācveva in 4.52.2; the interdependence of the two is not to be doubted, especially as the cadence of both lines is irregular (◡ ◡ ◡ ◡), and it is not to be supposed that two poets would happen upon the same metrical irregularity.

1.30.22^c (Çunahçepa Ājigarti, &c. ; to Uṣas)
tvām tyēbhīr ā gahi vājēbhīr duhitar divaḥ,
asmē rayīm nī dhārāya.

10.24.1^c (Vimada Āindra, or others ; to Indra)
[īndra sómam imām piba,] mādhumantām camú sutām, cf. 8.17.1^b
asmē rayīm nī dhārāya ví vo máde sahasrīṇām purūvaso vívaksase.

Cf. the pāda, çuddhó rayīm nī dhārāya, 8.95.8^c, also octosyllabic, which helps to show that 10.24.1^c with refrain is secondary.

Group 4. Hymns 31-35, ascribed to Hiranyastūpa Āṅgīrasa

1.31.8^d (Hiranyastūpa Āṅgīrasa ; to Agni)
tvām no agne sanāye dhānānām yaçāsaṁ kārūm kṛṇuhi stāvānaḥ,
rdhyāma kármāpāsā nāvena devāir dyāvāpṛthivī prāvataṁ naḥ.

9.69.10^d (Hiranyastūpa Āṅgīrasa ; to Pavamāna Soma)
indav indrāya brhaté pavasva sumṛītko anavadyó riçádāḥ,
bhārā candrāṇi gr̥ṇaté vásūni devāir dyāvāpṛthivī prāvataṁ naḥ.

10.67.12^d (Ayāsyā Āṅgīrasa ; to Bṛhaspati)
[īndro mahnā maható arṇavāsya,] ví mūrdhānam abhinad arbudāsya,
[āhann āhim āriṇāt saptá sīndhūn,] devāir dyāvāpṛthivī prāvataṁ naḥ.
cf. 10.67.12^a
cf. 4.28.1^c

[1.32.1^a, indrasya nú vīryāṇi prá vocam : 2.21.3^d, indrasya vocam prá kṛtāni vīryā.]

1.32.3^b (Hiranyastūpa Āṅgīrasa ; to Indra)
vṛṣāyāmaṇo 'vṛṇta sómam trikadrūkeṣv apibat sutāsya,
ā sáyakam maghāvādatta vājram āhann enam prathamajām āhinām.

2.15.1^c (Gṛtsamada ; to Indra)
prá ghā nv āsyā maható mahāni satyā́ satyāsya káranāni vocam,
trikadrūkeṣv apibat sutāsýāsýá máde āhim indro jaghāna.

[1.32.4^c, āt sūryam janāyan dyām uṣāsam : 6.30.5^d, sākām sūryam, &c.]

[1.32.5^d, āhiḥ çayata upapfk prthivyāḥ : 10.89.14^l, prthivyā apfg amuyā çayante.]

1.32.12^d (Hiranyastūpa Āṅgīrasa : to Indra)

āçvyo vāro abhavas tād indra srké yāt tvā pratyāhan devā ékaḥ,
ājayo gā ājayah çūra sōmam āvāsraḥ sártave saptá sindhūn.

2.12.12^b (Gr̥tsamada ; to Indra)

yāḥ saptāraçmir vṛsabhās tūviṣmān, avāsraḥ sártave saptá sindhūn,

⁶⁵ cf. 2.12.12^a

yó rāuhinām āsphurad vājrabāhur dyām ārōhantaḥ sá janāsa indrah.

Cf. Pischel, Ved. Stud. ii. 91 (improbable suggestion) ; Geldner, *ibid.* 183.—For echoes of 1.32.12 see perhaps AV. 2.29.7 ; TS. 6.5.5.2 ; TB. 1.1.8.3.

[1.32.15^d, arān ná nemih pári tá babhūva : 1.141.9^l, arān ná nemih paribhūr
ajāyathāḥ.]

Cf. 5.13.6.

[1.33.5^c, prá yād divó hariva sthātar ugra : 6.41.3^c, etān piba hariva, &c.]

1.33.12^c (Hiranyastūpa Āṅgīrasa ; to Indra)

ny āvidhyad ilibīçasya dṛlḥā ví çṛṅgīṇam abhinac chūṣṇam indrah,
yāvat táro maghavan yāvad ójo yāvan nāraç çakṣasā dídhyanāḥ,

7.91.4^a (Vasiṣṭha ; to Indra and Vāyu)

yāvat táras tanvó yāvad ójo yāvan nāraç çakṣasā dídhyanāḥ,
çucim sōmam çucipā pātam asmé indravāyu sādātāḥ barhīr édām.

Both Ludwig and Grassmann translate the second distich of 1.33.12 with a diplomatic touch that disguises its plainest sense. The former, 965, 'wie gross seine schnelligkeit, Maghavan, wie gross seine gewalt, mit dem keile tötetest du den kampfeslustigen feind.' But the vocative Maghavan shows clearly that it is not a question of the enemy's, but of Indra's swiftness and strength. In that regard Grassmann is quite correct : 'Nach deiner Kraft und Schnelle, mächt'ger Indra, erschlugst den Feind, den Kämpfer, mit dem Blitz du.' This rendering, however, in its turn, veils an intrinsic insipidity. What the distich really says, damning Indra with faint praise, is this : 'As far as held out thy alertness, O Maghavan, and thy strength, thou hast slain the fighting enemy with thy bolt.' Now 7.91.4 shows that this is indeed the meaning of the passage just discussed. Ludwig, 715 : 'Soviel die eigene rürgkeit, die [eigene] stärke so vil männer mit einsicht schauend [vermögen] ; trinkt den reinen soma bei uns, o trinker von reinem, Indra und Vāyu, sitzt nider auf unserm barhis.'

Grassmann : 'Soweit des Leibes Rüstigkeit und Kraft reicht, soviel die Männer schau'n mit ihren Blicken, trinkt reinen Soma, ihr des Reinen Trinker, und setzt auf diese Streu euch, Indra-Vāyu.' The stanza has its own difficulties, because it states in turgid style what might have been stated in plain language : the poet invites Indra and Vāyu to a protracted drinking-bout which shall last as long as the sacrificers' bodily endurance holds out, and as long as they can keep their mental faculties unimpaired. I make little doubt that the repeated pada is primary in this connexion, and that it is secondary and weak in 1.33.12. This weakness the Western translators, in their several ways, instinctively disguise in their versions.

1.44.9^b (Praskaṇva Kāṇva ; to Agni)
 pātir hy ādhvarāṇām āgne dūtó viçām āsi,
 uṣarbūdha ā vaha sōmapitaye devān adyā swardṛṣaḥ.

For 1.44.9^a cf. the pādas, rājantam adhvarāṇām, &c., under 1.1.8.

1.36.7^{ab} (Kāṇva Ghāura ; to Agni)
 tām ghem itthā namasvina ūpa svarājam āsate,
 hōtrābhīr agnīm mānuṣaḥ sām indhate titirvāṇso āti sridhaḥ.

8.69.17^{ab} (Priyamedha Āṅgīrasa ; to Indra)
 tām ghem itthā namasvina ūpa svarājam āsate,
 ārtham cid asya sūdhitaṁ yad ūtava āvartayanti dāvane.

For 1.36.7^c cf. 2.2.8^c; 10.11.5^b, hōtrābhīr agne mānuṣaḥ svadhvarāḥ.

1.36.8^b (Kāṇva Ghāura ; to Agni)
 ghnānto vṛtrām ataran rōdasi apā urū kṣāyāya cakrire,
 bhūvat kāṇve vṛṣa dyumny āhutaḥ krāṇdad ācvo gavistṣu.

7.60.11^d (Vasiṣṭha ; to Mitra and Varuṇa)
 yō brāhmaṇe sumatīm āyājate vājasya sātāu paramāsyā rāyāḥ,

cf. 4.12.3^b

sikṣanta manyūm maghāvāno arya urū kṣāyāya cakrire sudhātu.

Cf. 6.50.3; 8.68.12.

1.36.10^b (Kāṇva Ghāura ; to Agni)
 yām tvā devāso mánave dadhūr ihā yájiṣṭham havyavāhana,
 yām kāṇvo mēdhyātithīr dhanaspṛtam yām vṛṣā yām upastutāḥ.

1.44.5^d (Praskaṇva Kāṇva ; to Agni)
 stavisyāmi tvām ahām viçvasyāmṛta bhojana,
 āgne trātāram amṛtaṁ miyedhya yájiṣṭham havyavāhana.

7.15.6^c (Vasiṣṭha Maitrāvaruṇi ; to Agni)
 sōmām vetu vāsaṭkr̥tim agnīr juṣata no girāḥ,
 yájiṣṭho havyavāhanaḥ.

8.19.21^c (Sobhari Kāṇva ; to Agni)
 īle girā mánurhitaṁ yām devā dūtām aratīm nyerirē,
 yájiṣṭham havyavāhanam.

[1.36.12^d, sā no mṛṣa mahān asi : 4.9.1^a, āgne mṛṣa mahān asi.]

1.36.14^c (Kāṇva Ghāura ; to Agni)
 ūrdhvō naḥ pāhy ānhaso nī ketūnā viçvaṁ sām atrīṇaṁ daha,
 kṛdhī na ūrdhvān carāthāya jīvāse vidā deveṣu no dūvaḥ.

1.172.3^c (Agastya ; to Maruts)
 tr̥ṇaskandāsya nū viçāḥ pāri vṛṇkta sudānavaḥ,
 ūrdhvān naḥ karta jīvāse.

1.36.15^{ab} (Kaṇva Ghāura ; to Agni)

pāhī no agne rakṣāsah pāhī dhūrtér āravṇah,
pāhī rīṣata utā vā jighānsato bhādbhāno yāviṣṭhya.

7.1.13^{ab} (Vasiṣṭha Maitravaruṇi ; to Agni)

pāhī no agne rakṣāso ājuṣṭāt pāhī dhūrtér āraruṣo aghāyoh,
tvā yujā pṛtanāyūnr abhi syām.

It seems pretty clear that the fuller form of the distich, 7.1.13^{ab}, whose author is said to be Vasiṣṭha, is the primary form. For the cadence of 1.36.15^a (— — — —) is a severe infringement, of course not unparalleled, of metrical law, whereas 7.1.13^a is unexceptionable. In 1.36.15^b āravṇah (catalectic dipody) cleverly takes the place of āraruṣo (— — — —). In 8.60.10^a, pāhī viśvasmād rakṣāso āravṇah, we seem to have a tertiary descendant from this distich, namely a contraction of 1.36.15^{ab}.

1.37.4^c (Kaṇva Ghāura ; to Maruts)

prā vaḥ çārdhāya ghīṣvaye tveṣādyumnāya çuṣmīṇe,
devāttam brāhma gāyata.

8.32.27^c (Medhātithi Kaṇva ; to Indra)

prā va ugrāya niṣṭurē 'śālhāya prasakṣīṇe.
devāttam brāhma gāyata.

We render 1.37.4, 'Sing for yourselves a god-given song to the fiery host (of the Maruts), the brilliantly luminous, the mighty !' The word vaḥ in the second place is that immensely common vaḥ in just that position (the second word of the stanza, e.g. 5.52.4 ; 6.10.1 ; 16.22 ; 8.19.7 ; 62.16 ; 71.12), an enclitic dative of interest, quasi German, 'singt euch' (cf. Bezz. Beitr. xxvii. 268). None of the translations do justice to this subtle idiom : see Grassmann, ii. 40 ; Ludwig, 673 ; Max Müller, SBE. xxxii. 63 (where older renderings are quoted). Ludwig is enticed by this use of vaḥ to take gāyata as passive : 'Eurer kühnen schar, von blendender herlichkeit, der kraftvollen, soll ein von den göttern eingegebenes brahma gesungen werden.' In his commentary he retracts the lapsus, and follows the other translators.

The other stanza involves a remarkable type of repetition : 'Sing for yourselves a god-given song to the strong, conquering, unconquered, overwhelming (Indra) !' Ludwig, 598, not having in mind his rendering of the repeated pāda in 673, translated gāyata as active, 'singt das den göttern entnommene brahma eurem gewaltigen', &c. Grassmann : 'Auf eurem starken . . . singt das gottverliehene Gebet.' Now Aufrecht in the Preface of the second edition, p. xxv, notes the repetition of the pāda, and remarks : 'Das gottgegebene brahma hat der Nachahmer (the author of 8.32.7) geraubt.' Aufrecht thus judges, because he presumably construes vaḥ in 1.37.4 as referring to the Maruts ; then, finding the same plural in a parallel stanza to Indra, he condemns the latter as an imitation. But with our construction of vaḥ the supposed reference to the Maruts is cancelled, and, as far as I can see, one stanza is as good as another.

1.37.1^a, 5^b, kṛlām vaḥ çārdho (5^b, kṛlām yāc çārdho) mārutam.

[1.37.8^c, bhīyā yāmeṣu réjate (sc. pṛthivī) : 8.20.5^c, bhūmir yāmeṣu réjate.]

1.37.11^c (Kaṇva Ghāura ; to Maruts)

tyām cid ghā dīrghām pṛthūm mihó nāpātam āmrđhram,
prā cyāvayanti yāmbaḥiḥ.

5.56.4^d (Çyāvāṇva Ātreya; to Maruts)

nī yé riṇānty ōjasā vṛthā gāvo nā durdhurāḥ,
 aṣmānaṁ cit svaryāṁ pārvataṁ girīm prā cyāvayanti yāmabhiḥ.

We may render 1.37.11, 'Verily, even that long and broad child of the cloud (the rain) that does no injury, they cause to fall in their course'. All translators agree on some such sense: Ludwig, 673; Grassmann, i. 41; Max Müller, SBE. xxxii. 64. For mihó nápāt cp. Bergaigne, ii. 18, 46, 256, note 2. For the first distich of 5.56.4 cf. Geldner, Ved. Stud. i. 117. The second distich is perhaps, though by no means certainly, interpreted by 1.37.11: aṣmānaṁ cit svaryāṁ (also 5.30.8^c), 'the heavenly stone' may be lightning; pārvataṁ girīm, 'cloud-mountain'. I render: 'Even the heavenly stone (lightning) (and) the (cloud) mountain they cause to fall (as rain-storm) in their course.' Therefore again rain-storm (for pārvataṁ girīm cf. Bergaigne, i. 258). This, if, indeed, it be correct, does not appear quite clearly enough in Ludwig, 690: 'sogar den himmlischen keil, den fels, den berg, auf ihren zügen stürzen sie.' Grassmann, i. 208: 'Des Himmels Felsen auch und den gewalt'gen Berg erschüttern sie durch ihren Gang.' Max Müller, *ibid.* p. 337: 'they by their marches make the heavenly stone, the rocky mountain (cloud) to shake.' For both stanzas cf. 8.7.4, vāpanti marūto mihaṁ prā vepayanti pārvataṁ, yād yāmaṁ yānti vāyūbhiḥ.

Though the parallels seem to call in both stanzas for cloud mountains, we must not forget that the Maruts shake also real mountains, trees, and so on; e.g. 1.37.12; 1.39.5; 1.85.4. In that case Grassmann's translation comes closest to the sense of the original.

1.37.12^a (Kāṇva Ghāura; to Maruts)

marūto yād dha vo bālaṁ janān acueyavitana,
 girīn acueyavitana.

8.7.11^a (Punarvatsa Kāṇva; to Maruts)

marūto yād dha vo divāḥ sumnāyānto hāvāmahe,
 ā tū na ūpa gantana.

The anacoluthic quality of 1.37.12^a suggests the question whether its similarity to 8.7.11^a is accidental, especially as several stanzas of 1.37; 1.38; and 1.39 have pādas repeated in 8.7 (1.38.1^a: 8.7.31^a; 1.39.5^a: 8.7.4^b; 1.39.6^b: 8.7.28^b). Ludwig, 673, renders 1.37.12, 'O Marut, so wie eure kraft ist, warft ihr die leute nider, warft ihr die berge nider'. Oldenberg, SBE. xlii. 172: 'O Maruts, with such strength as yours, you have caused men to tremble.' Other renderings in Max Müller, SBE. xxxii. 79. Oldenberg illustrates the anacoluthon by comparing 1.147.3. If the correspondence between 1.37.12^a and 8.7.11^a is not, after all, fortuitous, the former, of course, is the epigonal pāda. Note the enclisis of acueyavitana after the relative pronoun yād, which heightens the anacoluthic effect.

1.38.1^a (Kāṇva Ghāura; to Maruts)

kād dha nūnām kadhapiyaḥ pitā putrām nā hāstayoḥ,
 dadhidhvē vṛktābarhiṣaḥ.

8.7.31^a (Punarvatsa Kāṇva; to Maruts)

kād dha nūnām kadhapiyo yād indram ajahātana,
 kō vaḥ sakhitvā oḥate.

Recent discussions of kadhapi, and the like, by Pischel, ZDMG. xxxv. 714; Geldner, Ved. Stud. iii. 64; Oldenberg, RV. Noten, p. 26. In 8.8.4 the Agyins' epithet adhapriyā (dual) seems to mean 'then-friends', something like 'reliable friends'; therefore kadhapiyaḥ means 'when-friends', i.e. 'uncertain, fickle, or capricious friends'; in 1.30.20 kadhapiyo

(enclitic) seems to be vocative feminine singular of a transition form *kadhapriyā*, derived from *kadhapri*. In the stanzas above the repeated *pāda* fits equally well in both cases (see the sequel in 1.38). The hymns 1.38 and 8.7 are otherwise related as to authorship (see the preceding item); I am unable to discover any indication as to priority. Perhaps we may render 1.38.1: 'What is up with you now, ye fickle friends? As a father his son in his arms so have ye been placed (accommodated), O ye (gods) for whom the barhis is prepared.' For the middle of root *dhā* in passive sense see, e.g., 1.24.4. The stanza would then seem to express surprise or disgust because the Maruts do not respond to kind treatment. The idea is continued effectively in the next five stanzas. If, however, *dadhidhvyo* is to be taken as active we may render: 'What now, ye fickle friends, did you, like a father his son in his arms, place (us)? &c.' Again complaint, expressed rhetorically in question form, at the neglect of the Maruts. The implication would be that the Maruts did not cherish their worshippers, as might properly be expected of them.

1.39.5^{a+d} (Kaṇva Ghāura; to Maruts)

prā vepayanti pārvatān ví viñcanti vānaspātīn,
prō ārata maruto durmādā iva dēvāsaḥ sārvaṃ yā viçā.

5.26.9^c (Vasūyava Atreyāḥ; to Viçve Devāḥ)
edāṃ marūto aṇvīnā mitrāḥ sīdantu vāruṇaḥ,
devāsaḥ sārvaṃ yā viçā.

8.7.4^b (Punarvatsa Kaṇva; to Maruts)
vāpanti marūto mihaṃ prā vepayanti pārvatān,
yād yāmaṃ yānti vāyūbhīḥ.

Note that 1.39 and 8.7 share another *pāda*; see under 1.39.6^b. For 8.7.4 see under 1.37.11^c.

[1.39.6^a, *ūpo rātheṣu pṛṣatīr ayugdhvam: 1.85.5^a, prā yād rātheṣu pṛṣatīr āyugdhvam.*]

1.39.6^b (Kaṇva Ghāura; to Maruts)

ūpo rātheṣu pṛṣatīr ayugdhvaṃ, prāṣṭīr vahati rōhitaḥ, *cf.* 1.39.6^a
ā vo yāmāya pṛthivī cid aḥrod ātibhayaṃta mānuṣaḥ.

8.7.28 (Punarvatsa Kaṇva; to Maruts)
yād eṣāṃ pṛṣatī rāthe prāṣṭīr vāhati rōhitaḥ,
yānti ubhā riṇān apāḥ.

We render 1.39.6. 'And ye have hitched the spotted mares to your chariot; a red stallion draws as leader. Even the earth hath listened at your approach, and men were frightened'. Cf. Ludwig, 675; Grassmann, ii. 43; Max Müller, SBE. xxxii. 97. The word *pṛṣatīr* which the translators render by 'antelopes' means in fact 'spotted mares', because the Maruts have the epithet *pṛṣadāya*. See Bergaigne, ii. 378, and, very explicitly, Nāigantuka 1.15; Brhad-devatā 4.144 (catalogue of the spans of the gods., where we have the express statement, *pṛṣatyo 'dvās tu marutām*). The word *prāṣṭī* (*pra + ṣti*, like *abhiṣṭī*, *ūpaṣṭī*, and *paṣṭī*; means literally 'being in front', 'leading horse'. It is the analogue of *purogavā*, and *πρωβος*, 'leading steer'. Both refer to what is known as a 'spike-team', or 'unicorn'. To a team of two animals a third is hitched in front for better control. See the author in *American Journal of Philology*, xxix. 78 ff.

The second stanza may be rendered, 'When the red stallion guides as a leading horse their speckled mares at the chariot, then the bright chariots approach and let the waters

flow'. Subtly, and yet in a peculiarly certain way, this stanza is secondary, directly patterned after 1.39.6. The entire characteristic and imaginative description of the span of the Maruts in 8.7.28 is crowded incidentally, as it were, into a subordinate clause (note orthotone vāhati in 8.7.28; enclitic vahati in 1.39.6), whereas in 1.39.6 the description is the set theme of the first distich. I cannot doubt that this important bit of mythography was first stated in the explicit terms of 1.39.6, before it could be referred to incidentally, yet in the very same words, in 8.7.28.

The same conclusion, namely priority of 1.39.6^a, applies to the partial relation of 1.39.6^a to 1.85.5^a (in neither of which pādas, by the way, we should read ayugdhuam with Oldenberg, RV. Noten, pp. 41, 85). The original description was categorical, and not subordinate; cf. also 5.57.3^d. For the general character of 8.7 see p. xv, line 15 from below.—Note that 1.39 shares another pāda with 8.7; see under 1.39.5.

[1.39.7^b, rūdrā āvo vṛṇīmahe : 1.42.5^b, pūṣann āvo, &c.]

1.40.2^b (Kaṇva Ghāura; to Brahmanaspati)

tvām id dhī sahasas putra mārtya upabrūté dhané hité,
suvīryam maruta ā svāvvyam dādhta yó va ācaké.

6.61.5^b (Bharadvāja; to Sarasvatī)

yās tvā devi sarasvaty upabrūté dhané hité,
indram nā vṛtrátūrye.

1.40.4^{a+b+d} (Kaṇva Ghāura; to Brahmanaspati)

yó vāghāte dādāti sūnāram vāsu sá dhatte ákṣiti ṛvāḥ,
tāsmāi ilām suvīram ā yajāmahe supratūrtim anehāsam.

5.34.7^b (Sainvarana Prājāpatya; to Indra)

sām nī pañer ajati bhōjanam muṣe ví dācūṣe bhajati sūnāram vāsu,
durgé canā dhriyate viçva ā purú jāno yó asya tāviṣm ācukrudhat.

8.103.5^b (Sobhari Kaṇva; to Agni)

sā drdhé cid abhi tṛṇatti vājam ārvatā sá dhatte ákṣiti ṛvāḥ,
tvé devatrā sādā purūvaso 1 viçvā vāmāni dhīmahe.]

5.82.6^a

9.66.7^c (Çatañ Vaikhānasah; to Pavamāna Soma)

prā soma yāhi dhārayā sūtā indraya matsarāḥ,
dādhāno ákṣiti ṛvāḥ.

3.9.1^d (Viçvāmītra Gāthina; to Agni)

sākhāyas tvā vavṛmahe 1 devām mātāsa ūtāye,]

1.144.5^b

1 apām nāpātam subhagam sudītim, supratūrtim anehāsam. 3.9.1^c

Ludwig, 723, ad 1.40.4^d, translates, 'die (sc. Ilā) leicht alles durchsetzt, unvergleichliche'; the same scholar, 309, ad 3.9.1^d, 'den leicht überwindenden, der ohne nebenbuhler'. We render 1.40.4: 'He that giveth pleasing gifts to the priest obtaineth imperishable glory. To him we bring, by sacrificing, prosperity and abundant sons, (prosperity) that advances vigorously, is free from blemish.' Pāda d is repeated in such a way as to call up the question of priority. No very pointed argument is possible in favour of 3.9.1, yet it is almost inconceivable that the epithet supratūrti should have been coined originally for Ilā rather than Agni, because the latter in the nature of things advances vigorously, and not the abstract Ilā; cf. 8.23.29, tvām (sc. āgne) hī supratūr āsi. Note also that 1.40.4 has three repeated lines, which is not prepossessing. For the other relations of 3.9.1 see in the order of that stanza.

[1.40.5^c, yāsminn indro vāruṇo mitró aryamā : see under 1.36.4^a.]

1.40.8^c (Kaṇva Ghāura ; to Brahmanaspati)

ūpa kṣatram prñctā hānti rājabhir bhayé cit suksitim dadhe,
nāśya vartā ná tarutā mahādhané nārbhe asti vajriṇaḥ.

6.66.8^a (Bharadvāja ; to Maruts)

nāśya vartā ná tarutā nv āsti māruto yām āvatha vājasātau, ,

cf. 6.66.8^b

toké vā goṣu tanye yām apsu, sā vrajām dārtā pārye ādha dyōh.

6.62.5^c

Cf. Oldenberg, RV. Noten, p. 42, who thinks the pious sacrificer the theme of 1.40.8. I cannot believe that rājabhiḥ is here kenning for Ādityas. The stanza is addressed to Brahmanaspati, who secures kṣatram, slays in his capacity of Purohita in the company of, or through the agency of kings (rājabhiḥ), furnishes security in times of danger (bhayé), and is armed with the vajra, invincible, because he is Indra's double. Indirectly the stanza, of course, reflects the proportion, Brahmanaspati : Indra = Purohita : Rājan (Maghavan). It does not seem possible to determine the chronology of the repeated pādas.

1.41.1^b : 1.26.4^b ; 4.55.10^b ; 5.67.3^b ; 8.18.3^b ; 28.2^a ; 83.2^b ; 10.126.3^{b-7^b}, vāruṇo mitró aryamā.

1.41.2^{b+c} (Kaṇva Ghāura ; to Varuṇa, Mitra, Aryaman)

yām bahūteva pīprati pānti mārtyam riṣāh,

āriṣṭaḥ sārva edhate.

5.52.4^d (Çyāvāṇva Ātreya ; to Maruts)

marūtsu vo dadhmahi stōmam yajñam ca dhṛṣṇuyā, ,

cf. 5.52.4^b

viṣve yé mānuṣā yugā pānti mārtyam riṣāh.

5.67.3^d (Yajata Ātreya ; to Mitra and Varuṇa)

viṣve hī viṣvavedaso vāruṇo mitró aryamā, ,

cf. 1.26.4^b

vratā padēva saṅcīre pānti mārtyam riṣāh.

8.27.16^d (Manu Vāivasvata ; to Viṣve Devāḥ)

prā sā kṣāyam tirate ví mahīr īṣo yó vo vārāya dāṇati, ,

cf. 7.59.2^{cd}

prā prajābhir jāyate dhārmanas pāry, āriṣṭaḥ sārva edhate. cf. 6.70.3^c

10.63.13^a (Gaya Plāta ; to Viṣve Devāḥ, here Ādityas)

āriṣṭaḥ sā mārto viṣva edhate prā prajābhir jāyate dhārmanas pāri, ,

cf. 6.70.3^c

yām ādityāso nāyathā sunthibhir āti viṣvāni durtā svastāye.

In 10.63.13^a, āriṣṭaḥ sā mārto viṣva edhate, we have an imperfect pāda, because the caesura is after āriṣṭaḥ, the third syllable, and because the pāda is one syllable short. Arnold's suggestion, VM. 321, to change mārto to mārto, does not really cure the line. Moreover āriṣṭaḥ sā [mārto viṣva] edhate is obviously a mechanical extension of āriṣṭaḥ sārva edhate ; see Part 2, chapter 2, class B11. We may be certain that the distich 10.63.13^{ab} is a later imitation of 8.27.16^{cd}.—For the meaning of sārva and viṣva in these passages see Zubaty, IF. xxv. 202.

[1.41.6^b, viṣvam tokām utā tmānā : 8.84.3^c, rākṣā tokām. &c.]

1.43.3^a (Kaṇva Ghāura ; to Rudra, Mitra, and Varuṇa)

yāthā no mitró váruṇo yāthā rudrāḥ ciketati,
yāthā viṇve sajósasah.

3.4.6^c (Viṣvāmitra Gāthina ; Aprī, to Uśāsā-Naktā)

ā bhādamāne uśāsā ūpāke utā smayete tanvā virūpe,

yāthā no mitró váruṇo jújoṣad indro marūtvañ utā vā mähobhiḥ.

From the point of view of metre the repeated pāda is better in 3.4.6 than in 1.43.3. See Part 2, chapter 2, class B S.

Group 6. Hymns 44–50, ascribed to Praskaṇva Kāṇva

1.44.2^b (Praskaṇva Kāṇva ; to Agni)

jūsto hī dūtō āsi havyavāhanō 'gne rathīr adhvarāṇām,

sajūr aṇvibhyām uśāsā suvīryam āsmē dhehi ṇrāvo brhāt.]

1.9.8^a

8.11.2^c (Vatsa Kāṇva ; to Agni)

tvām asi praṇāsyō vidāthesu sahantya,

āgne rathīr adhvarāṇām.

The pāda 1.44.2^c is related to 5.51.8 ; see under 1.44.14. For the relation of the Praskaṇva group with the first hymns of the eighth book see Oldenberg, Prol. 262, and cf. p. xv, tenth line from bottom.

1.44.2^d : 1.9.8^a ; 8.65.9^c, āsmē dhehi ṇrāvo brhāt.

[**1.44.3^a**, adyā dūtām vṛṇīmahe : 1.12.1^a, agnīm dūtām vṛṇīmahe ; 1.36.3^a, prā tvā dūtām vṛṇīmahe.]

Cf. 8.102.18^b.

1.44.5^d : 1.36.10^b, yajīṣṭham havyavāhana ; 7.15.6^c, yajīṣṭho havyavāhanaḥ ; 8.19.21^c, yajīṣṭham havyavāhanam.

1.44.7^a : 1.12.1^b ; 36.3^b, hōtārañ viṇvāvedasam.

1.44.9^b : 1.36.5^b, āgne dūtō viṇām asi.

1.44.11^a (Praskaṇva Kāṇva ; to Agni)

nī tvā yajñāsya sādhanam āgne hōtāram ṛtvijam,

manuṣvād deva dhīmahi prācetasāñ jīrāñ dūtām āmartyam.

3.27.2^b (Viṣvāmitra ; to Agni)

īle agnīm vipaṇcitām girā yajñāsya sādhanam,

ṇṛṣṭivānañ dhītāvānam.

8.6.3^b (Vatsa Kāṇva ; to Indra)

kāṇvā indrañ yād ākrata stómāir yajñāsya sādhanam,

jāmī bruvata āyudham.

8.23.9^b (Viçvamanas Vāiyaçva ; to Agni)
 ṛtāvānam ṛtāyavo yajñāsya sādhanam girā,
 ūpo enam jujuṣur nāmasas padē.

Cf. 3.27.8^c, vipro yajñāsya sādhanah (of Agni). All but 8.6.3 employ the expression yajñāsya sādhanā with Agni (cf. also 1.96.3 ; 1.45.3) ; it is hardly to be questioned that the single use with Indra in 8.6.3 is after-born. The case is analogous to that treated under 1.1.8 ; and, again, under 7.11.1. Cf. Oldenberg, Prol. 262.

1.44.14^{b+d} (Praskaṇva Kāṇva ; to Agni ! In reality Maruts)
 çṛṇvāntu stōmanī marūtaḥ sudānavo agnījihvā ṛtāvfdhah,
 pībatu sōmanī vāruṇo dhṛtāvratō 'çvibhyām uṣāsā sajuh.

7.66.10^b (Vasiṣṭha ; to Ādityah)
 bahāvaḥ sūracakṣaso 'gnījihvā ṛtāvfdhah,
 trīṇi yē yemūr vidāthāni dhṛtibhir viçvāni pāribhutibhiḥ.
 10.65.7^a (Vasukarṇa Vāsukra ; to Viçve Devāḥ)
 divākṣaso agnījihvā ṛtāvfdhā ṛtasya yōniṁ vimṛçanta asate.
 dyām skabhtivy apā ā cakrur ojasā yajñam janitvī tanvī nī māmṛjuh.
 5.51.8^b (Svastyātreyā Ātreya ; to Viçve Devāḥ)
 sajuh viçvebhīr devēbhīr aṇvibhyām uṣāsā sajuh,
 ū yāhy agne atrivāt sūtē raṇa, refrain, 5.51.8^c—10^c

The pada aṇvibhyām uṣāsā sajuh suits best in 5.51.8, because Agni, the Aṇvins, and Uṣas are the typical divinities of the morning.—The other repeated pada is a characteristic formula for plural gods ; it is a good guess that the longer form, divākṣaso agnījihvā ṛtāvfdhah, 10.65.7^a, is a secondary and later expansion of agnījihvā ṛtāvfdhah.

1.45.4^b (Praskaṇva Kāṇva ; to Agni)
 mähikerava ntāye priyāmedhā ahūṣata,
 [rājantam adhvarāṇām] agnīm çukreṇa çociṣā. c: 1.1.8^a ; d: cf. 1.12.12^a

8.8.18^b (Sadhvaṇsa Kāṇva ; to Aṇvins)
 ū vām viçvābhir ūtibhiḥ] priyāmedhā ahūṣata, c: 7.24.4^a
 [rājantāv adhvarāṇām] aṇvina yāmahūtiṣu. c: 1.1.8^a
 8.87.3^b (Dyumnika Vasiṣṭha, or others ; to Aṇvins)
 ū vām viçvābhir ūtibhiḥ] priyāmedhā ahūṣata, c: 7.24.4^a
 tā vartir yātam ūpa vrktābarhiṣo juṣtam yajñam diviṣiṣu.

For the most recent discussion of the āç. æç. mähikeravaḥ (with bibliography) see Oldenberg, RV. Noten, p. 44.

1.45.4^c: 1.1.8^a, rājantam adhvarāṇām ; 8.8.18^b, rājantāv adhvarāṇām ; 1.27.1^c, samrājantam adhvarāṇām.

[1.45.4^d, agnīm çukreṇa çociṣā : agne, &c. ; see under 1.12.12.]

1.45.5^b: 1.26.5^c ; 2.6.1^c, imā u ṣu çrudhi girah.

1.45.6^d (Praskaṇva Kāṇva ; to Agni)

tvām citraçravastama hāvante vikṣū jantāvah,
çociṣkeçaṁ purupriyāgne havyāya vólhave.

3.29.4^d (Viçvāmitra ; to Agni)

īlayās tvā padé vayām ṇābhā prthivyā ādhi,
jātavedo ní dhīmāhy āgne havyāya vólhave.

2.3.7^d

Cf. 5.14.3^c, agniṁ havyāya vólhave.

1.45.7^c (Praskaṇva Kāṇva ; to Agni)

ní tvā hótāram ṛtvijām dadhiré vasuvíttamam,
çrútkarṇaṁ sapráthastamaṁ víprā agne dívīṣiṣu.

10.140.6^c (Agni Pāvaka ; to Agni)

ṛtāvānaṁ mahiṣāṁ viçvādarçatam ṇagniṁ sumnáya dadhire puró jānaḥ,

3.2.5^a

çrútkarṇaṁ sapráthastamaṁ tvā girá dáivyam mánusā yugá.

The composite character of the repeated pāda in 10.140.6 shows that the stanza is late ; see under 3.2.5^a.

[**1.45.8^d**, āgne mártāya dāçūṣe : 1.84.7^b ; 9.98.4^b, vásu mártāya dāçūṣe : 8.1.22^b,
devó mártāya dāçūṣe.]

1.46.2^b (Praskaṇva Kāṇva ; to Açvins)

yá dasrú sindhumātārā manotārā rayīṇām,
dhiyá devá vasuvídā.

8.8.12^b (Sadhvaṇsa Kāṇva ; to Açvins)

ṇpurumandrā purūvasuḥ manotārā rayīṇām,
stómaṁ me açvínāv imām abhí vāhni anuṣātām.

8.5.4^b**1.46.3^c** (Praskaṇva Kāṇva ; to Açvins)

vacyānte vām kakuhāso jurnāyām ādhi viṣṭāpi,
yád vām rátho víbhiṣ pátāt.

8.5.22^c (Brahmātithi Kāṇva ; to Açvins)

kadá vām tāugryó vidhat samudré jahitó narā,
yád vām rátho víbhiṣ pátāt.

Stanza 1.46.3 is partially paralleled by 1.184.3, to wit, çriyé pūṣann īṣukfteva devá násatyā vahatūm sūryāyāḥ, vacyānte vām kakuhā apsu jātā yugá jurnéva váruṇasya bhūreḥ, '(Lead), O Pūṣan, unto happiness, like two archers (who have struck the mark) the two gods, the Násatyas, to the marriage of Sūryā.' So far I should like to modify Pischel's and Oldenberg's recent discussions of this distich (Ved. Stud. i. 20 ; RV. Noten, p. 181), by supplying an imperative of the verb ní 'lead', or the like, with the vocative pūṣan. We have, RV. 10.85.14, the explicit statement that Pūṣan was the son of Sūryā, and that he chose the Açvins to be his fathers, that is, he promoted the marriage of the Açvins to Sūryā his mother : yád açvinā prchámānāv āyātām tricakreṇa vahatūm sūryāyāḥ . . . putráḥ pitārāv avṛṇita pūṣā, 'When,

O Aṇvins, ye went wooing on your three-wheeled car to the marriage of Sūryā, then did son Pūṣan choose you as his fathers.' See RV. 6.55.5, where Pūṣan is called 'the wooer for his mother', mātūr didhiṣṭ (Ved. Stud. i. 21).

Oldenberg, l. c., prefers to render *iṣukṛtā* by 'arrow-maker', in part because VS. 16.46 has *nāma iṣukṛdbhyo dhanuṣkṛdbhyaḥ ca*. It would then be necessary to regard both words as meaning something like archers, unless one is 'arrow-maker', and the other 'bow-maker'. But note the sequel of this *gatarudriya* formula in TS. 4.5.4.2, *nāmo mṛgayūbhyāḥ cvanibhyaḥ ca vo namaḥ* (cf. Concordance). These are words for 'hunters', which rather points to 'archers' for both *iṣukṛt* and *dhanuṣkṛt* (*dhanvakṛt*); cf. German 'Pfeilschütz' and 'Bogenschütz'.

Then the poet, it seems to me we must assume, turns from Pūṣan to the Aṇvins, addressing them with the second hemistich of 1.184.3, which is parallel to 1.46.3. Ludwig, 24, renders the latter: 'Eure buckelochsen eilen heran über den entflammten ort, wenn euer wagen mit den vögeln fliegt.' Grassmann, 'Es springen eure Rosse schnell dort auf der alten Stätte hin, wenn euer beschwingter Wagen fliegt.' Oldenberg, RV. Noten, p. 46, remarks that *jūrnā viṣṭāp*, in the light of 1.184.3, &c., refers to the surface of the sea, but this does not explain *jūrnā*. The only point in 1.46.3 that is clear is that *yād vām rātho vibhiṣ pātāt* means 'when your car flies with (its span) the birds'.

Even this little is not quite certain in 8.5.22. Ludwig, 59, 'Wann hat euch Taugrya verehrt? verlassen im meere o helden, dass euer wagen mit den beflügelten flöge.' Grassmann, 'Wann rief des Tugra Sohn euch an, ins Meer gestürzt, O Männer, dass euer Wagen flöge rossbespannt?' It will be observed that both translators render the third *pāda* here as a causal clause, whereas they have rendered it at 1.46.3 as a temporal clause. This is not impossible, but we may consider the possibility of taking the clause temporally in 8.5.22, as well as in 1.46.3. St. 8.5.22 is perhaps a kind of *brahmodya* in which the first distich asks the riddle: 'When did the son of Tugra, abandoned in the sea, revere you, O ye two heroes?' Answer: 'When your car shall fly with (its span) the birds.' In this way we obtain an answer to a question which otherwise remains unanswered. And so, in addition to all these doubtful considerations, I should judge that 8.5.22, if indeed it refers to familiar facts in riddle form, is secondary to 1.46.3.—For 8.5.22 see also Th. Baunack, KZ. xxxv. 489 f., and especially 506.

1.46.7^c (Praskaṇva Kāṇva; to Aṇvins)

ā no nāvā matinām yātām pārāya gāntave,
yuñjāthām aṇvinā rātham.

8.73.1^b (Gopavana Ātreya, or Saptavadhri Ātreya; to Aṇvins)

ūd rātham ṛtāyatē yuñjāthām aṇvinā rātham,

ānti śād bhūtu vām āvah.

refrain, 8.73.1^c—18^c

1.47.1^b (Praskaṇva Kāṇva; to Aṇvins)

ayām vām mādhumattamaḥ sutāḥ sōma ṛtāvṛdhā,

tām aṇvinā pibatām tiroahnyam dhattām rātnāni dāṇuṣe.

refrain, 8.35.22^c—24^c

2.41.4^b (Grtsamada; to Mitra and Varuṇa)

ayām vām mitravaruṇa sutāḥ sōma ṛtāvṛdhā,

māmēd ihā ṇrutām hāvam.

For 1.47.1^d cf. *dādhad rātnāni dāṇuṣe* under 4.15.3, and the *pādas*, *dādhad rātnā dāṇuṣe vāryāni*, 1.35.8^d; and, *dādhad rātnā vi dāṇuṣe*, 8.93.26^b.

1.47.2^b (Praskaṇva Kāṇva ; to Aṇvins)

trivandhurēṇa trivṛtā supēcasā rāthenā yātam aṇvinā,
kāṇvāso vām brāhma kṛṇvanty adhvarē tēṣāṃ sū ṇṇutam hāvam.

8.8.11^{ab} (Sadhvaṇsa Kāṇva ; to Aṇvins)

ātaḥ sahaśranirṇijā rāthenā yātam aṇvinā,
vatsō vām mādhumad vācō 'chaṣit kāvyāḥ kavīḥ.

8.8.14^{cd} (Sadhvaṇsa Kāṇva ; to Aṇvins)

ḡyān nāsatyā parāvāti yād vā sthō ādhy āmbare,]

cf. 1.47.7^{ab}

ātaḥ sahaśranirṇijā rāthenā yātam aṇvinā.

The word ātaḥ in 8.8.11^a does not mean quite the same thing as in 8.8.14^c (or in 1.47.7^c, q.v.); in 8.8.11^a it is temporal 'then'; in 8.8.14^c and 1.47.7^c it is local 'thence'.—For other correspondences between 1.47 and 8.8 see under 1.47.7.

1.47.3^{b+d} (Praskaṇva Kāṇva ; to Aṇvins)

aṇvinā mādhumattamaṃ pātām sómam ṛtāvṛdhā,
āthadyā dasrā vāsu bibhratā rāthe dācvaṇsam ūpa gachatam.

1.47.5^d (Praskaṇva Kāṇva ; to Aṇvins)

yābhiḥ kāṇvam abhiṣtibhiḥ prāvataṃ yuvām aṇvinā,
ḡtibhiḥ śv āsmān avataṃ ḡubhas pati, pātām sómam ṛtāvṛdhā,

cf. 1.47.5^c

3.62.18^c (Viçvāmitra, or Jamadagni ; to Mitra and Varuṇa)

ḡgrṇānā jamādagninā, yonāv ṛtasya sīdatam.

cf. 3.62.18^a

pātām sómam ṛtāvṛdhā.

7.66.10^c (Vasiṣṭha ; to Mitra and Varuṇa)

ā yātum mitrāvaruṇā juṣānāv āhutam narā.

pātām sómam ṛtāvṛdhā.

8.87.5^d (Dyumnika Vasiṣṭha ; to Aṇvins)

ḡā nūnām yātam aṇvinācvebhiḥ prūṣitāpsubhiḥ,]

cf. a : 8.8.2^a ; b : 8.13.11^b

ḡdasrā hiranyavartant ḡubhas pati, pātām sómam ṛtāvṛdhā. cf. 1.92.18^b

4.46.5^b (Vāmadeva ; to Indra and Vāyu)

ḡrāthena ṇṛthupājasa, dācvaṇsam ūpa gachatam,

cf. 4.46.5^a

indravāyū ilā gatam.

1.47.3^c, 6^a. āthadya (6^a, sudāse) dasrā vāsu bibhratā rāthe.

[1.47.4^b, mādhvā yajñānā mimikṣatam : 1.22.3^c, tātā yajñānā, &c.]

1.47.4^d (Praskaṇva Kāṇva ; to Aṇvins)

triṣadhassthē barhiṣi viçvavedasa, mādhvā yajñānā mimikṣatam,] cf. 1.22.3^c

kāṇvāso vām sūtāsomā abhiḍyavo yuvām havante aṇvinā.

8.5.17^c (Brahmātithi Kāṇva ; to Aṇvins)

jānāso vṛktābarhiṣo ḡhaviṣmanto aranīkṛtāḥ,]

cf. 1.14.5^c

yuvām havante aṇvinā.

Note the repetition, vām - yuvām, in 1.47.4, as a possible sign of its later date.

[1.47.5^c, tābhiḥ śv āsmān avataṁ śubhas patī: 8.59(Vāl. 1.1).3^c, tābhir daçvānsam avataṁ, &c.]

1.47.5^d: 1.47.3^d; 3.62.18^c; 7.66.19^c; 8.87.5^d, pātāṁ sōmam ṛtāvṛdhā.

1.47.7^{ab+d} (Praskāṇva Kāṇva: to Açvins)

yān nāsatyā parāvāti yād vā sthó ādhi turvāçe,

āto ráthena suvftā na á gataṁ sākām sūryasya raçmibhiḥ.

8.8.14^{ab} (Sadhvaṁsa Kāṇva; to Açvins)

yān nāsatyā parāvāti yād vā sthó ādhy āmbare,

átaḥ sahasranirñijā ráthenā yātam açvinaḥ.

8.8.14^{ab}

1.137.2^c (Parucebepa Dāivodāsi; to Mitra and Varuṇa)

imā á yātam indavaḥ sōmāso dādhyāçiraḥ, sūtāso dādhyāçiraḥ.

4.5.3^c

utā vām uśāso budhí sākām sūryasya raçmibhiḥ,

sutó mitráya varuṇāya pitāye çárur ṛtāya pitāye,

4.5.37.2^c

5.79.8^c (Satyaçravas Ātreya; to Uśas)

utā no gōmatīr iṣa, á vahā dubitar divaḥ,

5.79.8^c

sākām sūryasya raçmibhiḥ çukráñ çocadbhir arcibhiḥ, sūjāte açvasūnṛte,

5.79.10^c—10^c

8.101.2^d (Jamadagni Bhārgava; to Mitra and Varuṇa)

vārsiṣṭhaksatrā urucaksasā nārā, rájānā dirghaçruttamā,

5.65.2^b

tā bahutā nā dānsānā ratharyataḥ sākām sūryasya raçmibhiḥ.

The confrontation of the two stanzas, 1.47.7 and 8.8.14, throws some light on the word ambare in 8.8.14. The Pet. Lex. started by giving the word, which is *ἀν. λέγ.* in the RV., the meaning 'umkreis', 'umgebung' (with a fanciful derivation from *anu-var*). Ludwig, 60, renders the two words *ādhi ambare* by 'oben im Luftkreise'. I fancy that if this scholar had remembered his own rendering (25) of *ādhi turvāçe* in 1.47.7 by 'über dem Turvāçe', he would have rendered, in accord with his usual habits, *ādhi ambare* 'über dem Ambara' (whatever that is). Grassmann renders 1.47.7^b, 'ob ihr bei Turvāçe verweilt'; but 8.8.14^a, 'wenn in der Nähe ihr verweilt'. Again the parallelism between *ādhi turvāçe* and *ādhi ambare* is obliterated.

The Nighaṇṭavas have played mischief with *ambara*. There are two treatments of the word. In 1.3 it figures among the sixteen words for 'mid-air' (*antariksa*). That, I presume, is at the root of the Pet. Lexicon's rendering. In 2.16 it appears in a list of eleven words for 'near' (*antika*). Thence, perhaps, Grassmann's 'in der Nähe'. Unfortunately 2.16 contains also *turvāçe*, in the very locative case of 8.8.14. Such glossography is, to say the least, mystifying. The only justification for the appearance of the two words in this list is that they are both contrasted with *parāvāti* 'at a distance'. The enticement lies in the frequent contrast between *parāvāti* and *arāvāti*: e.g. 8.97.4, *yāc eha kṛāsi parāvāti yād arāvāti vytrahan*. I should not wish to go so far as to say that the school of interpretation in which these glosses precipitated themselves actually meant that both *ambaram* (sic) and *turvāçe* were adverbs = *antike* 'near'; they probably conceived them to be things or places near at hand (in contrast with *parāvāti*). Yet this is just what they state, and the statement was enough to lead astray a scholar like Grassmann. It would pay well to work through the Nighaṇṭu and Yāska to discover in what way they arrived at their many equally stunning results.

One gain accrues from this discussion: if *turvāçe* is beyond doubt an ethereal or geographical term, then *ambare* also is the name of a people or a land ('Ye stand over Turvāçe, or Ambara'). As such it occurs in the *Bṛhatsamhitā* and elsewhere. See Böhtlingk's Lexicon, s. v. Oldenberg, *Prolog*, 263, note, thinks that possibly 8.8.14 is less original than 1.47.7, but his opinion may be owing to the current interpretations of *ambare*. With *ambare* in an ethereal sense, I see no reason for discriminating against 8.8.14.—For other correspondences between 1.47 and 8.8 see under 1.47.2.

1.47.8^{ab+e+d} (Praskaṇva Kāṇva ; to Aṇvins)

arvāñcā vām sāptayo 'dhvaraṇriyo vāhantu sāvanód ūpa,
iṣam prñcāntā sukfte sudānava ā barhiḥ sīdataṁ narā.

8.4.14^{el} (Devātīthi Kāṇva ; to Indra)

ūpa bradhuṁ vāvātā vīṣaṇā hāri indram apāsu vakṣataḥ,
arvāñcam tvā sāptayo 'dhvaraṇriyo vāhantu sāvanód ūpa.

1.92.3^c (Gotama Rāhugaṇa ; to Uṣas)

ārcanti nārīr apāso nā viṣṭibhiḥ samānēna yojanenā parāvātāḥ.
iṣam vāhantiḥ sukfte sudānave viçvód aha yajamānāya sunvatē.

8.87.2^b (Dyumnika Vasistha, or others ; to Aṇvins)

ḥpibatāṁ gharmanā mādhumantam aṇvīṁ ā barhiḥ sīdataṁ narā,

8.87.2^a

ḥtā mandasānā mānuṣo duroṇā ā ni pātāṁ vedaṣā vāyaḥ.

8.87.2^c

8.87.4^b (The same)

ḥpibatāṁ sōmanā mādhumantam aṇvīṁ ā barhiḥ sīdataṁ sumāt,

8.87.2^a

tā vāvrdhānā ūpa saṣṭutūṁ divō gantāṁ gaurāv īverīṇam.

The stanza 1.47.8, addressed to the Aṇvins, is unexceptionable, except that I do not think, with Pischel, *Ved. Stud.* i. 53, that *adhvaraṇri* means 'coming to the sacrifice', but rather, with the older translators, 'ornaments of the sacrifice'; cf. Bergaigne, ii. 255; Oldenberg, SBE. xlvii. 37, 40. In 8.4.14^{ab} Indra's own beloved, strong pair of bay steeds are requested to carry him to the performance, to enjoy the brown soma. Inasmuch as the dual *hāri* are properly Indra's span in the first distich of 8.4.14, the repetition of the entire idea with the plural *sāptayaḥ*, another word for 'steed', in the second distich of the same stanza, is probably an adaptation, with the necessary *aha* (*arvāñcam tvā*, in place of *arvāñcā vām*), of the Aṇvī motif in 1.47.8. Ludwig's tentative emendation of *vāvātā* to *vāvātuh* in 8.4.14^a (*Der Rig-Veda*, vi. 94) seems to me unnecessary and perplexing. For the repeated pada, *ā barhiḥ sīdataṁ narā* (or, *sumāt* cf. 1.142.7^d, *sīdataṁ barhiḥ a sumāt*).

1.47.9^{a+b} (Praskaṇva Kāṇva ; to Aṇvins)

tēna nāsatyā gataṁ rāthēna suryatvaca,

yēna çaçvad ūhathur dāçūse vasu ḥmadhvaḥ sōmasya pītaye.

8.85.1^{c-9^c} refrain,

8.22.5^d (Sobhari Kāṇva ; to Aṇvins)

ḥrātho yo vām trivandhuro hiranyābhīçur aṇvīnā,

8.5.22^{ab}

pāri dyāvaprthivī bhūṣati çrutās tēna nāsatyā gatam.

8.8.2^b (Sadhvaṇsa Kāṇva ; to Aṇvins)

ā nūnanā yātām aṇvīnā rāthēna sūryatvacā,

bhūji hiranyapeçasā kavi gāmbhīracetasā.

1.47.9^d : 8.85.1^{c-9^c}, *madhvaḥ sōmasya pītaye*.

1.48.1^b (Praskaṇva Kāṇva ; to Uṣas)

sahā vāmēna na uṣo vy ūchā duhitar divaḥ,

sahā dyumnēna bhātā vibhāvāri rāyā devī dāsvati.

5.79.3^b (Satyaçravasa Atreya ; to Uṣas)

sā no adyābharādvasur **vy ūchā duhitar divaḥ**,

yō vy āuchaḥ sāhryasi | satyaçravasi vāyā, | sūjāte āçvasūnṛte. |

☞ d : refrain, 5.79.1^d–3^d ; e : refrain, 5.79.1^e–10^e

5.79.9^a (The same)

vy ūchā duhitar divo mā ciraṁ tanuthā āpaḥ,

nēt tvā stenān yāthā ripūn tāpāti sūro arcīṣā | sūjāte āçvasūnṛte. |

☞ refrain, 5.79.1^e–10^e

Cf. 5.79.2^b, vy ācho duhitar divaḥ.

1.48.2^d (Praskaṇva Kāṇva ; to Uṣas)

āçvāvātṛ gōmatṛ viçvasuvīdo bhūri cyavanta vastave,

ūd iraya prāti mā sūnftā uṣā cōda rādho maghōnām.

7.96.2^d (Vasiṣṭha ; to Sarasvatī)

ubhē yāt te mahinā çubhre āndhasi adhikṣiyānti pūrāvaḥ.

sā no bodhy avitrī marūtsakhā cōda rādho maghōnām.

The Padapāṭha treats the awkward compound viçvasuvīdo as viçva-suvīdo, but suvīd does not occur in the language. The word is probably a haplological contraction for viçva-va(su)-vīdo ; cf. vasutvanām in the related stanza 7.81.6, or such an expression as utōṣo vasya içīṣe. in 4.52.3. Similar haplogy in the Pāli compounds a-ppatisavāsa, 'anarchy', for a-ppatisa(va)-vāsa, Ulūka-Jātaka; and maṇḍukaṇṭaka, 'thorn from the maṇḍuka plant', for maṇḍu(ka)-kaṇṭaka, Dadhivāhana-Jātaka. See also Wackernagel, KZ. xl. 546; and cf. under 5.6.10.—For the repeated pāda cf. pārṣi rādho maghōnām, under 8.103.7^d.

1.48.8^{b+d} (Praskaṇva Kāṇva ; to Uṣas)

viçvam asyā nānāma cākṣase jagaj jyōtiṣ kṛṇoti sūnāri,

āpa dvēṣo maghōnī duhitā divā uṣā uchad āpa sridhaḥ.

7.81.1^d (Vasiṣṭha ; to Uṣas)

| prāty u adarçy āyaty | ūchānti duhitā divāḥ,

☞ cf. 7.81.1^d

āpo māhi vyayati cākṣase tāmo jyōtiṣ kṛṇoti sūnāri.

7.81.6^d (Vasiṣṭha ; to Uṣas)

çrāvāḥ sūribhyo amftam vasutvanām vājān asmābhyam gōmataḥ.

codayitrī maghōnāḥ sūnftāvaty uṣā uchad āpa sridhaḥ.

Note that 1.48.8 contains two pādas of 7.81 and a little besides (duhitā divaḥ, &c.). But the workmanship is equally good in both.

1.48.13^b (Praskaṇva Kāṇva ; to Uṣas)

yāsyā ruçanto arcāyaḥ prāti bhadrá ādrkṣata,

sā no rayīm viçvāvaram supçasam uṣā dadātu sūgmyam.

4.52.5^a (Vāmadeva ; to Uṣas)

prāti bhadrá ādrkṣata gāvām sārgā nā raçmāyaḥ,

oṣā aprā urū jṛayaḥ.

Note the double correspondence between 1.48 and 4.52 in this and the next item.

1.48.14^{ab+d} (Praskaṇva Kāṇva ; to Uṣas)

yé cid dhī tvām ṣṣayah pūrva ūtāye juhūrē 'vase mahi,
sā na stómān abhi gṛñhi rādhasōṣaḥ ṣukrēṇa ṣocisā.

8.8.6^b (Sadhvaṇsa Kāṇva ; to Aṣvins)

yác cid dhī vām purá ṣṣayo juhūrē 'vase narā,

ā yatam aṣvinā gatam, | ūpemām suṣṭutīm māma. |

c : refrain, 8.35.22^c–24^c ; d : 8.5.30^c

4.52.7^c (Vāmadeva ; to Uṣas)

ā dyām tanōṣi raṣmibhir āntarikṣam urū priyām,

ūṣaḥ ṣukrēṇa ṣocisā.

For the construction of 1.48.14^{ab}, and its relation to 8.8.6^b, see Oldenberg, RV. Noten, p. 47, and the literature there cited. I see, no more than does Oldenberg, reason to condemn the construction in 1.48.14 in favour of that in 8.8.6, though, of course, one is patterned after the other.—For pādas similar to ūṣaḥ ṣukrēṇa ṣocisā see under 1.12.12.

1.48.15^c (Praskaṇva Kāṇva ; to Uṣas)

ūṣo yād adyā bhānūnā vī dvārāv ṛṇavo divāḥ,

prā no yachatād avṛkām prthū chardīḥ prā devi gómātir īṣaḥ.

8.9.1^c (Çaçakarna Kāṇva ; to Aṣvins)

ā nūnam aṣvinā yuvām vatsāsya gantam āvase,

prāsmāi yachatām avṛkām prthū chardīr yuyutām yā ārātayah.

The archaic form yachatād in 1.48.15^c, as over against yachatam in 8.9.1^c (cf. Whitney, Skt. Gr. § 571 ; Delbrück, Altindische Syntax, § 207), is fair evidence for the priority of 1.48.15 ; see Oldenberg, Prol. 262.—Unmetrical chardīḥ for earlier chadiḥ is, I take it, a later blend-word of chadis and çarma which had arisen between the period of the composition of the hymns and that of the diaskeuasis. See the full discussion of this point under 6.15.3.—Cf. the pāda 8.27.4^b, yāntā no 'vrkām chardīḥ.

1.49.1^b (Praskaṇva Kāṇva ; to Uṣas)

ūṣo bhadrēbhir ā gahi divāç cid rocanād ādhi,

vāhantv aruṇāpsava ūpa tvā somīno gṛham.

5.56.1^d (Çyāvāçva Ātreya ; to Maruts)

agne çardhantam ā gaṇām piṣṭām rukmēbhir añjibhiḥ,

vīço adyā marūtām āva hvaye divāç cid rocanād ādhi.

8.8.7^a (Sadhvaṇsa Kāṇva ; to Aṣvins)

divāç cid rocanād ādhy ā no gantām svarvidā,

dhibhir vatsapracetasā, | stōmēbhir havanaçrutā. |

6.59.10^b

Cf. also the pāda, divo vā rocanād ādhi 1.6.9^b, and related matter in 8.1.18 ; 7.7.

1.49.4^b (Praskaṇva Kāṇva ; to Uṣas)

vyuchānti hi raṣmibhir viçvam ābhāsi rocanām,

tām tvām ūṣar vasūyāvo gīrbhiḥ kāṇvā ahūṣata.

1.50.4^c (Praskaṇva Kāṇva ; to Sūrya)

tarāṇir viçvadarçato jyotiṣkēd asi sūrya,

viçvam ā bhāsi rocanām.

3.44.4^b (Viṣvāmitra ; to Indra)

jajñānó hárīto vṛṣā **viṣvam á bhāti rocanám,**

háraṃśvo hárītaṃ dhatta áyudham á vajraṃ bāhvōr hārim.

See for the variable use of this repeated pāda, Part 2, chapter 4.

1.50.4^c, **viṣvam á bhāsi rocanám :** 1.49.4^b, **viṣvam ābhāsi rocanám ;** 3.44.4^b, **viṣvam á bhāti rocanám.**

Group 7. Hymns 51-57, ascribed to Savya Āṅgīrasa

1.51.3^a (Savya Āṅgīrasa ; to Indra)

tvām gotrām āṅgīrobhṃyo 'vr̥ṇor āpotātītraye çatādureṣu gātuvit,
sasēna cid vimadīyāvalho vāsv ājāv ādriṃ vāvasānasya nartayan.

9.86.23^d (Pṛṇayah, alias Ajā Rṣiganāḥ ; to Pavamāna Soma)

ādribhiḥ sūtāḥ pavase pavitra ān indav indrasya jāthāreṣv āviṇ,

tvām nṛcākṣā abhavo vicakṣaṇa **sōma gotrām āṅgīrobhṃyo 'vr̥ṇor āpa.**

Cf. 1.132.4^b, yād āṅgīrobhṃyo 'vr̥ṇor āpa vrajām, which shows that the verb vr̥ṇor in both stanzas is to be regarded as augmented ('vr̥ṇor). This anent Oldenberg's remark, RV. Noten, p. 48, where also are discussed other matters of 1.51.3.

[1.51.6^b, ārandhayo 'tithigvāya çāmbaram : 1.130.7^d, atithigvāya çāmbaram.]

[1.51.8^c, çāktī bhava yājamānasya coditā : 10.49.1^c, ahām bhuvanī yajamānasya, &c.]

1.51.13^d (Savya Āṅgīrasa ; to Indra)

ādadā ārbhām mahatē vacasyāve kakṣivate vṛcayām indra **sunvaté,**
ménābhavo vṛṣaṇaṇvāsyā sukrato **viṣvét tā te sāvaneṣu pravācyā.**

8.100.6^a (Nema Bhārgava ; to Indra)

viṣvét tā te sāvaneṣu pravācyā yā cakārtha maghavann indra **sunvaté,**
pārāvataṃ yāt purusaṃbhūtām vāsv apāvṛṇoḥ çarabhāya ṛṣibandhave.

10.39.4^d (Ghoṣā Kākṣivati ; to Aṇvins)

yuvām cyāvanām sanāyām yāthā rāthām pūnar yuvanām carāthāya
takṣathuh,

nīṣ ṭaugryām ūhathur adbhyaṣ pāri **viṣvét tā vām sāvaneṣu pravācyā.**

Cf. 4.22.5^b, viṣveṣv it sāvaneṣu pravācyā.—For the legendary allusion in 1.51.13 cf. my Vedic Concordance under indragāha.

[1.52.1^d, éndraṃ vavṛtyām āvase suvr̥ktībhiḥ : 1.168.1^d, mahe vavṛtyām, &c.]

[1.52.2^c, indro yād vṛtrām āvadhīn nadivṛtam : 8.12.26^{ab}, yadā vṛtrām nadivṛtām çāvasā vajrinm āvadhīḥ.]

1.52.5^a, 14^c, abhi (14^c, nótā) svāvṛṣṭim māde asya yūdhyataḥ.

1.52.15^b (Savya Āṅgīrasa ; to Indra)

ārcann ātra marūtāḥ sāsminn ājāu viṇve devāso amadann ānu tvā,
vṛtrāsyā yād bhr̥ṣṭimātā vadhēna nī tvām indra prāty anām jaghāntaḥ.

1.103.7^d (Kutsa ; to Indra)

tād indra prēva vīryam cakārtha yāt sasāntam vājrenābodhayó 'him,
ānu tvā pātñr hr̥ṣitām váyaç ca viṇve devāso amadann ānu tvā.

Cf. the similar pāda 7.18.12^d, tvāyānto yé amadann ānu tvā.

1.53.11^{ed} (Savya Āṅgīrasa ; to Indra)

yā udfeindra devāgopāḥ sākhyāḥ te çivātāmā āsāma,
tvām stoṣāma tvāyā suvirā drāghīya āyuh pratarām dādhanāḥ.

10.115.8^{ed} (Upastuta Vār̥ṣṭihavya ; to Agni)

ūrjo napāt sahasāvann iti tvopastutāsyā vandate vīṣā vāk,
tvām stoṣāma tvāyā suvirā drāghīya āyuh pratarām dādhanāḥ.

[1.54.3^b, svākṣatraim yāsya dhr̥ṣatō dhr̥ṣān mānaḥ : 5.35.4^c, svākṣatraim te dhr̥ṣān mānaḥ.]

1.54.4^b (Savya Āṅgīrasa ; to Indra)

tvām divō br̥hatāḥ sānu kopayó 'va tmānā dhr̥ṣatā çāmbaraṁ bhinat,
yān māyino vrandino mandinā dhr̥ṣac chitām gabhastim açānim pr̥tanyāsi.

7.18.20^d (Vasiṣṭha Māitravaruṇi ; to Indra)

nā ta indra sumatīyo nā rāyaḥ samcākṣe pūrvā usāso nā nūtnāḥ,
devakam cin manyamānām jaghantḥāva tmānā br̥hatāḥ çāmbaraṁ bhet.

Ludwig. 453. renders 1.54.4^{ab} : 'des hohen himels rücken hast du wanken gemacht, herab in eigener person kühnlich den Çambara gehauen' ; 7.18.20^{ed}, at 1005 : 'Manyamāna's sohn den Devaka hast du getötet, von dem gebirge herab den Çambara geschlagen.' As for Devaka the son of Manyamāna there can be no question that the expression hides the idea, 'a little tin god on wheels' (slang), just as Nabhaka, 'Buster' (8.40.4, 5) and Nābhāka 'Busterson' (8.41.2) embody the idea of the refrain of these hymns, nābhantām anyakē same, 'may the others, confound them (anyakē), our rivals, burst !' We may note that tmānā which Ludwig, at 1.54.4, renders, 'in eigener person', is left quite out in 7.18.20. But the chief gain from the parallels is that br̥hatāḥ refers to the same thing in both stanzas and must be rendered in 7.18.20 : 'thou didst by thyself cast down Çambara from high heaven' ; see 1.59.6, and cf. Bergaigne, ii. 342. Grassmann also renders 7.18.20^d by, 'du warfst herab den Çambara vom Berge'. Here he leaves out tmānā, but in 1.57.4^b he has : 'hast mit kühnem Sinn den Çambara herabgestürzt.'

1.54.11^c (Savya Āṅgīrasa ; to Indra)

sā çevr̥dham ādhi dhā dyumnām asmé māhi kṣatrām janāṣā! indra tāvyam,
rākṣā ca no maghónaḥ pāhī sūrīn rāyē ca naḥ svapatyā iṣē dhāḥ.

10.61.22^c (Nābhānediṣṭha Mānava ; to Viṇve Devāḥ, here Indra)

ādha tvām indra viddhy āsmān mahó rāyē nr̥pate vājrabāhuḥ,
rākṣā ca no maghónaḥ pāhī sūrīn anchāsas te harivo abhiṣṭāu.

1.55.2^c (Savya Āṅgīrasa ; to Indra)

só arṇavó ná nadyāḥ samudriyāḥ prāti gr̥bhṇāti viçrītā várīmabhiḥ,
indrah sómasya pitāye vṛṣāyate sanāt sá yudhmā ójasā panasyate.

8.12.12^b (Parvata Kāṇva ; to Indra)

sanír mitrásyā papratha indrah sómasya pitāye,
prāci vāçiva sunvaté mīmīta it.

Cf. indrah sómasya pitāye, under 1.16.3 ; and indra sómasya pitāye, 8.65.3.

1.56.2^b (Savya Āṅgīrasa ; to Indra)

tām gūrtāyo nemannīṣaḥ pārīṇasaḥ sāmudraṁ ná saṁcāraṇe saniṣyāvāḥ,
pātīm dākṣasya vidāthasya nū sāho girīm ná venū ādhi roha téjasā.

4.55.6^c (Vāmadeva ; to Viçve Devāḥ)

nū rodasī āhinā budhnyēna stuvitā devī āpyebhir istāiḥ,
samudrām ná saṁcāraṇe saniṣyāvo gharmāsvaraso nadyò āpa vran.

For these two difficult stanzas see the equally difficult translations, Ludwig, 455 and 204 ; Grassmann, ii. 444 ; i. 537. Each translator has conflicting renderings for the two repeated pādas. Oldenberg, RV. Noten, 56, 308, has some suggestions, one of them being that the metre of 4.55.6^c (jagati among triṣṭubhs) betrays the pāda as secondary in that stanza. For 1.56.2 see also Bergaigne, ii. 40, note, 269 ; for 4.55.6, ibid. ii. 205, 472 ; iii. 24.

[1.56.4^b, indrah siṣakty uśāsam ná sūryaḥ : 9.84.2^d, induh siṣakty uśāsam, &c.]

1.56.5^d (Savya Āṅgīrasa ; to Indra)

vī yāt tiró dharuṇam ācyutaṁ rájō 'tiṣṭhīpo divā átāsu barhāṇā,
svārmīḥ yān māda indra hārṣyāhan vṛtrām nír apām āubjo arṇavām.

1.85.9^d (Gotama Rāhūgaṇa ; to Maruts, but here Indra)

tvāṣṭā yād vājraṁ súkrtaṁ hiranyāyaṁ sahasrabhṛṣṭīm svāpā āvartayat,
dhattā indro nāry āpānsi kártavó 'han vṛtrām nír apām āubjad
arṇavām.

In 1.85.9^c (as in 8.96.19) Grassmann, s.v. nārya, very properly corrects nāry āpānsi to nāryāpānsi, 'manly deeds'. The entire stanza, in the midst of a Marut hymn, is open to the suspicion of interpolation ; but see Oldenberg, RV. Noten, p. 85.

Group 8. Hymns 58-64, ascribed to Nodhas Gāutama

1.58.2^d (Nodhas Gāutama : to Agni)

á svām ādma yuvāmāno ajāras triṣv āviṣyānn atasēsu tiṣṭhati,
ātyo ná prṣṭhāṁ pruṣitāsyā rocate divó ná sānu stanāyann acikradat.

9.86.9^a (Akṛṣṭāḥ, alias Māsā Rṣiganāḥ ; to Pavamāna Soma)

divó ná sānu stanāyann acikradat dyáuḥ ca yāsyā pṛthivī ca dhārmabhiḥ,
indrasya sakhyāṁ pavate vivēdidat sōmah punānāḥ kalāçesu sīdati.

Even so simple-looking a pāda as the repetition here is not quite free from ambiguity. Ludwig, 257, to 1.58.2^d, 'aufschrie er donnernd wie des himmels rücken' ; the same trans.

lator, 876, to 9.86.9^a, 'wie auf des himmels rücken hat er donnernd gerufen'; Hillebrandt, Ved. Myth. i. 349, to 9.86.9^a, 'des Himmels Rücken liess er brüllend gleichsam ertönen'; Oldenberg, SBE. xlv. 45, to 1.58.2^d, 'thundering he has roared like the ridge of heaven'. The first and last of these renderings, in my opinion, are correct; so also Bergaigne, i. 15.—On the comparison in 1.58.2^c see last Pischel, Ved. Stud. i. 107.

1.58.4^d (Nodhas Gāutama; to Agni)

vī vātajato atasēsu tiṣṭhate vīthā juhūbhiḥ sñyā tuviṣvāṇiḥ,
trṣū yād agne vanino vṛṣāyāso kṛṣṇām ta éma rūcadūrme ajara.

4.7.9^a (Vāmadeva Gāutama; to Agni)

kṛṣṇām ta éma rūcataḥ puró bhāç carisñv āreir vāpuṣām id ékam.
yād āpravitā dādhate ha gārbhaṁ sadyāç cij jató bhavasīd u dutāḥ.

The unusual accent of the vocative rūcadūrme (Oldenberg, RV. Noten, p. 58) may perhaps be due to infection from rūcataḥ in 4.7.9. Note also the cadence of 1.58.4^d. For 4.7.9 cf. Oldenberg, *ibid.* 273.

1.58.7^{b+d} (Nodhas Gāutama; to Agni)

hótaram saptā juhvo yajīṣṭhaṁ yām vāghāto vṛṇāte adhvarēsu,
agniṁ viçveṣām aratīm vāsūnām saparyāmi prāyasā yāmi rātnam.

10.30.4^b (Kavaṣa Ailuṣa; to Apaḥ, or Aponaptar)

yó anidhmó dīdayad apsv āntār yām viprāsa ilate adhvarēsu,
āpām napān mādhumatir apó dā yābhir indro vāvrdhó viryāya.

3.54.3^d (Prajāpati Vāiçvāmītra, or Prajāpati Vācyā; to Viçve Devāḥ)

yuvór ṛtām rodasi satyām astu mahé sū ṇaḥ suvitāya prā bhūtam.
idām divó nāmo agne pṛthivyāi saparyāmi prāyasā yāmi rātnam.

On the synonymy of roots id and vṛ (id = is-d, from root is 'wish') see my suggestion in J. A. Ness's paper, 'The Etymology and Meaning of the Sanskrit Root id', in 'Studies in Honour of Basil L. Gildersleeve', p. 357 ff., and my additional statement in Johns Hopkins University Circulars, 1906, nr. 10, pp. 1061 ff.—For 1.58.7 see Pischel, Ved. Stud. ii. 113; Oldenberg, RV. Noten, p. 58 (where older literature on the stanza).

[1.58.8^a, āchidrā sūno sahaso no adyā: 4.2.2^a. ihā tvām sūno, &c.; 6.50.9^a, utā tvām sūno, &c.]

1.58.9^d; 60.5^d; 61.16^d; 62.13^d; 64.15^d; 8.80.10^d; 9.93.5^d. prātār makṣū dhiyāvasur jagamyāt.

1.59.3^c (Nodhas Gāutama; to Vāiçvānara)

ā sūryo nā raçmāyo dhruvāso vāiçvānaré dadhire 'gnā vāsūni,
yā párvateṣv ósadhiṣv apsú yā mánuseṣv āsi tāsya rájā.

1.91.4^b (Gotama Rāhūgaṇa; to Soma)

yā te dhāmāni divi yā pṛthivyām yā párvateṣv ósadhiṣv apsú,
tébhīr no viçvāiḥ sumānā āheḷan ṛjān soma prāti havayā gṛbhāya.

cf. 1.91.4^d

We render 1.59.3, 'As in the sun the rays are firmly (fixed), thus treasures have been placed into Agni Vāiçvānara. (The treasures which are in the mountains, in the plants, in

the waters, and among men,—of that art thou king.' The stanza sounds very well, 'treasures which are in the mountains, plants, and waters', and yet this formula belongs to another sphere. Divinities, Agni especially, have their seat in the mountains, &c. To some such connexion the repeated pāda owes its origin. Thus 1.108.11, yād indrāgnī divi sthó yāt prthivyām yāt pārvateṣv ṣadhiṣv apsv; iii. 22.2, āgne yāt te divi vāraḥ prthivyām yād ṣadhiṣv apsv ā yajatra; 10.51.3, āichāma tvā bahudhā jātavedaḥ praviṣtam agne apsv ṣadhiṣu. Accordingly our particular pāda seems more original in 1.91.4. By way of curiosity of the last echo of this formula in AV. 2.31.5: 'The worms which are in the mountains, the trees, the plants, and cattle, yé krimayaḥ pārvateṣv vāneṣv ṣadhiṣv paçuṣv apsv antaḥ.'

[1.59.5^c, rája kṛṣṭínām asi mánuṣṭnām: 3.34.2^c, indra kṣitínām asi, &c.]

1.59.5^d (Nodhas Gāutama; to Vaiçvānara)

divāç cit te brható jātavedo vaiçvānara prā ririce mahitvām,

rája kṛṣṭínām asi mánuṣṭnām, yudhā devébhyo várivaç cakartha. 4^{ref} 1.59.5^c

7.98.3^d (Vasiṣṭha; to Indra)

jajñānaḥ sōmaṁ sáhase papātha prā te mātá mahimānam uvāca,

éndra paprāthorv āntariksaṁ yudhā devébhyo várivaç cakartha.

The repeated pāda seems more original in 7.98.3. Cf. 3.34.7^a, yudhéndro mahnā várivaç cakāra devébhyaḥ sātpatiç çarṣaniprāḥ. Thus, since 1.59.5^c is similar to 3.34.2^c, st. 1.59.5 shares two more or less similar pādas with 3.34.

1.60.4^d (Nodhas Gāutama; to Agni)

uçik pāvako vásur mánuṣeṣu vāreṇyo hótādhāyi vikṣi,

dāmūnā grhāpatir dāma ān agnir bhuvað rayipatī rayiṇām.

1.72.1^c (Parāçara Çaktya; to Agni)

nī kāvya vedhasaḥ çāçvatas kar hāste dādhanō nāryā purūṇi, 4^{ref} 7.45.1^c
agnir bhuvað rayipatī rayiṇām satrá cakraṇō amṛtāni viçvā.

We render 1.60.4, 'The Uçij, the Purifier, the Vasu, has been established as the best Hotar-priest among men. The home-pervading house-lord in the home, Agni, hath become the treasure-lord of treasures.' If we remember that the Uçij, like the Aṅgiras, &c., are mythic fire priests who establish Agni (Bergaigne, i. 57 ff.), the stanza appears to be a perfect and transparent bit of Agni mythology. St. 1.72.1 may be rendered, 'He hath excelled the wisdom of all the wise, he who holds in his hand all manly power. Agni hath become the treasure-lord of treasures, he who ever hath taken to himself all immortal (qualities).' The first and fourth pādas are not as definite as they might be: see Bergaigne, i. 41, 101, 196; Oldenberg, SBE. xlv. 82, 83, bottom, in addition to Ludwig's and Grassmann's translations. In fact all the four pādas represent items of thought loosely strung together, in unmistakable contrast with the logical sequence of 1.60.4. Another pāda of 1.72.1, namely b, recurs also in perfect sequence, in 7.45.1^c:

ū devō yātu savitā surātno 'ntariksaḥprā váhamāno āçvāih,

hāsto dādhanō nāryā purūṇi niveçiyañ ca prasuvāñ ca bhūma.

'May liberal god Savitar who fills the air come hither, carried by his steeds, holding in his hands all manly power, putting to sleep and arousing all beings.' So that, though there is no compelling proof, we may say, certainly enough, that 1.72.1 is patchwork of a later writer who has borrowed two of his four pādas. The general character of 1.72 is turgid-mystic, as Grassmann declares at the head of his translation. Cf. also under 1.72.5, and 9.—The repeated pāda has a close parallel in 9.97.24^c, dvitā bhuvað rayipatī rayiṇām.

[1.61.5^a, asmā id u sāptim iva çravasyā: 9.96.16^c, abhi vájam sāptir iva çravasyā.]

1.62.2^c (Nodhas Gāutama ; to Indra)

prā vo mahē māhi nāmo bharadvham āngūsyām çavasānāya sāma,
yēnā naḥ pūrve pitāraḥ padajñā ārcanto āngiraso gā āvandan.

9.97.39^c (Parāçara Çaktya ; to Pavamāna Soma)

sā vardhitā vārdhanah pūyāmānah sōmo mīdhvān abhi no jyōtiṣavī,
yēnā naḥ pūrve pitāraḥ padajñāḥ svarvīdo abhi gā ādrim uṣṇān.

SV. 2.709 has iṣṇān for uṣṇān of RV. 9.97.39^c; this Grassmann, ii. 268, 512, adopts for the RV. also. Benfey, *Kleine Schriften*, i. 319 ff.; Ludwig, 887; Bloomfield, *Concordance*, have suggested muṣṇān; see 1.93.4; 2.20.5; 5.34.7; 10.67.6; 68.10. Bergaigne, ii. 309, holds to the text. Oldenberg, RV. *Noten*, to 9.97.39, referring noteworthy to 10.87.12, also decides in favour of uṣṇān, but the passage is from an entirely different sphere, does not mention cattle, and is, it seems to me, *otiose* because the wording jyōtiṣa uṣ is natural at any time, and does not really bear upon the expression abhi gā ādrim (m)uṣṇān. I still think that we must read muṣṇān, and that the change from ādrim muṣṇān to ādrim uṣṇān was made by the redactor in deference to the metre. As far as I remember it has not been noted that the words iṣṇān and muṣṇān followed one another in RV. 2.20.5, which goes to show that the SV. variant iṣṇān (above) is really due to interchange between iṣṇān and muṣṇān, and not between iṣṇān and uṣṇān. In other words RV. 9.97.39 seems still to have read muṣṇān at the time when the SV. variant arose.

1.62.3^c (Nodhas Gāutama ; to Indra)

īndrasyāṅgirasām ceṣṭāu vidāt sarāmā tānayāya dhāsīm,
bṛhaspātir bhinād ādrim vidād gāḥ sām usriyābhir vāvaçanta nāraḥ.

10.68.11^d (Ayāsyā Āṅgirasa ; to Bṛhaspati)

abhi çyāvām nā kṛçanebhir āçvam nākṣatrebhiḥ pitāro dyām apiñçan,
rātryām tāmo ādadhur jyōtir āhan bṛhaspātir bhinād ādrim vidād gāḥ.

Cf. for these stanzas Hillebrandt, *Ved. Myth.* i. 397, 413; Pischel, *Ved. Stud.* ii. 238. The presence together of Indra, the Āṅgiras, Sarāmā, and Bṛhaspati in 1.62.3 carries us into the midst of a familiar and well-defined myth (see especially 10.108). Notwithstanding that 10.68 is a hymn to Bṛhaspati the repeated pāda does not seem nearly as organic in its stanza 11: 'Like a black horse caparisoned with pearls the Fathers garnished the sky with stars; they placed darkness in night, light in day. Bṛhaspati hath cleft the rock, hath gotten the cows.' We must resort to an extreme mythological interpretation of the fourth pāda, to obtain connexion, something like Bṛhaspati cleaving the rock of darkness in order to get out the light cows. The pāda appears to be attached very loosely, borrowed from the familiar sphere of Indra's (Bṛhaspati's) conquest of the cows that are confined by Vala, or the Paṇis. It seems, in fact, that 10.68.11^d repeats 1.62.3^c.

1.62.12^d (Nodhas Gāutama ; to Indra)

sanād evā tāva rāyo gābhaṣṭāu nā kṣīyante nōpa dasyanti dasma,
dyumnān asi krātumān indra dhīraḥ çikṣā çacivas tāva naḥ çacībhiḥ.

8.2.15^c (Medhātithi Kāṇva, and Priyamedha Āṅgirasa ; to Indra)

mā na indra priyatnāve mā çardhate pārā dah,
çikṣā çacivaḥ çacībhiḥ.

On the face of it the metre is in favour of the priority of the long pāda; see Part 2, chapter 2, class B 11. Cf. also 9.87.9¹.

1.63.7^d (Nodhas Gāutama ; to Indra)

tvān ha tyād indra saptā yūdhyan pūro vajrin purukūtsāya dardah,
barhir nā yāt sudāse vṛthā vārg aṅhó rājan vāriṇaḥ pūrāve kaḥ.

4.21.10^b (Vāmadeva ; to Indra)

evā vāsva indraḥ satyāḥ samrāḍ dhāntā vṛtrām vāriṇaḥ pūrāve kaḥ,
pūruṣṭata krātva naḥ ṣagdhī rāyó bhakṣīyá té 'vaso dāivyasya.]

6.4.21.10^d

For 1.63.7 see Roth, Zur Litteratur, p. 132; Benfey, Orient und Occident, i. 590; Muir, OST. i. 330; Oldenberg, ZDMG. xlii. 219; Geldner, Ved. Stud. i. 153; Hillebrandt, Ved. Myth. i. 112; Foy, KZ. xxxiv. 242; Oldenberg, RV. Noten, p. 63. We may render, 'Thou didst then, O Indra, carrier of the bolt, fighting crush the seven castles in behalf of Purukutsa. When thou didst like sacrificial straw (barhis) easily lay them low for Sudās, thou didst, O king, work deliverance from evil for Pūru.' Pada 4.21.10^b repeats only part of 1.63.7^d, but it seems to me that the sequence of words in the former is simpler and more original than in the latter.

[1.64.4^b, vākṣassu rukmān adhi yetire ṣubhé: 5.54.11^b, vākṣassu rukmā maruto
rāthe ṣubhaḥ.]

[1.64.6^d, utsām duhanti stanāyantam ākṣitam: 9.72.6^a, aṅcūm duhanti, &c.]

1.64.12^b (Nodhas Gāutama ; to Maruts)

ghṛṣuṁ pāvakaṁ vaninaṁ vicarṣaṇiṁ rudrāsya sūnūm havāsā grṇīmasi,
rajaṣṭuraṁ tavāsaṁ mārutaṁ gaṇam ṛjīṣiṇaṁ vṛṣaṇaṁ ṣaṇṇata ṣriyē.

6.66.11^b (Bharadvāja ; to Maruts)

tām vṛdhāntāṁ mārutaṁ bhrājadṛṣṭim rudrāsya sūnūm havāsā
vivāse,

divaḥ ṣardhāya ṣucayo maṇiṣā girāyo nāpa ugrā asprdhraṇ.

Cf. Max Müller, ZDMG. xxxii. 372; Oldenberg, RV. Noten, p. 411 ff.

[1.64.13^b, tasthāu va utī maruto yām āvata: 1.166.8^b, pūrbhī rakṣatā maruto, &c.]

1.64.13^c (Nodhas Gāutama ; to Maruts)

prā nū sā mārtaḥ ṣavasā janān āti [tasthāu va utī maruto yām āvata,]

6.4.13^b cf. 1.64.13^b

ārvadbhir vājaṁ bharate dhānā nṛbhir apṛcchyaṁ krātum ā kṣeti pūṣyati.

2.26.3^b (Gr̥tsamada ; to Brahmanaspati)

sá ij jānena sá viṣā sá jānmanā sá putráir vājaṁ bharate dhānā nṛbhiḥ,
devānāṁ yāḥ pitāram āvivāsatī ṣraddhāmanā haviṣā brahmanas patim.

10.147.4^d (Suvedas Čairīṣi ; to Indra)

sá in nū rāyāḥ sūbhṛtasya cākanan madaṁ yó asya rānhyāṁ ciketati,
tvāvṛdhomaghavan dāṣvādhvaromakṣú sá vājaṁ bharate dhānā nṛbhiḥ.

Group 9. Hymns 65–73, ascribed to Parāçara Çaktya**1.66.9, 10^d (Parāçara Çaktya ; to Agni)**

tām vaç carātha vayām vasatyūstañ ná gāvo náksanta iddhām,
sindhur ná kṣōdaḥ prā nītr ānon návanta gāvaḥ svār dṛçike.

1.69.9, 10^d (The same)

uṣō ná jārō vibhāvōsrāḥ sāmññatarupaç ciketaḍ asmāi,
tmānā vāhanto dūro vy ṇṇvan návanta viçve svār dṛçike.

The Parāçara group has been treated by Bollensen, ZDMG. xxii. 569 ff. Hymns 65–70 in dvipadā virāj metre are not repeated in the other Saṁhitās; Aufrecht in the Preface to his second edition of the RV., p. vii, designates them as 'rubbish'. For both these difficult stanzas see Oldenberg's translation with notes in SBE. xlvī ; RV. Noten, p. 67.

[1.68.9, 10^a, pitūr ná putrīḥ krātum juṣanta : 9.97.30^c, pitūr ná putrāḥ krātubhir
yatānāḥ.]

[1.69.7^a, nákiṣ ṭa etā vratā minanti : 10.10.5^c, nákir asya prā minanti vratāni.]

1.69.9, 10^d : see 1.66.9, 10^d.**1.70.5, 6^a (Parāçara Çaktya ; to Agni)**

sá hí kṣapāvāñ agnī rayiṇām dāçad yó asmā ārañ sūktāiḥ,
etā cikitvo bhūmā ní pāhi devānām janma mārtañç ca vidvān.

7.10.5^c (Vasiṣṭha Māitrāvaruṇi ; to Agni)

mandrām hotārañ uçijo yāviṣṭham agnīm viça ṇate adhvarēsu,
sá hí kṣapāvāñ ābhavad rayiṇām ātandro dutó yajāthāya devān.

I render 1.70.5, 'For Agni (becomes) lord of treasures (to him) that properly reveres him with hymns', &c. Here the artificial metre (dvipadā virāj) and the transparent anacoluthon would of themselves point to late or secondary composition. Cf. Oldenberg, RV. Noten, p. 72. Moreover the other occurrence of the repeated pāda is in unquestionable surroundings: 'The Uçijs (fire priests) and the people revere at the sacrifice the lovely Hotar (priest), the youngest Agni. For he became lord of treasures, the unwearying messenger (to bring) the gods to the offering.'—The differing accents of kṣapāvāñ are according to the text.

1.71.4^a (Parāçara Çaktya ; to Agni)

māthīd yád īm vibhr̥to mātariçvā gṛhe-gṛhe jeto jēnyo bhūt,
ād īm rājñe ná sāhryase sácū sann ā dūtyāni bhṛgavāno vivāya.

1.148.1^a (Dirghatamas Aucathya ; to Agni)

māthīd yád īm viṣṭó mātariçvā hotārañ viçvāpsuñ viçvādevyam,
ní yām dadhūr manuṣyāsu vikṣū svār ná citrāni vāpuṣe vibhāvam.

The weak spot, or, at least, the obscure spot in both stanzas is where the two repeated pādas vary: vibhr̥to in 1.71.4; viṣṭó in 1.148.1. Various suggestions as to the meaning and possible emendation of these words may be found with the older translators (Grassmann, viṣito; Ludwig, vi. 92, viṣpito, or viṣṛto, and, finally, viṣṭhito); see Oldenberg, SBE. xlvī. 77, 174; RV. Noten, 74, 147; and cf. Bergaigne, 1.54.112. Oldenberg does not attempt to disguise the uncertainty of his propositions: one is almost tempted to regard the two words

as corrupt descendants of one and the same misunderstood original. Yet vibhṛto may after all be correct and original: as long as this word fits Agni it may here be applied with hyperbaton to Mātariçvan who figures as the 'Genius of fire churning'; it certainly does not seem difficult to imagine that an attribute of Agni should be transferred anticipatorily to Mātariçvan, seeing that Mātariçvan produces Agni. Again, viṣṭó in the sense of 'worked', 'put to work', may represent a secondary modulation of vibhṛto, yet one that is intentional and does not stand in need of emendation. Uncertain as all this is, the metrically defective pāda in 1.148.1 seems to be secondary to its correspondent in 1.71.4; see Part 2, chapter 2, class A 6.

1.71.9^c (Parāçara Çaktya; to Agni)

māno nā yó 'dhvanah sadyá 'ty ékah satrá súro vásva içe,
rājānā mitrávárūṇā supāṇī goṣu priyām amṛtāni rākṣamāṇā.

3.56.7^b (Prajāpati Vaiçvāmitra, or Prajāpati Vācya; to Viçve Devāḥ,
here Savitar)

trir á divāḥ savitá soṣaviti rājānā mitrávárūṇā supāṇī,
āpaç cid asya ródasi cid urvī rātnāni bhikṣanta savitūḥ saváya.

We render 1.71.9, 'He who (quick) as thought, within a day traverses the roads, the sun alone rules over wealth altogether. (He brings) the two kings Mitra and Varuṇa the liberal-handed, who guard the beloved Ambrosia in the cows.' Cf. Oldenberg, SBE. xlv. 75. I cannot doubt that this stanza with its elliptical anacoluthon is in part a reminiscence of the Savitar stanza, to wit: 'Thrice from heaven Savitar mightily impels the two kings Mitra and Varuṇa, the liberal-handed. Even the waters and the broad hemispheres (men) beseech for wealth at the urging of this Savitar.' Though the second distich is not as simple in its thought as might be wished, the first part which clearly states that Savitar is the motive power behind the beneficent gods, Mitra and Varuṇa, exhibits the repeated pāda in faultless connexion.

1.71.10^f (Parāçara Çaktya; to Agni)

mā no agne sakhyā pitryāṇi prā marṣiṣṭhā abhī viduṣ kavīḥ sán,
nábho ná rūpām jarimā mināti purā tāsya abhiçaster ádhihi.

7.18.2^b (Vasiṣṭha Māitrāvaruṇi; to Indra)

rūjeva hi janibhiḥ kṣeṣy evāva dyūbhir abhī viduṣ kavīḥ san,
piçā giro maghavan gōbhir āçvāis tvāyataḥ çīçhi rāyē asmān.

Ludwig, 266, to 1.71.10, translates the words abhī viduṣ kavīḥ sán 'da du ein besonders kundiger weiser bist'; at 1005, to 7.18.2, 'als kundiger weiser rings zum schutze'. We may observe that these words by themselves make a normal octosyllabic pāda. In 1.71.10^c nábho ná rūpām is surely = nābhāso ná rūpām, with rūpām as tertium comparationis, 'as the form of a cloud changes, so does old age injure (change) the form (of men)'. Differently, Collitz, Bezz. Beitr. x. 15, note; Oldenberg, SBE. xlv. 75.

1.72.1^b (Parāçara Çaktya; to Agni)

ni kāvya vedhāsaḥ çaçvatas kar hāste dādadhāno nāryā purūṇi,
agnir bhuvad rayipāti rayinām, satrá cakrāṇo amṛtāni viçvā.

1.60.4^d

7.45.1^c (Vasiṣṭha; to Savitar)

á devó yātu savitá surātno 'ntariksaprā váhamāno āçvāiḥ.
hāste dādadhāno nāryā purūṇi niveçayaṇ ca prasuvāṇ ca bhūma.

See under 1.60.4^d.—See also the pāda, nrvād dādadhāno nāryā purūṇi, 3.34.5^b, and cf. 8.96.21^c; TB. 2. 5.8.8^c.

1.72.1c: 1.60.4^d, agnir bhuvaḍ rayipáti rayiṇám.

1.72.3^c (Parāçara Çaktya ; to Agni)

tisró yád agne çarádas tvám ic chúciṁ ghr̥tēna çucayaḥ saparyán,
nāmāni cid dadhire yajñiṇyāny āsundayanta tanvāḥ sújātāḥ.

6.1.4^c (Bharadvāja Bārhaspatya ; to Agni)

padām devāsya nāmasā vyāntaḥ çravyasyāvaḥ çrāva āpann āmr̥ktam,
nāmāni cid dadhire yajñiṇyāni bhadráyām te raṇayanta sām̐dr̥ṣṭāu.

See Hillebrandt, *Ved. Myth.* iii. 323, note; Pischel, *Ved. Stud.* i. 299. For the 'three autumns' in 1.72.3, cf. the 'sixty autumns', *AV.* xii. 3.34, 41, and see Bergaigne, ii. 117, note.

[1.72.4^d, agniṇi padé paramé tasthivānsam: 2.35.14^a, asmín padé, &c.]

1.72.5^c (Parāçara Çaktya ; to Agni)

saṁjānānā ūpa sīdann abhiññū pātnivanto namasyāṁ namasyan.

ririkvānsas tanvāḥ kṛṇvata svāḥ sākḥā sākhyur nimīṣi rākṣamāṇāḥ.

4.24.3^b (Vāmadeva ; to Indra)

tām in náro vi hvayante samikó ririkvānsas tanvāḥ kṛṇvata trām,
mithó yat tyāgām ubhāyāso āgman | náras tokāsyā tānayasya sātāu.]

4.24.3^d

The second of these stanzas is perfectly clear: 'That very one (namely, Indra) men call to both sides in battle; having risked their bodies, they took him for their protection, when both sides, the heroes, have gone against one another into danger, in order to obtain offspring and prosperity.' This battle for offspring and posterity is, perhaps, merely a sacrificial contest (saṁsava) for Indra's favour, like countless other competitions in the Vedic literature; see my article, 'On Conflicting Prayers and Sacrifices', *Johns Hopkins University Circulars*, December, 1906, nr. 10, pp. 1 ff. In any case the first distich is transparent.

In 1.72.5^c svāḥ takes the place of trām, so as to leave the verb kṛṇvata without an object. Oldenberg, *SBE.* xlv. 84, notes the parallel and remarks pertinently: 'Should svāḥ have supplanted another word, for instance trām? As the pronoun svá very frequently stands in apposition with tanú, it may have found its way also into passages to which it did not belong.' See, e.g. 10.54.3, and cf. the curious variant, smāno smānam for tmane tmānam, *MS.* 4.8.7; see the author, *Am. Journ. Phil.* xxi. 324. It is certainly hard to trust Ludwig's rendering and commentary (267): 'ihre leiber kasteiend machten sie sich dieselben zu eigen,' that is, by removing from them all impurities. The same criticism applies to Grassmann's rendering (ii. 73): 'hingebend schaffen sie sich neue leiber.' Oldenberg after all, sticking to the text, renders the entire stanza: 'Being likeminded they (probably, the mortals) reverentially approached him on their knees. Together with their wives they venerated the venerable one. Abandoning their bodies they made them their own, the (one) friend waking when the (other) friend closed his eyes.' Cf. also Bergaigne, i. 98; and perhaps more pertinently, ii. 177, note. Whether the text of the repeated pāda in 1.72.5 is really as Parāçara Çaktya sang it, or not, there can be no reasonable doubt that the mother pāda is the impeccable 4.24.3^b; cf. the cadence kṛṇvata trām also in 1.100.7^b.

1.72.9^b (Parāçara Çaktya ; to Agni)

ā ye viçvā svapatyāni tasthūḥ kṛṇvānāso amṛtatvāya gātum,
mahná mahādbhīḥ pr̥thiví ví tasthe mātá putráir āditir dhūyase vēḥ.

3.31.9^b (Kuçika Āisīrathi, or Viçvāmītra; to Indra)
 nī gavyatā mānasā sedur arkāiḥ kṛṇvānāso amṛtatvāya gātum,
 idāni cin nū sādanaḥ bhūry eṣāṃ yēna māsāḥ āsiṣāsann ṛtēna.

For 1.72.9 see Pischel, Ved. Stud. i. 217; Oldenberg, SBE. xli. 83, 86; RV. Noten, p. 76.

1.73.2^a (Parāçara Çaktya; to Agni)

devó ná yāḥ savitā satyāmanmā krátvā nipāti vrjānāni viçvā,
 purupraçastó amātir ná satyā ātmēva çévo didhiśūyvo bhūt.

9.97.48^d (Kutsa Āngirasa; to Pavamāna Soma)

nū nas tvām rathiró deva soma pári srava camvòḥ puyāmanah,
 apsu svādiṣṭho mádhumaṇ ṛtāvā devó ná yāḥ savitā satyāmanmā.

We render 1.73.2, 'He who like god Savitar, whose thoughts are reliable, protects with his intelligence all homes, praised by many, like unfailing brilliance, has become worthy to be sought after, like healing breath of life.' Cf. Ludwig, 268; Oldenberg, SBE. xli. 88; Foy, KZ. xxxiv. 248. St. 9.97.48 may be rendered, 'Run thou now, god Soma, our charioteer, purified, into the two camū; flow into the water, most sweet, honeyed, holy; he who (is) like god Savitar, whose thoughts are reliable.' The fourth pāda here is obvious appendage, suggested by the last preceding word ṛtāvā (ṛti and satyā). That the pāda is primarily part of a true relative clause, not an attributive clause with articular yāḥ, is shown by the first distich of 1.73.2 (nipāti, verb accented). A similar expression involving Savitar, namely, devā iva savitā satyādharmā, occurs in 10.34.8, and 10.139.3, both times in rather loose connexions, showing how easily this kind of formulaic expression might be in a state of flotation. Yet we may guess that 9.97.48 has borrowed from 1.73.2.—Note that the next stanza 1.73.3 (next item) also compares Agni with another god, this time Indra.

1.73.3^{abc} (Parāçara Çaktyā; to Agni)

devó ná yāḥ pṛthivīm viçvādhāyā upakṣēti hitāmitro ná rājā,
 puraḥsādaḥ çarmāsado ná vīrā anavadyā pātijuṣṭeva nāri.

3.55.21^{abc} (Prajāpati Vaiçvāmītra, or Prajāpati Vācya; to Viçve Devāḥ,
 here Indra)

imām ca naḥ pṛthivīm viçvādhāyā ūpa kṣēti hitāmitro ná rājā,
 puraḥsādaḥ çarmāsado ná vīrā mahād devānām asuratvām ókam.]

refrain, 3.55.1^d—22^d

Ludwig, 268, renders 1.73.3: 'der wie ein gott alles ausströmend auf der erde wont, wie ein könig, der nützliche freunde hat, wie wache haltende, als sichere hut dasitzende helden, wie eine tadellose vom gatten geliebte frau.' The same scholar, 201, renders 3.55.21: 'und auf dieser unserer erde wont der allernäher, als ein könig der gute freunde hat; in des guten hut gleichsam sitzen als eines vorkämpfers die helden; gross ist einzig der götter Asura-wesenheit.' It seems to me that he has hit the sense of the pāda c in the first instance, and missed it in the second; cf. also Grassmann to 1.73.3. The sense of 3.55.21 is clear: 'He sits upon this earth of ours, controlling every sustenance, like a king who has surrounded himself with friends, like heroes who sit in the van, sit as protection (i.e. protectors)—great is the sole Asura quality of the gods.' The last pāda is a refrain which runs through the entire hymn. On the other hand in 1.73.3 the entire same statement is introduced into a relative clause, whose conclusion is in the next stanza, but the conclusion is delayed by the additional invidious comparison, 'like a blameless wife beloved by her husband'. I cannot doubt that Parāçara Çaktya has based his lengthy relative clause upon the composition of the Vaiçvāmītra. See also supplementary remarks on these stanzas, in the introduction to Part 2, chapter 4.

1.73.8^d (Parāçara Çaktya ; to Agni)

yán rāyé mártān sūśūdo agne té syāma mághavāno vayām ca,
chayéva viçvaṁ bhúvanam sisakṣy āpaprivān ródasī antárikṣam.

10.139.2^b (Viçvāvasu Devagandharva ; to Sūrya)

nṛcákṣa esā divó mádhya āsta āpaprivān ródasī antárikṣam,
sá viçvácīr abhí caṣṭe ghr̥tácīr antará pūrvam āparam ca ketúm.

The metre of 1.73.8^a is dubious (virāj); see Arnold, VM. p. 292; Oldenberg, RV. Noten, p. 76.—For the cadence mághavāno vayām ca see 1.136.7; 141.13; 7.78.5.

1.73.10^a (Parāçara Çaktya ; to Agni)

etá te agna ucáthānī vedho jūṣṭānī santu mánase hrdé ca,
çakéma rāyāḥ sudhúro yāman té 'dhi çrávo devābhaktaṁ dādhanāḥ.

4.2.20^a (Vāmadeva Gāutama ; to Agni)

etá te agna ucáthānī vedhó 'vocāma kavāye tá juṣasva,
ūc chocasva kṛṇuhi vāsyaso no, mahó rāyāḥ puruvāra prā yandhi.

cf. 4.2.20^c

Expressions closely parallel to 1.73.10^a at 2.5.1; 3.27.3. Pada 4.2.20^a has a parallel at 8.48.6^b, prá cakṣaya kṛṇuhi vāsyaso naḥ, which amounts almost to perfect repetition.

Group 10. Hymns 74–93, ascribed to Gotama Rāhūgaṇa

1.74.3^c (Gotama Rāhūgaṇa ; to Agni)

utá bruvantu jantáva úd agnir vṛtrahájani,
dhanamjayó ráṇe-raṇe.

6.16.15^c (Bharadvāja ; to Agni)

tām u tvā pāthyó vṛṣā sām idhe dasyuhántamam,
dhanamjayám ráṇe-raṇe.

1.74.7^c: 1.12.4^b, yád agne yási dntyām.

1.75.4^c (Gotama Rāhūgaṇa ; to Agni)

tvām jāmr̥t jánānām āgne mitró asi priyāḥ,
sákhā sákhibhya íḍyaḥ.

9.66.1^c (Çatam Vāikhānasāḥ ; to Pavamāna Soma)

pāvasva viçvacarṣaṇe 'bhī viçvāni kāvya,]
sákhā sákhibhya íḍyaḥ.

9.23.1^c

1.76.4^c (Gotama Rāhugaṇa ; to Agni)

prajāvatā vācasā vāhnir āsā ca huvē nī ca satsihā devāih,

vēsi hotrām utā potrām yajatra bodhi prayantar janitar vāsūnām.

10.2.2^a (Trita Āptya ; to Agni)

vēsi hotrām utā potrām jānānām mandhatāsi draviṇodā ṛtāva,

svihā vayām kṛṇāvāmā havīṃsi devō devān yajatv agnir ārhan.

2.3.1^d

On various points of 1.76.4 see Neisser, Bezz. Beitr. vii. 233 ; xviii. 321 ; xx. 69 ; xxvii. 266 ; xxx. 317 ; Oldenberg, SBE. xli. 98 ; RV. Noten, p. 77. It is interesting to observe that subjunctival vēsi in 1.76.4 is followed by the imperative bodhi ; in 10.2.2 by the indicative asi. I am tempted to regard this as an indication of the later origin of 10.2.2.

1.77.1^c (Gotama Rāhugaṇa ; to Agni)

kathū dācemagnāye kūsmāi devājuṣṭocyate bhāmine gīh,

yō mārtyeṣv amṛta ṛtāvā hotā yājiṣṭha it kṛṇōti devān.

4.2.1^a (Vāmadeva Gāutama ; to Agni)

yō mārtyeṣv amṛta ṛtāvā devō devēṣv aratir nidhāyi,

hotā yājiṣṭho mahnā cūcādhyāi havyāir agnir mānuṣa trayādhyai.

[1.77.4^d, vūjaprasūta iṣāyanta mánma : 7.87.3^d, prācetaso yā iṣāyanta mánma.]

1.78.1^{a+b} (Gotama Rāhugaṇa ; to Agni)

abhī tvā gótamā girā jātavedo vicarṣaṇe,

dyumnāir abhī prā ṇonumaḥ.

refrain, 1.78.1^{c-5}^c

4.32.9^a (Vāmadeva ; to Indra)

abhī tvā gótamā girānūṣata prā dāvāne,

indra vājāya ghṛṣvaye.

6.16.29^b (Bharadvāja ; to Agni)

suvīram rayim ā bhara jātavedo vicarṣaṇe,

jahī rākṣāṃsi sukrato.

6.16.29^c

6.16.36^b (Bharadvāja ; to Agni)

brāhma prajāvad ā bhara jātavedo vicarṣaṇe,

agne yād dīdāyad divi.

8.43.2^b (Virūpa Aṅgīrasa ; to Agni)

āsmāi te pratihāryate jātavedo vicarṣaṇe,

agne jānāmi suṣṭutim.

We may render 1.78.1 : 'O Jātavedas, who dwellest among all tribes, we, the Gotamas (praise) thee with our song—we praise thee aloud with splendid (songs).' Cf. Oldenberg, SBE. xli. 102. I feel as though there ought to be somewhere in the stanza the word vayām, 'we', especially as the third pāda is a refrain (1.78.1^{c-5}). Thus the stanza looks secondary to start with, an impression which is strengthened by the fact that it is composed entirely of set phrases. The connexion is certainly better in 4.32.9, to wit : 'The Gotamas have sounded forth their songs to thee, that thou mayest, O Indra, give refreshing substance.'

1.78.1^o-6^o, dyumnāir abhi prā nonumah.

1.79.3^o (Gotama Rāhugaṇa ; to Agni)

yād im rtāsya pāyasa pīyāno nāyaun rtāsya pathibhi rājīṣṭhāih,
aryamā mitrō vāruṇaḥ pārijmā tvācam prīcanty ūparasya yonāu.

8.27.17^o (Manu Vāivasvata ; to Viṣve Devāh)
rtē sā vindate yudhāḥ sugōbhīr yāty ādhvanah,
aryamā mitrō vāruṇaḥ sārātayo yān trāyante sajōṣasaḥ.

10.93.4^b (Tānva Partha ; to Viṣve Devāh)
tē ghā rājāno amṛtasya mandrā, aryamā mitrō vāruṇaḥ pārijmā,

cf. 1.122.11^b

kad rudrō nṛṇām stutō marūtaḥ puṣāṇo bhāguḥ.

For the difficult stanza 1.79.3 see Bergaigne, ii. 505 ; Pischel, Ved. Stud. i. 109 ; Hillebrandt, Ved. Myth. i. 182 ; Geldner, Ved. Stud. iii. 47 ; Oldenberg, SBE. xlv. 103, 106 ; RV. Noten, p. 79.

1.79.4^b (Gotama Rāhugaṇa ; to Agni)

agne vājasya gōmata īcānaḥ sahaso yaho,
asmē dhehi jātavedo māhi çrāvah.

7.15.11^b (Vasiṣṭha Maitravaruṇi ; to Agni)
sā no rādhañsi ā bharéçānaḥ sahaso yaho,
bhāgaç ca datu vāryam.

Note that 1.79.12^b = 7.15.10^o.—For 1.79.4^o cf. the close parallel, asmē dhehi çrāvo bṛhāt, under 1.9.8.

1.79.5^b (Gotama Rāhugaṇa ; to Agni)

sā idhāno vāsuṣ kavīr agnīr ilényo girā,
revād asmābhyam purvanika dīdhi.

10.118.3^b (Uruksaya Āmahiyava ; to Agni Rakṣohan)
sā āhuto ví rocate 'gnīr ilényo girā,
srucā prātkam ajyate.

1.79.8^b (Gotama Rāhugaṇa ; to Agni)

ā no agne rayim bhara satrāsāham vāreṇyam,
viçvāsu prtsū duṣṭāram.

3.34.8^a (Viçvāmitra ; to Indra)
satrāsāham vāreṇyam sahodām sasavāñsam svār apāç ca devīh,
sasāna yāh prthivīm dyām utēmām, indrañ madanty ānu dhīraṇasaḥ.

cf. 3.32.8^c

Oldenberg, SBE. xlv. 104, renders 1.79.4, 'Bring us wealth, O Agni, which may be always conquering, excellent and invincible in all battles.' The same idea as to wealth is expressed in 5.23.2, prtanāsāham rayim . . . ā bhara, so that we are sure the stanza is not mere verbiage ; the poet means to say that wealth is the *nervus rerum* in war ; cf. also 5.23.1, and 6.72.5 (for

which see under 1.117.23^d). Yet the repeated pāda in 1.79.8 certainly originated in the other stanza: 'They who delight in prayer acclaim Indra, the ever-conquering, desirable, victory-giving, who has conquered light and the divine waters, who has conquered the earth and also this heaven.' With the exception of 1.79.8 satrāsāh and satrāsāhā are invariably epithets of Indra: see Grassmann's Lexicon.

The third pāda of 1.79.8 is also patterned secondarily after some such sensible idea as is contained in 9.63.11: pāvamāna vidā rayīm asmābhyam soma duṣṭāram, yó dūṣāṇo vanuṣyatā, 'O Soma, purified, get us wealth, hard to exceed, wealth hard for our rivals to obtain.'

1.79.9^b (Gotama Rāhugaṇa; to Agni)

ā no agne sucetūnā rayīm viçvāyupoṣasam,
mārdikām dhehi jivāse.

6.59.9^d (Bharadvāja; to Indra and Agni)
indrāgni yuvór āpi vāsu divyāni pāthivā,
ā na ihā prā yachataṁ rayīm viçvāyupoṣasam.

1.79.12^b (Gotama Rāhugaṇa; to Agni)

sahasrākṣó vícarsaṇir agnī rákṣāṁsi sedhati,
hóta grṇīta ukthyāh.

7.15.10^a (Vasiṣṭha Maitrāvaruṇi; to Agni)
agnī rákṣāṁsi sedhati çukráçocir āmartyāh,
çúcīh pāvakā ídyaḥ.]

2.7.4^a

Note that 1.79.4^b = 7.15.11^c.

1.80.1^a–16^e, ārcann ānu svarājyam.

1.80.6^b (Gotama Rāhugaṇa; to Indra)

ādhi sánāu ní jighnate vājreṇa çatáparvaṇā,
mandāná indro āndhasaḥ sākhibhyo gātúm ichaty [ārcann ānu svarājyam.]

refrain, 1.80.1^a–16^e

8.6.6^b (Vatsa Kaṇva; to Indra)
ví cid vṛtrāsya dódhato vājreṇa çatáparvaṇā,
çíro bibheda vṛṣṇínā.

8.76.3^c (Kurusuti Kaṇva; to Indra)
ayām indro marútsakhā ví vṛtrasyābhinaç ohírah,
vājreṇa çatáparvaṇā.

8.89.3^d (Nṛmedha Āṅgīrasa and Purumedha Āṅgīrasa; to Indra)
prā va indrāya bṛhata bṛhato marúto brāhmārcata,
vṛtrām hanati vṛtrahā çatákratur vājreṇa çatáparvaṇā.

Note the correspondence of 8.6.38^a with 8.76.11^a, and also the occurrence of the expression vṛtrāsya dódhataḥ in 1.80.5 as well as in 8.6.6.

[1.80.8^c, mahát ta indra víryam: 8.55 (Val. 7).1^c, bhúrd indrasya víryam.]

1.80.9^d (Gotama Rāhugaṇa ; to Indra)

sahāsraṁ sākām arcata pāri ṣṭobhata viṇṣatīḥ,

ṣatāinam ānu anonavur indrāya brāhmōdyatam [ārcann ānu svarājyam.]

☞ refrain, 1.80.1^e—16^e

8.69.9^d (Priyamedha Āṅgīrasa ; to Indra)

āva svarāti gārgaro godhā pāri sanīṣvanat,

pīṅgā pāri canīṣkadad indrāya brāhmōdyatam.

For 1.80.9 see Neisser, Bezz. Beitr. xx. 67 ; for 8.69.9, Hillebrandt, Ved. Myth. ii. 237.

[1.80.10^e, mahāt tād asya pāuṁsyam : 8.63.3^e, stuṣe tād, &c.]

1.80.10^d (Gotama Rāhugaṇa ; to Indra)

indro vṛtrāsya tāviṣṭīm nīr ahan sāhasā sāhah,

[mahāt tād asya pāuṁsyam] vṛtrām jaghanvān asṛjad [ārcann ānu svarājyam.]

☞ c: cf. 1.80.10^e ; e: refrain, 1.80.1^e—16^e

4.18.7^d (Sainvāda Indrādītivāmadevānām)

kīm u svid asnāi nivido bhanantēndrasyāvadyān didhiṣanta āpah,

māmāitān putrō mahatā vadhēna vṛtrām jaghanvān asṛjad vī sindhūn.

4.19.8^b (Vāmadeva ; to Indra)

pūrvīr uśāsah ṣarādaḥ ca gūrtā vṛtrām jaghanvān asṛjad vī sindhūn,

pāriṣṭhitā aṛṇad badbadhānāḥ sīrā indrah srāvitave pṛthivya.

This case is remarkable, because it is both definite and simple. The pāda 1.80.10^d fails to end in an iambic dipody, and its verb has no object. Ludwig, 460, translates diplomatically 'als er den Vṛtra getötet liess er fliesen'; Grassmann, more freely, 'schlug Vṛtra und ergoss die Fluth'. But the parallels show that the pāda is the truncated torso of another pāda, regular in its final cadence and the preceding anapaest, and duly furnished with that object which every reader of this Veda would supply anyhow, namely sindhūn; from these a later poet over-familiarly has extracted the short form to suit his metre. Cf. also Oldenberg, RV. Noten, p. 83, to RV. 1.82.2. See Part 2, chapter 2, class B 9.

[1.81.5^a, ā paprāu pāṛthivaṁ rājah : 6.61.11^{ab}, āpaprūṣi pāṛthivāny urū rājo antāriḥṣam.]

1.81.5^d (Gotama Rāhugaṇa ; to Indra)

[ā paprāu pāṛthivaṁ rājo] badbadhē rocanā divi,

☞ cf. 1.81.5^a

nā tvāvān indra kāc canā nā jātō nā janiṣyātō [ti viḡvaṁ vavakṣitha.]

7.32.23^{ab} (Vasiṣṭha ; to Indra)

nā tvāvān anyō divyō nā pāṛthivo nā jātō na janiṣyate,

aṣvāyānto maghavann indra vājino gavyāntas tvā havāmahe.

Note the change of persons in the two distichs of 1.81.5. I should think that the repeated distich is bald and late in that stanza, as compared with the more poetic and archaic wording of 7.32.23. The distich 1.81.5^d is closely parallel also to 1.102.8^{cd}, ātīdām viḡvaṁ bhūvanam vavakṣithaṣatvīr indra jānuṣā sanād asi, which again makes āti viḡvaṁ vavakṣitha of 1.81.5 look like an appended afterthought, and again shows that 1.81.5 is composite and imitative.

[1.81.5°, āti viçvaṁ vavakṣitha: 1.102.8°, ātīdām viçvaṁ bhūvanam vavakṣitha.]

[1.81.8°, āthā no 'vitā bhava: see under 1.91.9°.]

1.81.9^{b+e} (Gotama Rāhūgaṇa; to Indra)

etē ta indra jantāvo viçvaṁ puṣyanti vāryam,

antār hi khyō jānānām aryō vēdo ādācuṣām tēṣām no vēda ā bhara.

5.6.6^b (Vasuçruta Ātreya; to Agni)

prō tyē agnāyo 'gniṣu viçvaṁ puṣyanti vāryam,

tē hinvire tā invire tā iṣanyanty anuṣāg [iṣam stotfihya ā bhara.]

47 9.20.4^c; also refrain, 5.6.1^e—10^e

10.133.2^d (Sudas Paijavana; to Indra)

tvam sindhuṁ āvāsro 'dharāco āhann āhim,

açatrur indra jajñise viçvaṁ puṣyasi vāryam [tām tvā pāri ṣvajāmahe

nābhantām anyakēṣām jyakā ādhi dhānvasu.]

47 efg: refrain in 10.133.1 ff.

8.45.15^c (Triçoka Kāṇva; to Indra)

yās te revāṁ ādāçuriḥ pramamāṣa maghātaye,

tāsa na vēda ā bhara.

Ludwig, 461, renders 1.81.9, 'die leute hier, O Indra, nāren dir alles vortreffliche'; Grassmann, 'Es ernten deine Diener hier, o Indra, alles schöne gut.' Geldner, Ved. Stud. iii. 88, 'diese Personen (das heisst, wir) entfalten für dich, O Indra, alle ihre Kostbarkeit.' One thing is certain, in perfect accord with Grassmann, namely, that etē ta indra jantāvah refers to worshippers or adherents of Indra. Therefore viçvaṁ puṣyanti vāryam can mean but one thing, namely, 'they prosper in all delectable possessions'. Cf. pōsyā vāryāni, 1.113.15; pōsyam rayim, 8.97.3. And yet this last expression is not here employed in a primary sense, on the evidence of 5.6.6. Here the divine Agnis are the subject of puṣyanti, so that the first distich can have but one sense: 'Now these Agnis make spring up all delectable possessions in the Agnis.' Grassmann, excellently, 'Zur Blüte bringen alles Gut durch Feuer diese Feuer hier.' A little vaguely, Ludwig, 345, 'dise Agni [erzeugen und] nāren in den feuerstellen alles treffliche.' This scholar, by introducing in brackets the transitive verb 'erzeugen', creates an artificial zeugma in order to account for the transitive force of puṣyanti (but see 10.133.2). Pischel, Ved. Stud. ii. 127, 'sie schaffen güter herbei.' Not quite clear, in my opinion, is the effect of Oldenberg's rendering, SBE. xlv. 379: 'Those Agnis make everything precious prosper in the Agnis.' The real meaning, once more, is that the Agnis generate, or cause to flourish, wealth in the Agnis. In other words, here puṣyanti = pōsyanti. So also in the third passage. Here Ludwig, 653, again rather vaguely, 'alles treffliche hegest und pflegest du'; Grassmann, incorrectly, 'du erntest reichlich alles Gut', which does not correspond to his rendering of 1.81.9. Only one meaning seems possible, 'thou causest to spring up all delectable possessions'. If now we return to 1.81.9, it is evident that the repeated pāda is there used in a decidedly secondary sense, since the connexion demands a reflexive meaning in puṣyanti which is not there verbally: 'These thy people, O Indra, cause to spring up (for themselves; certainly not for Indra, or somebody else) all delectable possessions', that is, in still plainer language, 'they prosper in all delectable possessions'. So then from the side of grammar and because the pāda originally expresses an act of the gods, not of men, it seems clear that the traditional Gotama Rāhūgaṇa borrowed and adapted the repeated pāda to a different, though not unrelated idea.—For 10.133.2^a see under 8.21.13^b.

1.82.1^e—5°, yōja nv indra te hāri.

1.82.2^d (Gotama Rāhugaṇa ; to Indra)

ākṣann āmīmadanta hy āva priyā adhūṣata,
āstoṣata svābhānavo viprā nāvīṣṭhayā matī yojā nv indra te hāri.]

☞ refrain, 1.82.1^e–5^e

8.25.24^b (Viçvamanas Vāiṣṭva ; to Mitra and Varuṇa, here Dānastuti)
smādabhiṣṇ kāvanta viprā nāvīṣṭhayā matī,
mahō vājīnāv ārvantā sácāsanam.

Native exegesis, beginning with the Padapāṭha, regards viprā in 1.82.2 as viprah nom. plur., and in 8.25.24 as dual. According to Śaṅkara the sense of 1.82.2 is: yajamānā bhuktavantaḥ tṛptāḥ cāsan svakīyās (= priyāḥ) tanūr (cf. 1.114.7) akampayan, tadanantaraṁ svāyattadīptayo viprā medhāvīnāḥ nāvīṣṭhayā stutyā astavan. But in 7.66.8 the words matir viprā show that viprā nāvīṣṭhayā matī means 'with the newest inspired song'; cf. under 1.127.2. Oldenberg, RV. Noten, p. 83, has shown that 1.82.2 is to be rendered somewhat as follows: '(The gods) have eaten and rejoiced; friendly they have showered down (gifts). The self-shining (gods) have been praised with the newest inspired song.' 8.25.24 is part of a dānastuti in which the poet narrates that he has received for his inspired newest song two caparisoned steeds. It is a safe guess that the repeated pāda did not originate in this stanza.—Cf. Geldner, Rigveda-Kommentar, p. 14, who points in a different direction.

1.82.3^a (Gotama Rāhugaṇa ; to Indra)

susāmīdṣaṁ tvā vayāṁ māghavan vandiṣmāhi,
prā nūnām pūrṇāvandhura stutō yāhi vācāṁ ānu yojā nv indra te hāri.]

☞ refrain, 1.82.1^e–5^e

10.158.5^a (Cakṣus Sāurya ; to Sūrya)

susāmīdṣaṁ tvā vayāṁ prāti paçyema sūrya,
vī paçyema nṛcākṣasaḥ.

☞ cf. 10.37.7^d

For 10.158.5^b cf. 10.37.7^d, with prefixed four syllables, jyōg jivāḥ prāti paçyema sūrya.

[1.83.1^a, āçvāvati prathamō goṣu gachati: 2.25.4^b, sā sātvalbhiḥ prathamō, &c.]

[1.84.2^c, ṛṣiṇāṁ ca stutir ūpa: 8.17.4^b, asmākaṁ suṣṭutir ūpa.]

SV. 2.380 reads ṛṣiṇāṁ suṣṭutir ūpa, as its version of 1.84.2.

1.84.3^c (Gotama Rāhugaṇa ; to Indra)

ā tiṣṭha vṛtrahan rātham yuktā te brāhmaṇā hāri,
arvācīnaṁ sū te māno grāvā kṛṇotu vagnūnā.

3.37.2^a (Viçvāmitra ; to Indra)

arvācīnaṁ sū te māna utā cākṣuḥ çatakṛato,
indra kṛṇvāntu vāghātaḥ.

1.84.4^a (Gotama Rāhugaṇa ; to Indra)

imām indra sutām piba jyēṣṭham āmartyaṁ mādām,
çukrāsya tvābhy ākṣaran dhārā ṛtāsya sādane.

8.6.36° (Vatsa Kāṇva ; to Indra)

ā no yāhi parāvāto hāribhyāṁ haryatābhyāṁ,
imām indra sutām piba.

Note the pādas, 8.17.1^b, indra sōmam pibā imām ; 8.32.19°, indra piba sutānām ; and, 10.24.1^a, indra sōmam imām piba.

1.84.7^b (Gotama Rāhugaṇa ; to Indra)

yā ēka id vidāyate vāsu mātāya dācūṣe,
īcāno āpratiṣkuta indro aṅgā.]

☞ 1.7.8°

9.98.4^b (Ambariṣa Varsagira, and Ṛjicvan Bhāradvāja ; to Pavamāna Soma)

sā hī tvām deva cācūṣe vāsu mātāya dācūṣe,
indo sahasrīṇaṁ rayīm cātātmanāṁ vivāsasi.

See under 1.7.8°.—Cf. āgne mātāya dācūṣe, 1.45.8 ; and, devō mātāya dācūṣe, 8.1.22.

1.84.7°, īcāno āpratiṣkuta indro aṅgā : 1.7.8°, īcāno āpratiṣkutaḥ.

1.84.9^b (Gotama Rāhugaṇa ; to Indra)

yāc cid dhī tvā bahūbhya ā sutāvāṁ āvivāsati,
ugrām tāt patyate cāva indro aṅgā.

8.97.4^d (Rebha Kācyapa ; to Indra)

yāc chakrāsi parāvāti yād arvāvāti vṛtrahan,
ātas tvā gr̥bhīr dyugād indra keṣibhiḥ sutāvāṁ ā vivāsati.

☞ 8.13.15^{ab}

See under 1.7.8°.

1.84.10°–12°, vāsvīr ānu svarājyam.

1.84.11^b (Gotama Rāhugaṇa ; to Indra)

tā asya pr̥ṇāyūvaḥ sōmam cṛiṇanti pṛ̥ṇayaḥ,
priyā indrasya dhenāvo vājraṁ hinvanti sāyakaṁ vāsvīr ānu svarājyam.]

☞ refrain, 1.84.10°–12°

8.69.3^b (Priyamedha Āṅgīrasa ; to Indra)

tā asya sūdadohasaḥ sōmam cṛiṇanti pṛ̥ṇayaḥ,
jānman devānām viṣas triṣv ā rocanē divāḥ.]

☞ 1.105.5^b

Sāyaṇa, at 8.69.3, following Nighantavaḥ 3.23, renders sūdadohasaḥ by what amounts to kūpasadṛṇadohanāḥ, i.e. 'flowing like a well'. In the light of the aṣvamedha formula, VS. 22.25 ; TS. 7.4.13.1 ; KSA. 4.2, this is possible. There sūdyābhyah svāhā, 'hail to the well-waters', is surrounded by similar expressions. Grassmann's (i. 485) 'strömend süsso Milch', however, is equally possible ; cf. the discussion of Pischel, Ved. Stud. i. 72 ff. Sāyaṇa at 1.84.11 renders pr̥ṇāyūvaḥ by spar̥ṇakāmāḥ, and this external etymological rendering is repeated by the Western authorities (Lexicons ; Ludwig, 464 ; Grassmann, i. 85). Bergaigne also points that way : see the passages in my Index to Bergaigne, under 1.84.11 ; Grassmann's Lexicon, under pr̥ṇā. The fact that this rendering is suggested by a very dubious native etymology does not prejudice me in its favour, but I am unable to suggest anything satisfactory for the ἄπ. λεγ. pr̥ṇāyūvaḥ (Padap. pr̥ṇāna-yūvaḥ). Note the pun : pr̥ṇāyūvaḥ ;

pṛṇayah. Perhaps the idea of 'flowing' is contained in this word also. In any case the two first distichs of 1.84.11 and 8.69.3 are closely parallel. For triṣv ā rocané divāḥ in 8.69.3, cf. 9.86.27, where Soma is enveloped in 'cows' (gōbbih), that is to say in milk, 'on the third back in the brilliant space of the heaven'. But the expression jānman devānām viṣas (thus! not viṣis) also remains unintelligible to me, even after the translations of Śāyana; Ludwig, 612; and Grassmann, i. 485. In these circumstances a certain prejudice in favour of the priority of 1.84.11, which is clear in the main, must be held in suspense.

[1.84.13^c, jaghāna navatīr nāva: 9.61.1^c, avāhan navatīr nāva.]

1.84.14^b (Gotama Rāhugaṇa; to Indra)

ichānn āvāsya yāc chīraḥ pārvateṣv āpaçritam,
tād vidac charyanāvati.

5.61.19^c (Çyāvāçva Ātreya; to Rathaviti Dārbbhya)
eṣā kṣeti rāthavitir maghāvā gomatīr ānu,
pārvateṣv āpaçritah.

For 1.84.14 see Max Müller, SBE. xxxii. 398; Hillebrandt, Ved. Myth. i. 138 (who plausibly suggests that the horse is Dadhyañc). A partial parallel to 5.61.19 is 8.24.30. Cf. Geldner, Ved. Stud. iii. 152, note 2; Oldenberg, RV. Noten, p. 356.

[1.84.19^c, nā tvād anyo maghavann asti marditā: 8.66.13^c!, nahī tvād anyāḥ
purūhūta kāç canā māghavann āsti marditā.]

One pada padded out into two, or *vice versa*. See p. vii, fourth line from top.

[1.85.2^a, tā ukṣitāso mahimānam āçata: 8.59(Vāl. 11).2^b, indrāvaruṇā mahimānam
āçata.]

[1.85.5^a, prā yād rātheṣu pṛṣatīr āyugdhvam: 1.39.6^a, ūpo rātheṣu pṛṣatīr
ayugdhvam.]

1.85.8^c (Gotama Rāhugaṇa; to Maruts)

çūrā ived yuyudhayo na jāgmayaḥ çravasyāvo nā pṛtanāsu yetire,
bhāyante viçvā bhūvanā marūdbhyo rājāna iva tveṣasandṛço nāraḥ.

1.166.4^c (Agastya Maitrāvaruṇi; to Maruts)
ā yē rājānsi tāviṣtibhir āvyata prā va évāsaḥ svāyatāso adhrājan,
bhāyante viçvā bhūvanāni harmyā citrō vo yāmaḥ prāyatāsv ṛṣṭiṣu.

1.85.9^d, āhan vṛtrān nīr apām āubjad arṇavām: 1.56.5^d, āhan vṛtrān nīr apām
āubjo arṇavām.

[1.86.3^c, sā gāntā gōmati vrajē: 7.32.10^d, gāmat sā gōmati vrajē; 8.46.9^d;
51(Vāl. 3).5^d, gamēma gōmati vrajē.]

1.86.4^{b+c} (Gotama Rāhugaṇa; to Maruts)

asyā vīrāsya barhiṣi sutāḥ sómo diviṣṭiṣu,
ukthām mādāç ca çasyate.

8.76.9^b (Kurusuti Kāṇva ; to Indra)
 pibéd indra marútsakhā sūtām sómam diviṣṭiṣu,
 [vájraṁ ṇṇāna ojasā.]

8.76.9^c

4.49.1^c (Pratiprabha Ātreya ; to Viṣve Devah)
 idām vām āsyò havīḥ priyām indrābhraspati,
 ukthām mādāç ca qasyate.

For diviṣṭi see Oldenberg, SBE. xlv. 44 ; for ukthām mādāç ca, Hillebrandt, Bezz. Beitr. ix. 192 ff.

1.86.5^b (Gotama Rāhugaṇa ; to Maruts)
 asyā çroṣantv ā bhūvo viçvā yāç carṣaṇīr abhī,
 sūraṁ cit sasruṣīr iṣaḥ.

4.7.4^b (Vāmadeva Gāutama ; to Agni)
 aḥmā dūtām vivāsvato viçvā yāç carṣaṇīr abhī,
 ā jabhruḥ ketūm āyāvo bhīgavānaṁ viçve-viçve.
 5.23.1^c (Dyumna Viçvacarṣaṇi Ātreya ; to Agni)
 āgne sūhantam ā bhara dyumnāsya prāsāhā rayīm,
 viçvā yāç carṣaṇīr abhy āsā vājesu sāsāhat.

St. 1.86.5 is turgid and difficult, the repeated pāda loose, the third pāda hard to join to the preceding. But there is no good basis for emendation or rejection ; see under 5.86.2, and cf. Oldenberg, RV. Noten, p. 86. For 4.7.4 see Hillebrandt, Ved. Myth. i. 485. Ludwig, 334. 361, 678, does not translate the repeated pāda consistently.—Cf. under 7.15.2^a.

1.87.4^c (Gotama Rāhugaṇa ; to Maruts)
 sā hi svasṣt pīṣadaçvo yūvā gaṇò 'yā iṇās tāviṣṭibhir āvṛtaḥ,
 āsi satyā ṇṇayāvānedyo 'syā dhiyāḥ prāvitāthā vīṣā gaṇāḥ.

2.23.11^c (Grtsamada ; to Brahmanaspati)
 anānudò vṛṣabhò jāgmīr āhavaṁ nīṣṭaptā çātrūṁ pṛtanāsu sāsahīḥ,
 āsi satyā ṇṇayā brahmanas pata ugrāsya cid damitā vīluharṣiṇaḥ.

For various remarks calculated to protect the impeccable text of 1.87.4 see Oldenberg, RV. Noten, p. 87.—For 2.23.11 cf. 5.34.6 ; 6.47.16.

[1.89.7^d, viçve no devā āvasā gamantu ihā : 10.35.13^c, viçve no devā āvasā gamantu.]

Cf. 1.107.2^a, ūpa no devā āvasā gamantu.

1.91.3 (Gotama Rāhugaṇa ; to Soma) =

9.88.8 (Uçanas Kāvya ; to Pavamāna Soma)
 rājño nū te vāruṇasya vratāni bṛhād gabhīrām tāva soma dhāma,
 çūciṣ tvām asi priyó nā mitró dakṣāyyo aryamóvāsi soma.

Cf. Hillebrandt, Ved. Myth. iii. 38.

1.91.4^b : 1.59.3^c, yā párvateṣv oṣadhīṣv apsu.

[1.91.4^d, rājan soma prāti havyā grbhāya : 6.47.28^d, deva ratha prāti, &c.]

[1.91.6^c, priyāstotro vānaspātīḥ : 9.12.7^a, nityastotro vānaspātīḥ.]

1.91.8^a (Gotama Rāhugaṇa ; to Soma)

tvām naḥ soma viçvátō rákṣā rājann aghayataḥ,
ná risyet tvāvataḥ sákha.

10.25.7^a (Vimada Āindra, or others ; to Soma)

tvām naḥ soma viçvátō gopā ádābhyo bhava,
sédha rājann ápa sridho ví vo máde má no duḥçánsa ṛçatā vívaksase.
~~10.23.9^c~~

A slightly secondary touch in gopā, 10.25.7, as compared with rákṣā in 1.91.8, is hardly to be mistaken. Add to this the consideration that the refrain pāda 10.25.7 is certainly secondary : see under 1.23.9^c.

[1.91.9^c, tábhir no 'vitá bhava: 7.96.5^c, tóbhir no 'vitá bhava.] Cf. 1.81.8^a, áthā no, &c.

1.91.10^{ab}: 10.150.2^a, imām yajñām idām vácō jujusāná upāgahi ; 1.26.10^b, imām yajñām idām vācaḥ.

[1.91.11^c, sumṛṭikó na á viça : 1.139.6^c, sumṛṭikó na á gahi.]

1.91.12^b: 1.18.2^b, vasuvít puṣṭivárdhanāḥ.

1.91.13^b (Gotama Rāhugaṇa ; to Soma)

sóma rārandhi no hṛdí gávo ná yāvaseṣv á,
mārya iva svá okyè.

8.92.12^b (Ṛutakakṣa Āṅgīrasa ; or Sukakṣa Āṅgīrasa ; to Indra)
vayám u tvā çatakrato gávo ná yāvaseṣv á, ukthésu ranayāmasi.

Cf. the pāda, rānan gávo ná yāvase, under 5.53.16^b. Stanza 1.91.13 is to be translated : 'O Soma, be thou comfortable in our stomach, as cattle on their pasture, as a youth in his haunt !' Cf. Max Müller, SBE. xxxii. 87, 111 ; Geldner, Ved. Stud. i. 66. A secondary touch in the construction of the repeated pāda in 8.92.12—we should prefer gām (or gās) ná, &c.—is unmistakable, notwithstanding that the verb can easily be supplied with the nominative gávo. For 8.92.12 see Bergaigne, La Syntaxe des Comparaisons, in *Mélanges Renier*, p. 88.

1.91.16 (Gotama Rāhugaṇa ; to Soma) =

9.31.4 (Gotama Rāhugaṇa ; to Soma Pavamāna)
á pyāyasva sám etu te viçvátāḥ soma vṛṣṇyam,
bhāvā vājasya saṁgathé.

Aside from the series 1.74–93, the hymn 9.31 is the only other in the RV. which is ascribed to Gotama (Sāyana, Rāhugaṇa Gotama) ; cf. Geldner, Ved. Stud. iii. 151. For the stanza see Hillebrandt, Ved. Myth. i. 195, 303 ; ii. 225, 227.

1.91.17 (Gotama Rāhugaṇa ; to Soma)

á pyāyasva madintama sóma viçvebhir añçúbhiḥ,
bhāvā naḥ suçrāvastamaḥ sákha vṛdhé.

9.67.28^b (Pavitra Āṅgīrasa, or Vasiṣṭha ; to Pavamāna Soma),
prá pyāyasva prá syandasva sóma viçvebhir añçúbhiḥ,
devébhya uttamām haviḥ.

Cf. Hillebrandt, Ved. Myth. i. 303 ; ii. 225.

[1.91.23^d, ubhāyebhyaḥ prā cikitsā gāviṣṭāu : 6.47.20^c, bhāspate prā, &c.]

1.92.3^c, iṣaṁ vāhanṭiḥ sukṛte sudānave : 1.47.8^c, iṣaṁ prīcāntā sukṛte sudānave.

1.92.4^c (Gotama Rāhugaṇa ; to Uṣas)

ādhi pēṇāsi vapate nṛtūr ivāporṇute vākṣa usrēva bārjaham,
jyōtir viçvasmāi bhūvanāya kṛṇvatī gāvo na vrajāni vy uṣā āvar tāmaḥ.

4.14.2^b (Vamadeva Gautama ; to Liṅgoktadevatāḥ, here Savitar)

urdhvām ketūm savitā devō açrej, jyōtir viçvasmāi bhūvanāya kṛṇvān,

4.6.2^c

āprā dyāvāprthivī antāriṣam, vī sūryo raçmiḥci cēkitānaḥ.

1.115.1^c

For 1.92.4 cf. Hillebrandt, *Ved. Myth.* ii. 38 ; Pischel, *Ved. Stud.* ii. 120 ; Geldner, *ibid.*, p. 286 ; Oldenberg, *RV. Noten*, p. 91 (where other references).

1.92.6^a (Gotama Rāhugaṇa ; to Uṣas)

ātāriṣma tāmasas pārām asyōśā uchānti vayūnā kṛṇoti,
çriye chāndo nā smayate vibhātī supratīka sāumanasīyājgaḥ.

1.183.6^a (Agastya ; to Aṇvins) =

1.184.6^a (The same)

ātāriṣma tāmasas pārām asyā prāti vāni stōmo aṇvināv adhāyi,

1.183.6^b

ēhā yataṁ pathibhir devayānair vidyāmeṣām vṛjānaṁ jirādānum.

1.183.6^{cd}

7.73.1^a (Vasiṣṭha ; to Aṇvins)

ātāriṣma tāmasas pārām asyā prāti stōmaṁ devayānto dādhanāḥ,
purudānsā purutāma purājāmartyā havate aṇvinā gīḥ.

For 1.92.6 see Bloomfield, *Religion of the Veda*, p. 66 ; Pischel, *Ved. Stud.* i. 299 ; Oldenberg, *RV. Noten*, p. 91.

1.92.7^a (Gotama Rāhugaṇa ; to Uṣas)

bhāsvatī netrī sūnṛtānām divā stave duhitā gōtamebbih,
prajāvato nṛvāto aṇvabudhyān uṣo gōagrān ūpa māsi vājan.

1.113.4^a (Kutsa ; to Uṣas)

bhāsvatī netrī sūnṛtānām āceti citrī vī dūro na āvaḥ,
prārpya jāgad vy ū no rāyo akhyad uṣā ajigar bhūvanāni viçvā.

Cf. Oldenberg, *RV. Noten*, p. 91, who seems to me a little over-cautious in refusing to regard aṇvabudhyān as metrical or phonetic equivalent of aṇvabudhnyān ; cf. the author, *Indogermanische Forschungen*, xxv. 195, and Concordance under, annām me budhya.

1.92.11^c and 1.92.12^c (Gotama Rāhugaṇa ; to Uṣas)

vyūnṛvatī divō antān abodhy āpa svasāraṁ sanutār yuyoti,
praminatī manuṣyā yugāni yōśā jārāsya cākṣasā vī bhāti.
paçūn nā citrā subhagā prathānā sīndhur nā kṣōda urviyā vy aṇvāt,
āminatī dāivyāni vratāni sūryasya ceti raçmiḥci dṛçānā.

1.124.2^{ab} (Kakṣīvat Dāirghatamasa ; to Uṣas)

āminatī dāivyāni vratāni praminatī manuṣyā yugāni,

īyūṣṇām upamā ṣaṣvatīnām āyatīnām prathamōṣī vy ādyāut.

1.113.5^{cd}

There can be no question that 1.124.2 is the source of the repeated pādas in 1.92.11 and 12. The antithesis between āminatī and praminatī, and īyūṣṇām and āyatīnām cannot but be intentional and primary. Note also the parallelism between āminatī and āyatīnām ; and praminatī and īyūṣṇām. On the other hand, we ought to allow full weight to the really senseless *non sequitur* of the second distich in 1.92.11 : 'reducing the ages of men, the woman shines by the light of her paramour (the sun).' For the meaning of yugā 'age', i.e. 'period of time', see Bāl Gangādhara Tilak, *The Aretic Homo in the Vedas*, p. 176. The second distich of 1.124.2 recurs, with the variants vibhātīnām for āyatīnām, and aṣvāt for ādyāut (cf. aṣvāt in 1.92.11), in 1.113.15. The probability is that this stanza also is secondary, because vibhātīnām disturbs the antithesis between īyūṣṇām and āyatīnām, and because the connexion between its two distichs is sufficiently loose :

āvāhanti pōṣyā vāryāni citrām kotūm kṛṇute cōkitānā,
īyūṣṇām upamā ṣaṣvatīnām vibhātīnām prathamōṣī vy āṣvāt.

Stanza 1.124.2 is the high-water mark of Vedic composition. The two antitheses āminatī . . . praminatī and īyūṣṇām . . . āyatīnām mark as later imitations all repetitions that disturb this balance. The relation of the two pairs of antithetical words may be expressed in the proportion : āminatī : āyatīnām :: praminatī : īyūṣṇām. That is to say : The dawns preserve the laws of the gods (āminatī) by their regular appearance (āyatīnām) ; the ages of men waste away (praminatī) as the dawns fade day by day (īyūṣṇām). Or by the diagram :

āminatī praminatī

īyūṣṇām āyatīnām

1.92.13^{b+c} (Gotama Rāhūgaṇa ; to Uṣas)

ūṣas tāt citrām ā bharāsmābhyam vājinivati,

yēna tokām ca tānayaṁ ca dhāmahe.

4.55.9^c (Vāmadeva ; to Viṣve Devāḥ, here Uṣas)

ūṣo maghony ā vaha sūnṛte vāryā puri,

asmābhyam vājinivati.

9.74.5^d (Kakṣīvat Dāirghatamasa ; to Pavamāna Soma)

ārāvid aṇṇūḥ sākāmāna ūrmiṇā devāvyaṁ mānuṣe pinvati tvācam,

dadhāti gārbham aditer upāstha ā yēna tokām ca tānayaṁ ca dhāmahe.

Ludwig, 4, renders 1.92.13, 'Uṣas, bring das wunderbare, rossereiche uns, womit wir samen und kinder uns schaffen.' Very similarly Neisser, *Beitr.* vii. 230. Grassmann, 'O gabenreiches Morgenroth, die schöne Gabe bring uns her, durch welche Kind und Kindeskind uns wird zu Theil.' Ludwig's translation is diplomatic, but obscure ; Grassmann's facile, but illogical. What sort of a 'bright' gift is it, by means of which men may secure for themselves children and posterity ? The word citrā is a kind of a kenning in the R̥g-Veda ; a glance at Grassmann's article (citrā 4) shows that some such word as rayī, rādhas, dravinam, or the like, must be understood with it. Similarly grūtya is a kenning of rayī in 6.72.5, as is shown by its close parallel 1.117.23. The bad logic is therefore with the stanza itself, not with

Grassmann. The first distich of 1.92.13 is really paraphrased in 4.55.9, which clearly expresses the object of ā bhara. This parallel shows the extraneous character of the appendage, 1.92.13^c. The pāda seems indeed to have been borrowed from another connexion; at any rate we have it, with a logically perfect antecedent to its relative yēna, in 9.74.5: 'He (Soma) places a foetus into the womb of Aditi, by which we shall obtain children and posterity.' This alludes to the familiar idea of sōmo retodhāh, RV. 9.86.39 (cf. also stanza 28); TS. 1.7.4.5; MS. 2.2.4: 18.7. Cf. Bergaigne, i. 183; ii. 35, 41, 79; iii. 96, note; Hillebrandt, Ved. Myth. i. 359.

1.92.16^c (Gotama Rāhūgaṇa; to Aṇvins)

āṇvinā vartir asmād ā gōmad dasrā hiraṇyavat,
arvāg rātham sāmānasā nī yachatam.

7.74.2^c (Vasiṣṭha; to Aṇvins)

yuvām citrām dadathur bhōjanam narā cōdethām sūnftāvate,
arvāg rātham sāmānasā nī yachatam pibatām somyām mādhu.]

66^c 6.60.15^d

8.35.22^a (Çyāvāṇva Ātreya; to Aṇvins)

arvāg rātham nī yachatam pibatām somyām mādhu.] 66^c 6.60.15^d
ā yātam āṇvinā gatam avasyūr vām ahām huve dhattām rātnāni dāṇṣe.

The rignarole of 8.35.22, repeating, as it does, two pādas of 7.74.2, seems late and imitative.

1.92.17^c (Gotama Rāhūgaṇa; to Aṇvins)

yāv itthā ḷokam ā divo jyotir jānāya cakrāthuh,
ā na ūrjam vahatam āṇvinā yuvām.

1.157.4^a (Dirghatamas Āucathya; to Aṇvins)

ā na ūrjam vahatam āṇvinā yuvām mādhumatyā nah kāṇayā mimik-
ṣatam,

priyus tāriṣṭam nī rāpāṇsi mrkṣatam sēdhatam dvēṣo bhāvataṁ sacā-
bhuvā.]

66^c 1.34.11^{cd}

For 1.157.4^b cf. the entire stanza 1.22.3.

1.92.18^b (Gotama Rāhūgaṇa; to Aṇvins)

ehā devā mañobhuvā dasrā hiraṇyavartanī,
uṣarbūdho vahantu sōmapitaye.]

66^c cf. 1.92.18^c

5.75.2^c (Avasyu Ātreya; to Aṇvins)

atyāyātām āṇvinā tiro viṇvā ahām sānā,

dāsrā hiraṇyavartanī sūsumnā sīndhuvāhasā mādhvī māmā ṣrutam
havam.]

66^c refrain, 5.75.1^{a-9^e}

8.5.11^b (Brahmatithi Kāṇva; to Aṇvins)

vāvṛdhānā cūbhas patī dāsrā hiraṇyavartanī,

pibatām somyām mādhu.]

66^c 6.60.15^d

8.8.1^o (Sadhvaṁsa Kāṇva ; to Aṇvins)

ā no viṇvābhiṛ utibhiṛ āṇvinā gāchatam yuvām,

a : 7.24.4^a ; b : 5.75.3^b

dāsra hiraṇyavartanī pibatam somyām mādhu,

6.60.15^d

8.87.5^c (Dyumnika Vasiṣṭha, or others ; to Aṇvins)

ā nanām yātam aṇvināṇvabhiḥ prusitāpsubhiḥ,

a : 8.8.2^a ; b : 8.13.11^b

dāsra hiraṇyavartanī ṇubhas patī pātām somam ṛtāvṛdhā,

1.47.3^b

Cf. rūdrā hiraṇyavartanī 5.75.3^c. There can be no doubt that the composite pāda 8.87.5^c marks the stanza as late. Note the enclisis of ṇubhas pati, in connexion with the orthotone vocatives preceding it (contrary to 1.3.1), due to numerous passages in which this expression occurs without other vocatives in the final iambic dipody of dodecasyllabic pādas. Cf. Oldenberg, RV. Noten, Index, p. 427 (Vokativbetonung).

[1.92.18^c, uṣarbūdho vahantu somapitaye : 8.1.24^d, vāhantu somapitaye.]

1.93.2^d (Gotama Rāhugaṇa ; to Agni and Soma)

āgniṣomā yō adyā vām idam vācaḥ saparyāti,

tāsmāi dhattam suvīryam gāvām poṣam svāṇvyam.

9.65.17^b (Bhṛgu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)

ā na indo ṇatagvinam gāvām poṣam svāṇvyam,

vāhā bhāgattim ūtaye.

1.93.3^d (Gotama Rāhugaṇa ; to Agni and Soma)

āgniṣomā yā āhutim yō vām dāṇad dhavīskṛtim,

sā prajāyā suvīryam viṇvam āyur vy āṇavat.

8.31.8^b (Manu Vāivasvata ; Daṁpatyor aṇiṣaḥ)

putrīṇā tā kumārīṇā viṇvam āyur vy āṇutaḥ,

ubhā hiraṇyapeṇasā.

10.85.42^b (Sūryā Sāvitrī ; to Sūryā)

ihāivā stanī mā vī yāuṣtam viṇvam āyur vy āṇutam,

kṛīṇantāu putrāir nāptṛbhiḥ mōdamānau svē gṛhē.

These and similar formulas carry on a lively existence in AV. and the Yajus-texts ; see my Vedic Concordance under viṇvam āyur, &c.

[1.93.4^a, āgniṣomā cēti tād vīryam vām : 3.12.9^c, tād vām cēti prā vīryam.]

1.93.6^d (Gotama Rāhugaṇa ; to Agni and Soma)

ānyām divō mātariṇvā jabharāmathnād anyām pāri ṇyenō ādreh,

āgniṣomā brāhmaṇā vāvṛdhānōrūm yajñāya cakrathur u lokām.

7.99.4^a (Vasiṣṭha ; to Indra and Viṣṇu)

urūm yajñāya cakrathur u lokām janayāntā sūryam uṣāsam agnīm.

dāsasya cid vṛṇaṇiprāsya māyā jaghnāthur narā pṛtanājyeṣu.

1.93.8^d (Gotama Rāhūgaṇa ; to Agni and Soma)

yó agnīśomā haviṣā saparyād devadrīcā mánasā yó ghr̥tēna,
tāsyā vrataṁ rakṣataṁ pātām ānhaso viçé jánāya máhi çárma yachatam.

7.82.1^b (Vasiṣṭha ; to Indra and Varuṇa)

īndravaruṇa yuvám adhvārīya no viçé jánāya máhi çárma yachatam,
dīnghaprayajyum āti yó vanuṣyāti vayāṁ jayema pṛtanāsu dūdhyaḥ.

Group 11. Hymns 94–115, ascribed to Kutsa Āṅgīrasa

1.94.1^d–14^d, āgne sakhyé mā riṣāmā vayāṁ tāva.

1.94.3^b (Kutsa Āṅgīrasa ; to Agni)

çakēma tvā samidham sādhyā dhīyas tvé devā havir adanty āhutam,
tvām ādityāṁ ā vaha tān hy ūcmāsy āgne sakhyé mā riṣāmā vayāṁ tāva.]

☞ refrain, 1.94.1^d–14^d

2.1.13^d (Gr̥tsamada Bhārgava Çāunaka, formerly Āṅgīrasa Çāunahotra ; to Agni)

tvām agna ādityāsa āsyāṁ tvām jihvām çucayas cakrire kave,
tvām rātiśāco adhvareṣu saçaire tvé devā havir adanty āhutam.

The repeated pāda seems well enough in both stanzas. In 2.1.14 the idea is taken up a second time concatenatingly, and with vast expansion : tvé (agne viçve amf̥tāso adrūha āśā) devā havir adanty āhutam. Most of the words which I have bracketed are little more than empty glosses ; cf. viçve devāso adrūhaḥ, 1.19.3 ; 9.102.5. We may assume with some confidence that this stanza at least is the work of an after-poet. This does not of itself establish the secondary origin of 2.1.13 (Aufrecht, Preface to Rig-Veda, Second Edition, p. xxiv), because the concatenating stanza may have been added by a later hand, as a kind of gloss ; see Bloomfield, The Atharva-Veda, p. 43, bottom. Still 2.1 is a litany every pāda of whose first twelve stanzas begins with a case-form of stem tva 'thou' ; such a composition is, to say the least, not primary. I am therefore inclined to think that Aufrecht's conception of the relative age of our repeated pāda is correct.

[1.94.13^c, çārman syāma tāva saprāthastame : 5.65.5^b, syāma saprāthastame.]

1.94.16^{cd} ; 95.11^{cd} ; 96.9^{cd} ; 98.3^{cd} ; 100.19^{cd} ; 102.11^{cd} ; 103.8^{cd} ; 105.19^{cd} ; 106.7^{cd} ; 107.3^{cd} ; 108.13^{cd} ; 109.8^{cd} ; 110.9^{cd} ; 111.5^{cd} ; 112.25^{cd} ; 113.20^{cd} ; 114.11^{cd} ; 115.6^{cd} ; 4.97.58^{cd}, tán no mitró várūṇo māmahanāntām āditiḥ sīndhuḥ pṛthivī utā dyāuḥ.

[1.95.5^b, jihmānām ūrdhvāḥ svāyaçā upāsthe : 2.35.9^b, jihmānām ūrdhvó vidyūtām vāsanaḥ.]

1.95.8^a (Kutsa Āṅgīrasa ; to Agni)

tveṣám rūpám kṛṇuta úttaram yát saṁpr̥cānāḥ sādane góbhīr adbhiḥ,
kavīr budhnām pári marmṛjyate dhīḥ sá devátātá sāmītir babhūva.

9.71.8 (R̥ṣabha Vaiçvāmītra ; to Pavamāna Soma)

tveṣám rūpám kṛṇute vár̥ṇo asya sá yátr̥cāyat sámṛta sódhati sridhāḥ,
apsá yāti svadháya dáivyaṁ jánam sám̐ suṣṭutí násate sám̐ góagrayā.

For 1.95.8 see Bergaigne, i. 73, and especially ii. 67 ; Oldenberg, SBE. xlv. 115, 118 ; RV. Noten, 95 ; for 9.71.8, Bergaigne, i. 162, 176, 189 ; iii. 172, and especially ii. 67. Notwithstanding the bizarre mysticism of both stanzas, we can see that they are related beyond the verbal similarity of their opening pádas. In 1.95.8^a 'sage prayer' (kavīr . . . dhīḥ, hendia-dyoīn) purifies Agni's foundation, after his highest part has assumed brilliant colour (pāda a), so that it becomes the meeting-place among the gods (devátātā). In 9.71.8^a Soma assumes brilliant colour, goes to the divine folk (pāda b) and there associates himself with praise accompanied by kine (suṣṭutí . . . góagrayā, pendant to kavīr . . . dhīḥ). We may never find out what is the exact value of these mystic utterances of the Rishis, but in any case, these two stanzas which assimilate Agni and Soma, must be considered in their mutual relation, before explanation of either is possible.

1.95.11 = 1.96.9 (Kutsa Āṅgīrasa ; to Agni)

evā no agne samídhā vṛdhānó revát pāvaka çrávase ví bhāhi,
tán no mitró vár̥ṇo māmahanātām áditiḥ síndhuḥ pṛthiví utá dyáuḥ.

The second hemistich is refrain in i. 94.16^{cd} ff.

1.96.1^{d-7}^d, devā agnīm dhārayan draviṇodām.

1.96.6^a (Kutsa Āṅgīrasa ; to Agni)

rāyó budhnāḥ saṁgámano vásūnām yajñāsya ketur manmasádhanó voh,
amṛtatvām rákṣamāṇāsa enam̐ devā agnīm dhārayan draviṇodām.]

☞ refrain, 1.96.1^{d-7}^d

10.139.3^a (Viçvāvasu Devagandharva ; to Sūrya)

rāyó budhnāḥ saṁgámano vásūnām viçvā rūpābhi caṣṭe çácibhiḥ,
devā iva savitá satyádharmaṁ dro ná tasthāu samaró dhānānām.

☞ 10.34.8^b

The entire stanza 10.139.3 is rubbish without real sequence, certainly secondary to 1.96.6. Cf. under 1.73.2^a.

1.96.8^a, draviṇodā draviṇasas turāsyā : 1.15.7^a, draviṇodā draviṇasah.

1.96.9 = 1.95.11.

1.97.1^a, 1^{c-8}^c, āpa naḥ çóçucad aghām.

[1.97.3^b, prásmākāsaç ca sūráyaḥ : 5.10.6^c, asmākāsaç ca sūráyaḥ.]

1.97.6^b : 1.1.4^b, viçvátah paribhūr asi.

1.98.2^{a+d} (Kutsa Āṅgīrasa; to Agni, or Agni Vaiçvānara)
 pr̥ṣṭó divi pr̥ṣṭó agnīḥ pr̥thivīyām pr̥ṣṭó víçvā ósadhīr á viveça,
 vaiçvānarāḥ sahāsa pr̥ṣṭó agnīḥ sá no divā sá riṣāḥ pātu náktam.

7.5.2^a (Vasiṣṭha; to Vaiçvānara)

pr̥ṣṭó divi dhāy agnīḥ pr̥thivīyām [nēta sindhūnām vṛṣabhā stīyānām,
 6.44.21^b

sā mānuṣīr abhī víço ví bhāti vaiçvānaró vāvṛdhāno vāreṇa.

10.87.1^d (Pāyū Bhāradvāja; to Agni Rakṣoḥana)

rakṣohānam vājīnam á jigharmi mitrām prāthiṣṭham úpa yāmi çárma,
 çīcano agnīḥ krátubhiḥ sámiddhaḥ sá no divā sá riṣāḥ pātu náktam.

Note that a variant of 7.5.2^b, vṛṣā sindhūnām vṛṣabhā stīyānām, is addressed in 6.44.21^b, to Indra (more fittingly?). For the entire item see Oldenberg, RV. Noten, p. 95; and note AV. 2.2.2^a, divi spr̥ṣṭó yajataḥ sūryatvak.

[1.99.1^c, sā nah parṣad āti durgāni víçvā: 1.89.2^b; 10.56.7^d, svastibhir āti, &c.]

1.100.1^d–15^d, marútvān no bhavatu indra ūtí.

1.100.11^c (Rjṛāçva, or others; to Indra)

sā jāmibhir yāt samājati mīlho 'jāmibhir va puruhūtā évāiḥ,
 apām tokāsyā tánayasya jeṣé [marútvān no bhavatu indra ūtí.]

6.44.18^c (Çaṇyu Bārhaspatya; to Indra)

āsū smā no maghavann indra pr̥tsv [asmábhyam máhi vāriṇaḥ sugām
 kaḥ,
 1.102.4^c

apām tokāsyā tánayasya jeṣá indra sūrīn kṛṇuhi smā no ardham.

For the meaning of the repeated pāda see Bergaigne, ii. 177, note, 185, note; for 6.44.18, Neisser, Bezz. Beitr. vii. 233.

1.100.12^b (Rjṛāçva Vārsāgira, and others; to Indra)

sā vajrabhīd dasyuhā bhīmā ugrāḥ sahāsracetāḥ çatánitha f̥bhvā,
 camriṣó ná çavasā pāñcajanya [marútvān no bhavatu indra ūtí.]

6.44.18^c refrain, 1.100.1^d–15^d

10.69.7^b (Sumitra Bādhryaça; to Agni)

dirghātantur bṛhāduksayām agnīḥ sahāsrastariḥ çatánitha f̥bhvā,
 dyumnān dyumātsu n̄f̥bhir m̄f̥jyamānaḥ sumitrēsu didayo devayātsu.

If we compare 1.100.12^b with the general drift of 3.60.7 and 8.96.18 it will seem quite clear that the locution sahāsracetāḥ çatánithaḥ in 1.100.12 is superior and prior to the insipid sequence sahāsrastariḥ çatánithaḥ in 10.69.7. The change in the latter stanza is due to the suggestion of bṛhāduksa in pāda a. The case is one of the clearest in relative chronology.

[1.100.15^b, apāç canā çavasó ántam apūḥ: 1.167.9^b, āráttāc cic chāvaso, &c.]

1.100.19 (Rjraçva ; to Indra) =

1.102.11 (Kutsa ; to Indra)

viçvâhéndro adhivaktâ no astv âparihvrtâh sanuyâma vâjam,

tân no mitró varuṇo māmahantām âditiḥ sīndhur pṛthivī utā dyáuḥ.]

☞ refrain, 1.94.16^{cd} ff.

For pāda b cf. 1.101.11^b, vayām indreṇa sanuyâma vâjam.

1.101.1^d–7^d, marútvantām sakhyâya havāmahe.

1.101.8^d, 9^b, tvayā haviç cakrmā satyarādhaḥ (9^b, brahmavāhaḥ).

1.102.4^c (Kutsa ; to Indra)

vayām jayema tvāyā yujā vṛtam asmākam āñcam úd avā bhāre-bhare,

asmábhyam indra várivaḥ sugám kṛdhi prā çátrūṇām maghavan vísnyā ruja.

6.44.18^b (Çanyu Barhaspatya ; to Indra)

asū śmā no maghavan indra pṛtsv āsmábhyam máhi várivaḥ sugám
kaḥ,

apām tokāsyā tánayasya jeśā, indra sūrīn kṛnuhī smā no ardhām.

☞ 1.100.11^c

[1.102.8^c. âtidām viçvam bhūvanam vavakṣitha : 1.81.5^e, âti viçvam vavakṣitha.]

1.102.8^d (Kutsa ; to Indra)

triviṣṭidhātu pratimānam ōjasas tistró bhúmīr nrpate trīṇi rocanā,

âtidām viçvam bhūvanam vavakṣith jāçatrúr indra janúṣā sanád asi.

☞ cf. 1.102.8^c

8.21.13^b (Sobhari Kāṇva ; to Indra)

abhrātrvyó anā tvām ānāpir indra janúṣā sanád asi,

yudhéd âpitvām ichase.

RV.10.133.2^c (Sudās Pāijavana ; to Indra)

tvām sīndhuīr āvāsṛjo 'dharāco āhann āhim,

açatrúr indra jajñiṣe, viçvam puṣyasi váryam, tám tvā pári şvajāmahe

nábhantām anyakéśām jyākā ádhi dhānvasu.]

☞ d : 1.89.9^b ; fg : refrain, 10.133.1^{fg}

Grassmann renders 8.21.13 : 'Denn du bist ja von Hause aus ganz ohne Vettern, Indra. und Verwandtschaft auch ; durch Kampf begehrst Verwandte du.' Ludwig, 596, 'ohne nebenbuhler nāmlich, ohne genossen, Indra, bist du von jeher ; im kampf suchst du den gefährten' ; cf. his commentary, vol. v, p. 147. The paradox in the repeated pādas is only apparent : ānāpih, as well as açatrúh, expresses Indra's solitary greatness as a warrior god from his birth on ; he requires no ally and no enemy dares him. Ludwig conceives 8.21.13^c as irony. This is quite unnecessary ; the stanza continues the thought very aptly and effectively : 'with battle alone dost thou seek friendship', that is to say, 'all you care for is fight'. Yet it is a good guess that 8.21.13 states in paradoxical and heightened rhetorical form, therefore in later form, what the other versions state in simple and primary form. I have for my part no hesitation in believing that 8.21.13 imitates 1.102.8.—For 1.102.8^{cd} see under 1.81.5^{cd} ; for the repeated pāda cf. also 8.15.10^b, máhhiṣṭha indra jajñiṣe.

1.102.11 = 1.100.19.

1.103.2^a (Kutsa ; to Indra)

sá dhārayat pṛthivīm papráthac ca vājreṇa hatvá nīr apāḥ sasarja,
āhann āhim ābhinad rūhiṇām vy āhan vyāṁsaṁ maghāvā cātubhiḥ.

2.15.2^c (Grtsamada ; to Indra)

avañcē dyām astabhayad brhāntam ā ródasi aprṇad antárikṣam,

sá dhārayat pṛthivīm papráthac ca sómasya tá máda índraç cakāra.

I render 1.103.2, 'He sustained the earth and spread it out. Having slain (Vṛtra) with his bolt he released the waters. He slew the dragon, cleft Rāuhina ; Maghavan slew Vyāṁsa with might.' The theme of the first páda is none too sympathetic with the rest of the stanza. Of course, it contains one of the stock ideas about Indra (2.17.5 ; 3.44.3), and loose linkage of motifs is one of the standard failings of the RV. But the other stanza shows the same páda so closely knit with the rest of the stanza that it seems hard, in this instance, to doubt direct borrowing on the part of 1.103.2 : 'On no timbers (resting it) he supported the high heaven ; he filled the two (cosmic) hemispheres and the mid-air ; he sustained the earth and spread it out. Inspired by soma Indra hath done these deeds.' The stanza is perfect, and the sequence dyām, antárikṣam, pṛthivīm intentional and original.

1.103.7^d : 1.52.15^b, viçve devāso amadann ānu tvā.

1.104.1^a (Kutsa ; to Indra)

yóniṣ ṭa indra niṣáde akāri tám ā ní ṣīda svāno nārvā,
vimúcyā váyo 'vasáýāçvān doṣā vāstor váhiyasah prapitvó.

7.24.1^a (Vasiṣṭha Maitrāvaruṇi ; to Indra)

yóniṣ ṭa indra sádane akāri tám ā nībhīḥ puruhūta prá yāhi,
áso yáthā no 'vitá vṛdhé ca dádo vāsūni mamádaç ca sómāiḥ.

On sundry aspects of 1.104.1 (especially the word prapitvó) see Geldner, *Ved. Stud.* ii. 177 ; Bloomfield, *JAOS.* xvi. 31 ; Bartholomae, *Bezz. Beitr.* xv. 206 ; Oldenberg, *RV. Noten*, p. 98.

1.104.8^a (Kutsa ; to Indra)

má no vadhīr indra má párá dā má naḥ priyá bhójanāni prá moṣṭḥ,
añḍá má no maghavañ chakra nīr bhen má naḥ pátrā bhet sahājānuṣāṇi.

7.46.4^a (Vasiṣṭha ; to Rudra)

mā no vadhī rudra má párá dā má te bhūma prásitau hīlītasya,
ā no bhaja barhiṣi jīvaçaṁsé yūyām pāta svastibhiḥ sādā naḥ.]

67^r refrain, 7.1.20^d ff.

One may fancy that the repeated páda originated in 7.46.4, in the atmosphere of Rudra rather than that of Indra ; cf. 1.114.8. But see also the páda 10.128.8^d, indra má no ririṣo má párá dāḥ.

[1.104.9^c, uruvyācā jāthára ā vṛsasva ; 10.96.13^d, satrá vṛsañ jāthára, &c.]

1.105.1^e-18^e, vittāni me asyā rodasi.

1.105.5^b (Trita Āptya, or Kutsa; to Viṣve Devāḥ)

amí yé devā sthāna triṣṭv ā rocané divāḥ,

kād va ṛtām kād ānṛtaṁ kvā prasnā va ūhutiṛ ṛvittām me asyā rodasiṛ.

☞ refrain, 1.105.1^e–18^e

8.69.3^d (Priyamedha Āṅgīrasa; to Indra)

tā asya sūdadohasaḥ ṛsōmaṁ ṛṇanti pṛṇayah,

☞ 1.84.11^b

jānman devānām viṣas triṣṭv ā rocané divāḥ.

Cf. under 1.84.11. For the stanza 1.105.5 see Ludwig, *Kritik*, p. 37; Geldner, *Ved. Stud.* iii. 172.—rocané divāḥ is frequent cadence, 8.10.1; 8.2.4; 97.5; 9.86.27.

1.105.8^{ab+cd} (Trita Āptya, or Kutsa; to Viṣve Devāḥ, here Indra)

sām mā tapanty abhitaḥ sapātnīr iva pārçavaḥ,

mūṣo nā çignā vy ādanti mādhyā stotāraṁ te çatakrato ṛvittām me asyā rodasiṛ.

☞ refrain, 1.105.1^e–18^e

10.33.2^{ab} (Kavaṣa Āilūṣa; to Indra)

sām mā tapanty abhitaḥ sapātnīr iva pārçavaḥ,

nī bādhatē āmatīr nagnātā jāsur vér nā veviyatē matīḥ.

10.33.3^{ab} (The same)

mūṣo nā çignā vy ādanti mādhyā stotāraṁ te çatakrato,

sakṛt sū no maghavann indra mṛṇayādāḥ pitēva no bhava.

Geldner, *Ved. Stud.* ii. 150; *Rigveda-Komm.*, p. 155, thinks the import of 10.33 is as follows: 'King Kuruçravaṇa has a Purohita, named Kavaṣa Āilūṣa. The king dies. His wicked heir, Upamaçravas, dislikes Kavaṣa and casts him into a well. There Kavaṣa composes the hymn.' I feel pretty certain that there is nothing of a well connected with the hymn. The hymn is simply the complaint of a poet-priest who has fallen upon evil times. His patron Kuruçravaṇa is dead; he is 'out of a job', and therefore appeals to Upamaçravas, the son and successor of Kuruçravaṇa, to remember that he was his father's devoted priest (stanzas 7–9), to consider his plight, and to employ him. This theme accounts perfectly for the wording of the hymn; see Geldner's translation, *ibid.* 184. For Brahmins in need see RV. 6.44.10; 8.80.3; 10.24.3; AV. 7.103 (Bloomfield, *The Atharva-Veda*, p. 77).

The same author, Geldner, *Ved. Stud.* iii. 168, treats RV. 1.105 as a 'song of the well'; cf. also Oertel, *JAOS.* xviii, p. 18 ff.; Lacôte, *Guṇādhyā et la Brhatkathā*, p. 272 ff. Later ākhyānas tell how Trita Āptya was thrown into a well by his brothers Ekata and Dvita, out of greed for his possessions. Or, according to another version, the same worthies, namely Ekata and Dvita, abandon Trita for the same cause, when he accidentally falls into a well, because he has been scared by a wolf. Furthermore this legend, exhibited in the first sixteen stanzas of 1.105, is merely recited in order to inspire Kutsa, who has fallen into the same trouble, which he narrates in the last three stanzas (17–19) of the same hymn. To me, as to Oldenberg, RV. Noten, p. 100, the application of the later legends to this hymn seems very precarious, although I would not go so far as Oldenberg in saying that the two substances are entirely unconnected. Nor does that scholar's suggestion that the hymn deals with the sufferings of a sick person seem to me probable.

As far as the repeated stanzas are concerned, Ludwig, *Der Rig-Veda*, iii, p. 96, thinks that 1.105.8 is patched up of parts of the two stanzas 10.33.2, 3; cf. also Grassmann, ii. 446. With this view I agree entirely, because it seems to me unlikely that a later versifex could

have expanded 1.105.8 into the two pat stanzas of the tenth book, which count among the best lines of the RV. As stated before, they seem to be the complaint of a needy poet :

2. 'My ribs pain me all about as co-wives plague (their husband). Worry, nakedness, and exhaustion press upon me. My mind flutters like a bird.'

3. 'As (hungry) rats gnaw at (their) tails, so do my cares gnaw me, thy bard, O (god) Indra, who hast a hundred wisdoms. Once, pray, O patron Indra, take pity on me, be now as a father to me.'

Ludwig, *Nachrichten des Rig- und Atharvaveda*, p. 16, 'wie die mäuse çignafrüchte (oder phallusidole) so verzehren mich sorgen.' Similarly Brunnhofer, *Bezz. Beitr.* xxvi. 107 ff., takes çignā in the sense of 'peas'. Very improbable. Nirukta 4.6 explains çignā as 'cords', or 'membrum virile.' More likely hungry rats gnaw their own tails; this establishes perfect parallelism with his own cares that gnaw at a man in trouble. Durga to Nirukta, 4.6, bhavati hi tiraçcām eṣa svabhāvo yac chepam bhakṣayanti. Cf. Zimmer, *Altindisches Leben*, p. 85.

Regarding the natural history of the comparison, I have consulted Professor Henry H. Donaldson, of the Wistar Institute of Anatomy and Biology. He writes as follows (February 29, 1912) :

'Apropos of the quotation "As (hungry) rats gnaw at (their) tails", it is most probable that the particular species referred to was that which is known as *Mus rattus*. This was the rat which overspread Europe and was dominant there up to the beginning of the eighteenth century, when a second invasion of rats took place, this time represented by the Norway rat. The Norway rat has become cosmopolitan and almost everywhere has displaced and largely destroyed *Mus rattus*. I mention this merely to explain why we have no direct observations on the habits and behaviour of *Mus rattus*.

It is to be noted, however, that in the specimens of *Mus rattus* which I have seen, a relatively large number have damaged tails, that is, more or less of the tail has been lost, and second, from observations on the Norway rat, parasitic infections of the tail, giving rise to sores and raw places, are not at all uncommon. These two facts might be brought into connexion with the line above. However, so far as I am aware, there are no direct observations indicating that the Norway rat ever dines off its own tail.'

1.105.13^b (Trita Āptya, or Kutsa; to Viçve Devāḥ, here Agni)

āgne tāva tyād ukthyān devéṣv asty āpyam,

sá naḥ sattó manuṣvād á devān yakṣi viduṣtaro ṽvittām me asya rodasī.

☞ refrain, 1.105.1^a—18^a

8.10.3^d (Pragātha Kāṇva; to Açvins)

tyā nv açvinā huve sudānsasā grbhé kṛtā,

yāyor āsti prá naḥ sakhyān devéṣv ádhy āpyam.

Cf. the páda 8.27.10^b, devāso āsty āpyam.

1.105.14^{cd} (Trita Āptya, or Kutsa; to Viçve Devāḥ, here Agni)

sattó hótā manuṣvād á devān áchā viduṣtarah,

agnír havyā suṣūdati devó devéṣu médhhiro ṽvittām me asyā rodasī.

☞ refrain, 1.105.1^a—18^a

1.142.11^{cd} (Dirghatamas Āucathya; to Agni)

avasrjānn ūpa tmānā devān yakṣi vanaspate,

agnír havyā suṣūdati devó devéṣu médhirah.

1.188.10^c (Agastya; Āpra, here to Vanaspati)
 ūpa tmānyā vanaspate pātho devébhyaḥ sṛja,
 agnir havyāni siṣvadat.

For pāda 1.105.14^d cf. 8.29.2^b, antār devēṣu mēdhiraḥ.

1.105.16^b (Trita Āptya, or Kutsa; to Viṣve Devāḥ)

asāu yāḥ pānthā adityó divi pravācyam kṛtāḥ,
 ná sá devā atikrāme tām martāso ná paṣyatha ॥ vittām me asyā rodasi ॥

☞ refrain, 1.105.1e–18e

2.22.4^c (Gṛtsamada; to Indra)

tāva tyān nāryani nr̥tō 'pa indra prathamām pūrvyām divi pravācyam
 kṛtām,

yád devāsya çavasā prāriṇā āsum riṇānn apāḥ,

bhúvad viçvam abhy ādevam ójasā vidád ūrjam çatākatur vidád iṣam.

For the metre of 2.22.4 see Oldenberg, Prol. 115; RV. Noten, p. 206; Arnold, VM. § 247 (iii), and page 249, nr. 84. The former divides off pravācyam kṛtām as a separate pāda; the latter divides the first line into two twelve-syllable pādas. The parallel in 1.105.16 makes it likely that divi pravācyam kṛtām is by itself a pāda, the irregularity of the remainder of the line notwithstanding. Text-critical remarks on the stanza, Ludwig, Über Kritik, pp. 22, 36, 37, 50.

Geldner, Ved. Stud. iii. 173, renders 1.105.16: 'Jene Sonnenbahn, die wahrhaftig am Himmel bereitet ist, dieser kann man nicht entgehen, ihr Götter; die wollt ihr Menschen nicht sehen.' The word pravācyam seems to be rendered by 'wahrhaftig'. Ludwig, Ueber die neuesten Arbeiten, p. 117, translates, without bias: 'jener pfad des Āditya am himmel ist zu etwas berühmendem gemacht; ihr götter, ihr überschreitet ihn nicht; ihr menschen, ihr seht ihn nicht.' The repeated pāda in 2.22.4 shows that the word pravācyam means 'object of praise', 'calling for praise': 'O dancer Indra, that manly deed of thine, the first, of yore, has been made an object of praise in heaven.' The masculine kṛtāḥ in 1.105.16 is inconsistent with the expression pāṇca ukṣāno . . . devatrā nū pravācyam in 1.115.10 (cf. also 1.117.8), but I do not on that account venture to impugn either the reading or relative age of 1.105.16.

1.106.1^{cd}–6^{cd}, rātham ná durgád vasavaḥ sudānavo viçvasmān no ānhaso niṣ
 pipartana.

1.106.2^a (Kutsa; to Viṣve Devāḥ)

tá ādityā á gatā sarvátātaye bhūtā devā vṛtratūryeṣu çambhúvaḥ,
 ॥ rātham ná durgád vasavaḥ sudānavo viçvasmān no ānhaso niṣ pipartana. ॥

☞ refrain, 1.106.1^{cd}–6^{cd}

10.35.11^a (Luça Dhānaka; to Viṣve Devāḥ)

tá ādityā á gatā sarvátātaye vṛdhē no yajñām avatā sajoṣasaḥ,
 bhaspátim pūṣānam aṣvínā bhāgaṁ svasty agnīm samidhānām ímahe.

1.106.7^{ab} (Kutsa; to Viṣve Devāḥ)

deváir no devy áditir ní pātu devás trātá trāyatām áprayuchan,
 ॥ tán no mitró váruṇo māmahantām áditih sīndhuḥ pṛthiví utá dyáuḥ. ॥

☞ refrain, 1.94.16^{cd} ff.

4.55.7^{ab} (Vāmadeva ; to Viṣve Devāḥ)

devāir no devy āditir nī pātu devās trātā trāyatām āprayuchan,
nahī mitrāsya vāruṇasya dhāsim, ārhāmasi pramiyaṁ sāv agnēḥ.

cf. 4.55.7^c

[1.107.2^a, ūpa no devā āvasā gamantu : 10.35.13^c, viṣve no devā, &c.]

Cf. 1.89.7^a.

1.107.2^d (Kutsa ; to Viṣve Devāḥ)

ūpa no devā āvasā gamantv, āṅgīrasāṁ sāmabhi stūyāmānāḥ, cf. 1.107.2^a
indra indriyāir marūto marūdbhir ādityāir no āditiḥ čārma yaṁsat.

4.54.6^d (Vāmadeva ; to Savitar)

yé te trīr āhan savitaḥ savāso divé-dive sāubhagam āsuvānti,
indro dyāvāpṛthivī sīndhur adbhīr ādityāir no āditiḥ čārma yaṁsat.

10.66.3^b (Vasukarṇa Vāsukra ; to Viṣve Devāḥ)

indro vāsuhbhiḥ pāri pātu no gāyam ādityāir no āditiḥ čārma yachatu,
rudró rudrēbhir devó mṛṣayāti nas tvāṣṭā no gnābhīḥ suvitāya jinvatu.

The two distichs of 4.54.6 are anacoluthic. Ludwig, 134, overrides the difficulty by separating yé from āsuvānti, and changing the latter to ā suvanti : 'die trunkopfer für dich, o Savitar, die dreimal des tags statt haben, tag für tag senden sie uns glück her.' Notwithstanding a certain facility in this suggestion, I think it unlikely, because we should then expect a modal form ā suvantu, or the like ; cf. yaṁsat at the end, and the verb forms in the other two stanzas, all of which are modal. The secondary workmanship of 4.54.6 seems to me evident. But 10.66.3 has no claim to antiquity either ; see under 7.35.15.—For the repeated pāda cf. 4.25.5^b, urv āsmā āditiḥ čārma yaṁsat.

1.107.3^b (Kutsa ; to Viṣve Devāḥ)

tān na indras tād vāruṇas tād agnis tād aryamā tat savitā cāno dhāt,

tān no mitró vāruṇo māmahantām āditiḥ sīndhuḥ pṛthivī utā dyāvuh.

cf. refrain, 1.94.16^{cd} ff.

6.49.14^b (Rjīṣvan Bhāradvāja ; to Viṣve Devāḥ)

tān nó 'hir budhnyō adbhīr arkāis tát párvatas tát savitā cāno dhāt,

tād ōsadhīrbhir abhi rātiṣāco bhāgaḥ pūramādhīr jinvatu prā rāyē.

1.108.1^b (Kutsa ; to Indra and Agni)

yā indragñi citrātano rātho vām abhi viṣvāni bhūvanāni cāṣṭe,

tēnā yātām sarātham tasthivāns, āthā sōmasya pibatām sutāsya.

cf. refrain, 1.108.6^d—12^d

7.61.1^c (Vasiṣṭha ; to Mitra and Varuṇa)

ūd vām cākṣur varuṇa supṛāṭikam devāyor eti sūryas tatanvān,

abhi yó viṣvā bhūvanāni cāṣṭe sá manyūm mārtyeṣv ā ciketa.

We render 1.108.1, 'O Indra and Agni, your most brilliant chariot which looks upon all beings, with that come ye, standing upon it, united. Then drink ye of the pressed soma.' The students of the Rig-Veda are steeped in the experience of its bold, often grotesque figures of speech, so that even a chariot that looks down from heaven excites no unusual emotion.

But the second stanza states that the sun, the eye of Varuṇa and Mitra, or of heaven, perform the same function: 'Up rises the radiating Sun, the fair-shaped eye of you two gods, Varuṇ (and Mitra). He looks upon all beings, and takes note of the wrath that is among mortals. See 1.50.7; 1.115.1; 6.51.2; 7.60.1, 2, &c., and cf. Bergaigne, iii. 168. Evidently the epigona poet of 1.108.1 has borrowed and applied with a rather frenzied metaphor the simple and beautiful idea of 1.61.1. Cf. with this the relation of 1.35.10 to 1.118.1 (p. 67).—Cf. 10.85.18^c vīcṛvāny anyō bhūvanābhiṣṭe.

1.108.1^d, 6^d-12^d, āthā sōmasya pibatām sutāsya; 1.108.5^d, tébhiḥ sōmasya, &c.

1.108.3^d (Kutsa; to Indra and Agni)

cakrīthe hī sadhryāñ náma bhadráñ sadhricíná vṛtrahaṇā utā sthaḥ,
tāv indrāgni sadhryāñcā niśādyā vṛṣṇaḥ sōmasya vṛṣṇā vṛṣethām.

6.68.11^b (Bharadvāja; to Indra and Varuṇa)

indrāvaruṇā mādhumattamasya vṛṣṇaḥ sōmasya vṛṣṇā vṛṣethām,
idām vām āndhaḥ pāriṣiktam asmé śasādyāsmín barhīsi mādayethām.

6.52.13^c

1.108.4^d (Kutsa; to Indra and Agni)

sāmiddheṣv agniṣv ānajanā yatāsručā barhīr u tistirāñā,
tivrāñ sōmāñ pāriṣiktebhīr arvāg éndrāgnī sāumanasāya yātam.

7.93.6^b (Vasiṣṭha; to Indra and Agni)

imām u śū sōmasutīm ūpa na éndrāgnī sāumanasāya yātam,
nū cid dhī parimamnāthe asmāñ ā vām ṣaṣvadbhīr vavṛtiya vājāñ.

Cf. Oldenberg, RV. Noten, p. 101.

1.108.7^c-12^c, ātaḥ pāri vṛṣṇāv ā hī yātam.

1.108.12^b (Kutsa; to Indra and Agni)

yād indrāgni ūdita sūryasya mādhyo divāḥ svadhāyā mādāyethe,
ātaḥ pāri vṛṣṇāv ā hī yātam āthā sōmasya pibatām sutāsya.

6. c: refrain, 1.108.1^d, 6^d-12^d; d: refrain, 1.108.7^c-12^c

10.15.14^b (Ṣaṅkha Yāmāyana: to the Fathers)

yé agnidagdhá yé anagnidagdhá mādhye divāḥ svadhāyā mādāyante,
tébhiḥ svarāñ āsunntīm etāñ yathāvacāñ tanvāñ kalpayasva.

Possibly, though by no means certainly, the repeated páda is secondary in 1.108.12, because, as a rule, svadhā is *leitmotif* of pitārāḥ, rather than devāḥ, who are later on restricted to svāhā. So in 10.14.3, where the distinction is made along that line. See also 2.4.7; 10.17.8. In the ritual this is regular and technical; see my Concordance under the two words, and cf. Max Müller, SBE. xxxii. 36.

1.110.7^c (Kutsa; to Ṛbhus)

ṛbhūr na indraḥ śavasā nāvīyāñ ṛbhūr vājebhīr vasubhīr vāsūr dadīḥ,
yuṣmākāñ devā āvasāhani priyē bhi tiṣṭhema pṛtsutīr āsunvatām.

7.59.2^a (Vasiṣṭha; to Maruts)

yuṣmākāñ devā āvasāhani priyā ījanās tarati divīṣaḥ,
prā sā kṣāyāñ tirate vi mahīr īṣo yó vo vārāya dáṣati.

7.59.2^{cd}

[1.110.9^a, vājebhir no vājasātāv aviddhi : 6.44.9^d, dhānasya sātāv asmān aviddhi.]

Cf. 2.30.8.

1.112.1^d–23^d, tābhir ū śu utībhir açvinā gatam.

1.112.5^b (Kutsa ; to Açvins)

yābhi rebhām nivṛtaṁ sitām adbhyā ūd vāndanam āirayataṁ svār dṛçé,
yābhiḥ kāṇvaṁ prā sīśasantaṁ āvataṁ tābhir ū śu utībhir açvinā gatam.]

☞ refrain, 1.112.1^d–23^d

1.118.6^a (Kakṣivat Dairghatamasa ; to Açvins)

ūd vāndanam āirataṁ daṁśānābhir ūd rebhām dasrā vṛṣaṇā çācībhiḥ,
nīṣ ṭaugryām pārayathaḥ samudrāt pūnaç cyāvanam cakrathur yūvanam.

[1.112.8^c, yābhir vārtikām grasiṭām āmuñcatam : 10.39.13^d, yuvām çācībhir
grasiṭām āmuñcatam.]

1.112.20^b (Kutsa ; to Açvins)

yābhiḥ çāntatī bhāvatho dadāçuse bhujoyūṁ yābhir āvatho yābhir ādhrigum,
omyāvataṁ subharam ṛtastūbham tābhir ū śu utībhir açvinā gatam.]

☞ refrain, 1.112.1^d–23^d

8.22.10^a (Sobhari Kāṇva ; to Açvins)

yābhiḥ pakthām āvatho yābhir ādhrigum yābhir babhrūṁ vijōṣasam,
tābhir no makṣū tūyam açvinā gatam bhiṣajyātaṁ yād āturam.

1.112.24^d : 1.34.12^d, vṛdhé ca no bhavataṁ vājasātāu.

1.113.4^a : 1.92.7^a, bhāsvatī netrī sūnṭānām.

1.113.4^d–6^d, uṣā ajigar bhūvanāni viçvā.

1.113.7^{a+d} (Kutsa ; to Uṣas)

eṣā divó duhitā prāty adarçi vyuchānti yuvatīḥ çukrāvāsāḥ,
viçvasyōçānā pārthivasya vāsva ūṣo adyóhá subhago vy ūcha.

1.124.3^a (Kakṣivat Dairghatamasa ; to Uṣas)

eṣā divó duhitā prāty adarçi jyótir vāsānā samaná purāstāt,
ṛtāsya pānthām anv eti sādhu prajānatīva tā dīço minatī.] ☞ 1.124.3^{ed}

1.123.13^c (Kakṣivat Dairghatamasa ; to Uṣas)

ṛtāsya raçmīm anuyāchamānā bhadraṁ-bhadraṁ krātum asmāsu dhehi,
ūṣo no adyā suhāvā vy ūchāsmāsu rāyo maghavātsu ca syuh.

For 1.113.7^a cf. 4.52.1 ; 7.81.1. — For the relationship of 1.113 and 1.124 see under 1.113.15, and cf. also 1.113.1^d with 1.124.8^a.

1.113.14^d (Kutsa ; to Uṣas)

vy añjibhir divā ātāv adyāud āpa kṛṣṇām nirmījam devy āvaḥ,
prabodhayānty aruṇebhir açvair oṣā yāti suyūjā rāthēna.

4.14.3^d (Vāmadeva Gāutama; to Uṣas)

āvāhanty aruṇīr jyōtiśāgān mahī citrī raçmībhiç cēkitānā,
prabodhāyanty suvitāya devy ūṣā īyate suyūjā rāthena.

1.113.15^{cd} (Kutsa; to Uṣas)

āvāhanti pōṣyā vāryāni citrām ketūm kṛnute cēkitānā,
īyūṣiṇām upamā çāçvatinām vibhātīnām prathamōṣā vy āçvāt.

1.124.2^{cd} (Kakṣivat Dairghatamasa; to Uṣas)

āminatī dāivyāni vratāni praminatī manuṣyā yugāni,

~~cf~~ a : 1.92.12^c; b : 1.92.11^c

īyūṣiṇām upamā çāçvatinām āyatinām prathamōṣā vy ādyāut.

See under 1.92.11 and 1.113.14.

1.113.16^d (Kutsa; to Uṣas)

ūd rddhvām jīvo āsur na āgād āpa prāgat tāma ā jyōtir eti,
ārāik pānthām yātave sūryayāganma yātra pratirānta āyuh.

8.48.11^d (Pragātha Kāṇva; to Soma)

āpa tyā asthur ānirā āmivā nīr atrasan tāmiṣteir ābhāiṣuh,
ā somo asmān aruhad vihāyā āganma yātra pratirānta āyuh.

For the repeated pāda cf. 7.103.10^d.

1.114.6^d (Kutsa; to Rudra)

idāni pitrē maritām ucyate vācaḥ svādōḥ svādīyo rudrāya vārdhanam,
rāsvā ca no amṛta martabbhōjanam, tmāne tokāya tānayāya mṛta.

~~cf~~ cf. 7.45.3^d

2.33.14^d (Grtsamada; to Rudra)

pāri ṇo hetī rudrāya vrjyāḥ, pāri tveṣāsyā durmatīr mahī gat,

~~cf~~ 2.33.14^d

āva sthirā maghāvadbhyas tanuṣva mīdhvas tokāya tānayāya mṛta.

Cf. 7.45.3^d martabbhōjanam ādha rāsate naḥ, and 7.16.4; 81.5. The two hymns involved in this rubric show also marked similarity as regards 1.114.2 and 2.33.13.

[1.114.9ⁿ, ūpa te stōmān paçupā ivākaram: 10.127.8^a, ūpa te gā ivākaram
(. . . stōmam).]

[1.114.10^c, mṛtā ca no ādhi ca brūhi deva: 1.35.11^d, rākṣa ca, &c.]

1.115.1^{c+d} (Kutsa; to Sūrya)

citrām devānām ūd agād anikam cākṣur mitrāsyā vāruṇasyāgnēḥ,
āprā dyāvāpṛthivī antāriḥṣam sūrya ātmā jāgatas tasthūṣaḥ ca.

4.14.2^c (Vāmadeva Gāutama; to Savitar-Sūrya)

ūrdhvām ketūm savitā devō açrej jyōtir viçvasmāi bhūvanaya kṛṇvān,

~~cf~~ 1.92.4^c

āprā dyāvāpṛthivī antāriḥṣam vi sūryo raçmībhiç cēkitānaḥ.

7.101.6^b (Kumāra Āgneya, or Vasiṣṭha; to Parjanya)

[sā retodhā vṛṣabhāḥ ṣaṣvatīnām] tāsminn ātmā jāgatas tasthūṣaḥ ca,
 3.56.3^d

tān ma ṛtām pātu ṣatāṣarādāya yuyām pāta svastībhiḥ sādā nah.

refrain, 7.1.20^d ff.

1.115.3^d (Kutsa; to Usas)

bhadrá aṣvā haritāḥ sūryasya citrā étagvā anumādyasah,
 namasyānto divā á prṣṭhām asthuh pári dyāvāpṛthivī yanti sadyāḥ.

3.58.8^d (Viṣvāmitra; to Aṣvins)

aṣvinā pári vām isah puruṣéṣu iyūr gīrbhīr yátamānā ámrđhrāḥ,
 rátho ha vām ṛtajá ádriṣṭatāḥ pári dyāvāpṛthivī yāti sadyāḥ.

For 3.58.8 cf. Geldner, Ved. Stud. iii. 14; yátamānā means 'keep step', 'keep in line with'.

[1.115.4^c, yadéd áyukta haritāḥ sadhāsthāt : 7.60.3^a, áyukta sapṭá haritāḥ, &c.]

Group 12. Hymns 116–126, ascribed to Kakṣivat Dāirghatamasa

1.116.7^{a+d} (Kakṣivat Dāirghatamasa; to Aṣvins)

yuvām narā stuvaté pajriyāya kakṣivate aradataṁ púramđhim,
 kārotarāc chapḥād aṣvasya viṣṇaḥ ṣatām kumbhān asiñcataṁ sūrāyūḥ.

1.117.7^a (The same)

yuvām narā stuvaté kṛṣṇiyāya viṣṇāpvaṁ dadathur viṣvakāya,
 ghōṣāyāi cit pitṛśāde duroṇé pátim júryantyā aṣvināv adattam.

1.117.6^d (The same)

tād vām narā ṣāṁsyaṁ pajriyēṇa kakṣivatā nāsatyā párijman,
 ṣaphād aṣvasya vājino jānāya ṣatām kumbhān asiñcataṁ mádhūnām.

Note also that 1.116.16^a = 1.117.17^a. For the relation of these hymns see p. 18. Cf. also the páda 1.116.23^a, avasyaté stuvaté kṛṣṇiyāya.—See Geldner, Rigveda Kommentar, p. 18.

1.116.16^a (Kakṣivat Dāirghatamasa; to Aṣvins)

ṣatām meṣān vṛkyé cakṣadānām ṛjráṣvaṁ tām pitāndhām cakāra,
 tasmá akṣi nāsatyā vicákṣa ádhattam dasrā bhiṣajāv anarvān.

1.117.17^a (The same)

ṣatām meṣān vṛkyé māmahanām támah prāñitam aṣivena pitrá,
 ákṣi ṛjráṣve aṣvināv adhattam jyótir andhāya cakrathur vicákṣe.

These two stanzas as a whole are constructed imitatively; see preceding item.

1.117.2^c (Kakṣivat Dairghatamasa ; to Aṇvins)

yó vām aṇvinā mánaso jáviyān ráthah svávo víca ajigati,
yéna gáchatah sukṛto duroṇām téna narā vartir asmábhyaṁ yātam.

1.183.1^c (Agastya ; to Aṇvins)

tām yuñjāthām mánaso yó jáviyān trivandhuró vṛṣaṇā yás tricakráh,
yēnopayāthāḥ sukṛto duroṇām tridhātunā patatho vír nā parṇāḥ.

Cf. yātām aṇvinā sukṛto duroṇām, 4.13.1^c.—For the expression mánaso jáviyān see under 1.118.1^d.

1.117.6^d, ṣatām kumbhān asiñcatām mādhunām : 1.116.7^d, ṣatām kumbhān
asiñcatām sūrāyāḥ.

1.117.7^a, yuvām narā stuvaté kṛṣṇiyāya : 1.116.7^a, yuvām narā stuvaté pajriyāya.

1.117.9^b (Kakṣivat Dairghatamasa ; to Aṇvins)

purú varpānsy aṇvinā dādhanā ní pedāva ūhathur āṣúm āṇvam,
sahasrasām vājīnam āpratitam ahihānam ṇṛavasyām tārutram.

7.71.5^b (Vasiṣṭha ; to Aṇvins)

yuvām cyāvānam jarāso 'mumuktaṁ ní pedāva ūhathur āṣúm āṇvam,
nir āñhasas tāmāsa spartam ātrīm ní jāhuṣām ṣithiré dhātām antāḥ.

Stanza 7.71.5 has the truer ring. Ludwig, 28, renders 1.117.9^{ab}, 'vile gestalten schaffen, O Aṇvinā, habt ihr dem Pedu das rasche ross zugeführt'. Grassmann, 'Euch viele Formen schaffend, habt ihr Ritter das rasche Ross dem Pedu zugeführt'. It seems to me more likely that the passage means: 'having put on many beautiful forms ye have carried the swift horse to Pedu.' But the connexion between the two pādas remains loose. For 7.71.5 cf. 1.117.13, and Oldenberg, RV. Noten, p. 401, note 3 ; for the repeated pāda cf. under 1.118.9.

1.117.17^a, ṣatām meṣān vṛkyò māmahanām : 1.116.16^a, ṣatām meṣān vṛkyò
cakṣadānām.

1.117.20^d (Kakṣivat Dairghatamasa ; to Aṇvins)

ādhenum dasrā staryām viṣaktām āpinvatām ṇayāve aṇvinā gām,
yuvām ṣaṇibhir vimadāya jāyām ny ūhathuḥ purumitrāsya yōṣām.

10.39.7^b (Ghoshā Kakṣivati ; to Aṇvins)

yuvām rāthena vimadāya ṇundhyuvām ny ūhathuḥ purumitrāsya
yōṣaṇām,

yuvām hāvanī vadhṛimatyā agachatām yuvānī sūṣutīm cakrathuḥ
pūranidhaye.

For sūṣutīm in 10.39.7^d cf. Oldenberg, RV. Noten, p. 257, note 2.—The beautiful woman of both stanzas, whom the Aṇvins bring to Vimada as bride, is named Kamadyū in 10.65.12. The phrase vimadāya jāyām also in 1.116.1^c.—Note also that 1.118.9^c = 10.39.10^a.

1.117.21^d (Kakṣivat Dairghatamasa ; to Aṇvins)

yávam vñkeṇaṇvina vāpantēsaṁ duhāntā mānuṣāya dasrā,
abhi dāsyaṁ bākureṇā dhāmantorū jyōtiḥ cakrathur āryāya.

7.5.6^d (Vasiṣṭha Maitrāvaruṇi ; to Vāicvānara)

tvē asuryāṁ vāsavo ny ṇṇvan krātuṁ hi te mitramaho juṣānta,
tvām dāsyaṁr ōkaso agna āja urū jyōtir janāyann āryāya.

For 1.117.21 see Muir, OST. i. 171, note, 174 ; Oldenberg, RV. Noten, p. 113, where other references. For pāda 1.117.21^a cf. 8.22.6^b, yávam vñkeṇa karṣathah ; for the repeated pāda, 6.3.1^b.

1.117.23^d (Kakṣivat Dairghatamasa ; to Aṇvins)

sādā kavī sumatīm ā cake vām viçvā dhiyo aṇvinā prāvataṁ me,
asmō rayīm nāsatyā brhāntam apatyasācam ṇṛtyaṁ rarāthām.

6.72.5^b (Bharadvāja ; to Indra and Soma)

indrāsomā yuvām aṅgā tārutram apatyasācam ṇṛtyaṁ rarāthe,
yuvām ṇṣmām nāryaṁ carṣaṇibhyaḥ sām vivyathuḥ prtanāśāham ugrā.

Grassmann translates 6.72.5^b, 'Ihr, Indra-Soma, ihr allein verliehet siegreiche kraft, berühmte, kinderreiche', that is, he makes the adjectives in pāda b agree with ṇṣmam in pāda c. This is not correct, as saw, finely, Ludwig, 756, who supplies rayim with these adjectives : 'Indra und Soma, ihr fürwar gebt sigenden, auf die kinder übergehenden, ruhmvollen [reichtum].' Ludwig must have had the parallel, 1.117.23, in mind, though he does not cite it. In his Lexicon, s. v. ṇṛtya, Grassmann also correctly supplies rayim in 6.72.5. The word ṇṛtya, something like German 'protzig', is a kind of kenning of rayi (cf. also 2.30.11), so that I do not feel at all sure that the repeated pāda in 6.72.5, although its real theme, rayi, is understood, must be regarded as inferior to 1.117.23, where the same word is expressed. For the adjective tārutram with rayim in 6.72.5 see under 1.79.8^b.

1.117.25^{a+d} (Kakṣivat Dairghatamasa ; to Aṇvins)

etāni vām aṇvinā vīryāṇi prā pūrvyāṇy āyāvo 'vocaṁ,
brāhma kṇṇvānto vīṣaṇā yuvābhyāṁ suvirāso vidātham ā vadema.

2.39.8^a (Grtsamada ; to Aṇvins)

etāni vām aṇvinā vārdhanāni brāhma stōmaṁ grtsamadāso akran,
tāni narā juṣaṇōpa yātām brhād vadema vidāthe suvirāḥ

↪ refrain, 2.1.16^d ff.

2.12.15^d (Grtsamada ; to Indra)

yāḥ sunyatē pācate dudhrā ā cid vājam dārdarṣi sā kilāsi satyāḥ,
vayām ta indra viçvāha priyāsah, suvirāso vidātham ā vadema.

↪ 2.12.15^c

8.48.14^d (Pragātha Kāṇva ; to Soma)

trātāro devā ādhi vocatā no mā no nidrā içata mōtā jālpīḥ,
vayām sōmasya viçvāha priyāsah, suvirāso vidātham ā vadema.

↪ 2.12.15^c

Stanzas 1.117.25 and 2.39.8 seem almost like two elaborations of the same theme by different composers ; see Part 2, chapter 1, class 5.—The fourth pāda in most of these stanzas is in reality a refrain, not very different from the more technical refrain pāda, 2.1.16^d ff., brhād vadema vidāthe suvirāḥ.

1.118.1^b: 1.35.10^b, *sumṛīkāḥ svāvān yātv arvān*.

1.118.1^d (Kakṣivāt Dairghatamasa ; to Aṣvins)
 á vām rátho aṣvinā cyeṇāpatvā *sumṛīkāḥ svāvān yātv arvān*, 1.35.10^b
 yó mártasya mánaso jáviyān trivandhuró vṛṣaṇā vātaraṇhāḥ.

1.183.1^b (Agastya ; to Aṣvins)
 tām yuñjāthām mánaso yó jáviyān trivandhuró vṛṣaṇā yás tricakráḥ,
 yēnopayāthāḥ sukṛto duroṇām, tridhātunā patatho vír ná parṇāiḥ.

1.117.2^c

See under 1.35.10^b.—For the expression mánaso jáviyān see under 1.117.2^c.

1.118.3^{abcd} (Kakṣivāt Dairghatamasa ; to Aṣvins)
 pravádyāmanā suvṛtā ráthena dásrāv imám cṛṇutam ḡlókam ádreḥ,
 kím aṅgá vām práty ávartim gámiṣṭhāhúr víprāso aṣvinā purājāḥ.

3.58.3^{abcd} (Viçvāmitra ; to Aṣvins)
 suyūgbhir áṣvāiḥ suvṛtā ráthena dásrāv imám cṛṇutam ḡlókam
 ádreḥ,

kím aṅgá vām práty ávartim gámiṣṭhāhúr víprāso aṣvinā purājāḥ.

For pravádyāmanā . . . ráthena cf. 1.181.3 ; 5.31.1.

1.118.4^d (Kakṣivāt Dairghatamasa ; to Aṣvins)
 á vām cyeṇáso aṣvinā vahantu ráthe yuktása ācāvāḥ patamḡḡḥ,
 yé aptúro divyáso ná ḡḡḡrā abhí práyo nāsatyā váhanti.

6.63.7^b (Bharadvāja ; to Aṣvins)
 á vām váyo 'cṡvāso váhiṣṭhā abhí práyo nāsatyā vahantu,
 prá vām rátho mánojavā asarjīṣāḥ pṛkṣā iṣidho ānu pūrvīḥ. 6.63.7^c

For the difficult páda 6.63.7^d cf. 8.23.3, and Oldenberg, RV. Noten, p. 408 ; for pṛkṣā Pischel, Ved. Stud. i. 96.

1.118.6^a, úd vándanam āirataṁ dāṁsānābhiḥ : 1.112.5^b, úd vándanam āirayataṁ
 svār dṛcē.

1.118.9^a (Kakṣivāt Dairghatamasa ; to Aṣvins)
 yuvám cvetám pedáva índrajūtam ahihānam aṣvinādhattam ácvaṁ,
 johútram aryó abhihūtim ugrám sahasrasām vṛṣaṇām vídvāṅgam.

10.39.10^a (Ghosā Kākṣivati ; to Aṣvins)
 yuvám cvetám pedáve 'cvinācvaṁ navābhir vājair navatí ca vājīnam,
 carkṛtyám dadhathur drāvayātsakham bhāgam ná nṛbhyo hávyam
 mayobhūvam.

The problem of interpretation is johútram. The Pet. Lex., followed by Grassmann, and Hillebrandt in the vocabulary of his Chrestomathy, renders 'laut wiehernd'. Sāyaṇa had previously indicated the same translation, and accounted for it by atīcayena saṁ-
 grāmeṣv āhvātaram, 'the caller to battles par excellence'. Bergaigne, ii. 452, 'invoqué

par les prêtres', which is nearly correct. Ludwig, 30, hits the nail on the head with 'laut zu rühmen'. The suffix -tra makes the noun one of instrument, with incidental passive value, e.g. pātra 'instrument of drinking'; johūtra means 'subject to fervent invocation'. This is probable grammatically and intrinsically; it is made certain by the closely parallel carṣṭyam 'worthy of ardent praise' in 10.39.10 (cf. also 1.119.10). The expression johūtram aryāḥ is paralleled even more closely by carṣṭyam aryāḥ in 4.38.2; cf. also hāvya aryāḥ in 1.116.6. I cannot agree with Geldner, Ved. Stud. iii. 77, that carṣṭyam aryāḥ means 'der zu rühmen ist noch mehr als ein Reicher', or, by the same terms, that hāvya aryāḥ means 'to be invoked more than a rich man'. Nor can I believe that Bergaigne, *Lexique du Rig-Veda*, p. 170, and Oldenberg, *ZDMG*, liv. 178, are right in translating johūtram aryāḥ, and carṣṭyam aryāḥ by 'he is to be praised or called by the poor'. ari is in these passages synonymous with sūri and maghāvan: carṣṭyam aryāḥ 'fit to be praised by the rich (sacrificer)'; johūtram aryāḥ 'to be fervently invoked by the rich (sacrificer)'.—Note also that 1.117.20^d = 10.39.7^b.—For the repeated pāda cf. 1.117.9^b.

1.121.5^{cd} (Kakṣivāt Dāirghatamasa; to Indra, or Viṣve Devāḥ)
tūbhyām pāyo yāt pitārāv anītaū rādhah suréṭas turāṇe bhuranyū,
cūci yāt te rékṇa āyajanta sabardūghāyāḥ pāya usriyāyāḥ.

10.61.11^{cd} (Nābhānediṣṭha Mānava; to Viṣve Devāḥ)
maksū kanāyāḥ sakhyān naviyo rādho nā réta ṛtām it turāṇyan,
cūci yāt te rékṇa āyajanta sabardūghāyāḥ pāya usriyāyāḥ.

For these stanzas, both of which come pretty close to intentional brahmodya, see Ludwig, 470, 997 (with notes); Grassmann, ii. 448, 475; Bergaigne, ii. 110, 111, 309; iii. 233; Oldenberg, *RV. Noten*, p. 118. Stanza 10.61.10 begins with a pāda almost identical with 10.61.11^a maksū kanāyāḥ sakhyān nāvagvāḥ.

1.121.13^b (Kakṣivāt Dāirghatamasa; to Indra, or Viṣve Devāḥ)
tvām sūro harito rāmāyo nṛṇ bhārāc cakrām ōtaṣo nāyām indra,
prāsya pārān navatīm nāvyanām āpi kartām avarṭayō 'yajyūn.

5.31.11^c (Avasyu Ātreya; to Indra)
sūraḥ cid rathān pāritakmyāyām pūrvaṁ karad uparān jūjuvānsam,
bhārāc cakrām ōtaṣaḥ sām riṇāti purō dādhat saniṣyati krātūn naḥ.]

cf. 4.20.3^b

Pāda 5.31.11^d is repeated in 4.20.3^b, where it is perfectly clear. The difficulties of the present two stanzas concern themselves with nṛṇ in 1.121.13^a (why, after all, not accusative, if such expressions as hārāyo vṣaṇaḥ, 6.44.19, 10.112.2, are to be trusted?); with nāyām in 1.121.13^b; and, above all, with the difficult legend of Ōtaṣa and the wheel of the sun (Bergaigne, ii. 330 ff.; Hillebrandt, *Ved. Myth.* iii. 278 ff.). The renderings of the older translators are inconsistent and obscure; the treatment of more recent interpreters lack the background of a definite legend or myth: see Pischel, *Ved. Stud.* i. 38, 42; Geldner, *ibid.* ii. 161–163 (cf. i. 42 with ii. 162). Further bibliography on points in the stanzas in Oldenberg, *RV. Noten*, p. 121 ff., to which add Ludwig, *Ueber Methode*, p. 23.

1.122.3^d, 14^b, tūn no viṣve varivasyantu devāḥ.

1.122.6^a (Kakṣivāt Dāirghatamasa; to Viṣve Devāḥ, here Mitra and Varuṇa)
ṣrutām me mitrāvaruṇā hāvamótā ṣrutām sādane viṣvātaḥ sīm,
ṣrótū naḥ ṣróturātīḥ suṣrótūḥ suṣṣetrā sindhur adbhīḥ.

7.62.5^d (Vasiṣṭha ; to Mitra and Varuṇa)

prā bāhāvā sisṛtāni jīvāse na ā no gāvṃntim ukṣatām ghṛtēna,
 ā no jāne çravayatām yuvānā çrutām me mitrāvaruṇā hāvemā.
 cf. 3.62.16^{ab}

Grassmann renders 1.122.6^d, 'Der gern erhört, Gehör uns schenkt, erhör uns, der wiesenreiche Strom mit seinen Wassern'; Ludwig, 195, 'es höre uns, der gabe besitzt, von der man hören soll, der sei berühmte Sindhu mit schönem gefilde mit den Āpas'. The entire stanza with its hysterical repetition of root çru is secondary clap-trap, its last pāda is metrically defective; see Oldenberg, Prol., p. 82, who restores it hypothetically suksētrā naḥ çṛnavat sindhur adbhīh (cf. also RV. Noten, p. 124); Arnold VM., who would supply çrōtu naḥ before suksētrā. Neither compels. It is quite probable that such a versifex borrowed his first pāda from the faultless stanza 7.62.5.

[1.122.11^b, çrōta rājano amṛtasya mandrah ; 10.93.4^a, té ghā rājano, &c.]

1.123.5^b (Kakṣivat Dairghatamasa ; to Uṣas)

bhūgasya svāsā varuṇasya jāmir ūṣaḥ sūnṛte prathamā jarasva,
 paçā sa daghyā yō aghāsya dhātā jāyema tāni dakṣiṇayā rāthēna.

7.76.6^d (Vasiṣṭha ; to Uṣas)

prāti tvā stōmair īlate vasiṣṭhā uṣarbūdhaḥ subhage tuṣṭuvānsaḥ,
 gāvām netrī vājapatnī na uchōṣaḥ sujāto prathamā jarasva.

For 1.123.5 cf. Oldenberg, RV. Noten. p. 127, whom I cannot join in supporting Grassmann's change of dāksīṇayā to dakṣiṇāyā(h), notwithstanding the expression rātho dāksīṇayā h) in st. 1. The apposition in st. 5 is just as good, even more forceful than the attributive genitive in st. 1, 'may the institutor of evil get left, may we get ahead of him on the chariot baksheesh'. The expression paçā (or paçād) dagh is the equivalent of English slang 'get left', apaçād-daghyān is one who does not 'get left', RV. 6.42.1; AV. 19.55.5; MS. 3.9.4: 120.17; ApÇ. 7.28.2. In st. 1.123.1 dakṣiṇāyāḥ seems to be the veiled name of Uṣas herself; see my Religion of the Veda, p. 71 ff. In st. 1.123.5 the picture has changed: baksheesh is called a chariot that overtakes and leaves behind the (non-sacrificing) impious. — For jarasva see under 1.124.10^b.

1.123.12^b (Kakṣivat Dairghatamasa ; to Uṣas)

āçvavatir gomatir viçvavārā yātamānā raçmībhiḥ sūryasya,
 pārā ca yānti pūnar ā ca yānti bhadra nāma vāhamānā uṣāsaḥ.

5.4.4^b (Vasuçruta Ātreya ; to Agni)

juṣāsavāgna īlayā sajōṣa yātamāno raçmībhiḥ sūryasya,
 juṣāsva naḥ samīdham jātaveda ā ca devān havirādyāya vakṣi.
 cf. 5.1.11^d

1.123.13^c, ūṣo no adyā subhāvā vy ūcha : 1.113.7^d, ūṣo adyehā subhage vy ūcha.

1.124.2^a : 1.92.12^c, āminatī dāivyāni vratāni.

1.124.2^b : 1.92.11^c, praminatī manuṣyā yugāni.

1.124.2^{cd} : 1.113.15^{od}, Iyūṣiṇām upamā çāçvatīnām āyatīnām (1.113.15^c, vibhātī nām) prathamōṣā vy ādyāt (1.113.15^d, āçvait).

1.124.3^a: 1.113.7^a, eṣā divo duhitā prāty adarçi.

1.124.3^{cd} (*Kakṣīvat Dairghatamasa*; to *Uṣas*)

ḷeṣā divo duhitā prāty adarçi, jyōtir vāsānā samanā purástāt,
ṛtāsya pānthām ānv eti sādhu prajānatīva ná dīco mināti.

65 1.113.7^a

5.80.4^{cd} (*Satyaçravas Ātreya*; to *Uṣas*)

eṣā vyēni bhavati dvibārha aviṣkr̥ṇvānā tanvām purástāt,
ṛtāsya pānthām ānv eti sādhu prajānatīva ná dīco mināti.

10.66.13^b (*Vasukarna Vāsukra*; to *Viṣve Devāḥ*)

ḷdāivyā hotārā prathamā purohita, ṛtāsya pānthām ānv emi sādhuṣā,

66 2.3.7^a

kṣetrasya pātim prātiveçam īmahe viçvān devān amṛtān āprayuchataḥ.

We have not the means of deciding which of the first two very imitative stanzas is entitled to priority. But one point is certain: the two pādas of the repeated distich are so well knit together as to preclude their having been composed in the first place separately, 'straight does she (the daughter of Heaven, *Uṣas*) go along the path of ṛtā (divine law); as one who knows (the way) she does not miss the directions'. Now 10.66.13^b (with *sādhuṣā*, neat jagatī variant for the tristubh cadence in *sādhu*) occurs by itself as an obviously late imitation. Ludwig, 228, tries the *tour de force* of translating 10.66.13^{ab} in one construction: 'den beiden göttlichen hotar als den ersten purohita geh ich glücklich nach den weg der ordnung.' Grassmann, not unsimilarly, 'Den Götterpriestern, als dem ersten Priesterpaar folg graden Wegs ich auf dem Pfad des rechten Werkes'. And again Bergaigne, iii. 241: 'Je suis exactement les deux sacrificeurs divins, les premiers purohita sur le chemin du ṛta.' I do not regard these translations as correct, first, because they impose a different meaning upon ānv emi in 10.66.13 from that of ānv eti in 1.124.3; 5.80.4; secondly, because ānv + i does not govern two accusatives; cf. in addition 3.12.7 (where there are two verbs, ūpa prā yanti, and ānu yanti); 7.44.5; and 8.12.3. The facts are these: in 10.66.13 ṛtāsya pānthām ānv emi sādhuṣā is a parenthesis suggested by the ritualistic dāivyā hotārā prathamā purohita, who are stock figures in the seventh or eighth stanzas of the *apri*-hymns: see 2.3.7; 3.4.7 = 3.7.8; 10.110.7, and cf. of the more recent literature on the *apri*-sūktas, Bergaigne, *Recherches sur l'Histoire de la Liturgie védique*, *Journal Asiatique*, 1889, pp. 13 ff.; Oldenberg, *SBE*, xli, p. 9. The stanza 10.66.13, therefore, is to be rendered: 'We implore the two divine Hotar, the first Purohitas—straight do I go along by the path of the divine law (here the ritualistic ṛtā, or sacrificial law)—we implore the Lord of the Field, our neighbour, and all the immortal gods, the unfailing.' There can be no doubt that the repeated pāda means about the same thing in all three places, and that the author of 10.66.13 has borrowed it with loose and slightly secondary adaptation to the theme which he had in hand. Note that the dāivyā hotārā, otherwise *apri*-genii, figure here (and in 10.65.10) outside their proper sphere.

1.124.5^c (*Kakṣīvat Dairghatamasa*; to *Uṣas*)

pūrve ārdhe rājaso apyāsya gāvān jānitrī akṛta prā ketum,
vy u prathate vitarām vāriya obhā pr̥ṇānti pitrōr upāsthā.

10.110.4^c (*Jāmadagni Bhārgava*, or *Rāma Jāmadagnya*; *Āpriyaḥ*, here *Barhiṣ*)

prācinām barhiḥ pradīçā pr̥thivya vāstor asyā vṛjyate āgre āhnām,
vy u prathate vitarām vāriyo devōbhyo āditaye syonām.

We render 1.124.5, 'On the eastern side of the watery sky *Uṣas*, the mother of the cows, hath placed her beacon light. Farther and farther she spreadeth filling both laps of her parents (heaven and earth)'. If the third pāda of this picturesque stanza did not happen to

occur elsewhere it would stand unquestioned, because it is of the very essence of *Uṣas* imagery (cf. 1.92.12; 3.61.4; 4.51.8; 6.64.3, &c.). The same *pāda*, however, is used to describe the *barhis*, in 10.110.4: 'Eastward in the direction of the earth the *barhis* is prepared (✓*varj*, 'work', cf. I.E. *qerǵ* = Avestan *varəz*, Gr. *ἔργον*), when this (Dawn) lights up at the beginning of the days. Farther and farther it spreads, soft (seat) for the gods for their ease.' Ludwig, 781, misconceives *vāstor asyāh* as 'zur bekleidung dieser erde'. It is important to hold to its true meaning, namely, *vāstor asyāh* (sc. *usāsah*), because this brings on the motif of *Uṣas*. So, correctly, Grassmann, ii. 389; Geldner, *Ved. Stud.* i. 153; cf. also Bergaigne, iii. 160. Now the remaining *barhis*-stanzas of the *Āpri* hymns (1.13.5; 1.142.5; 1.188.4; 2.3.4; 3.4.4; 5.5.4; 7.2.4; 9.5.4; 10.70.4) introduce, of course, the notion that the *barhis* is wide: in 1.188.4 it has room even for a thousand heroes. And yet we can see unerringly that the repeated *pāda* is borrowed directly from the *Uṣas* imagery and diction. It may have been, as hinted above, suggested by *pāda b*, *vāstor asyā vrjyate āgre āhnām*, which introduces *Uṣas* in person. See *vāstor usāsah*, or *usāsām* 1.79.6; 7.10.2; and *āgre āhnām* in 5.1.4; 5.80.2. The ritualistic poet as he spreads the sacrificial straw in the morning when *Uṣas* rises does not miss the opportunity to make this bold comparison between his 'God *Barhis*' (*devabarhis*, TS. 1.1.2.1, and many other times) and the Goddess *Uṣas*.—For 1.124.5^{ab} cf. 1.92.1^{ab}.

1.124.7^c (*Kakṣivāt Dairghatamasa*; to *Uṣas*)

abhrātēva puṁsā eti pratiṇī gartārūg iva sanāye dhānānām,
jāyēva patyā uṇatī suvāsā, uṣā hasrēva nī riṇṭe āpsah.]

cf. 1.124.7^d

4.3.2^b (*Vāmadeva Gāutama*; to *Agni*)

ayām yōniṇ cakrmā yām vayām te jāyēva patyā uṇatī suvāsāh,
arvācināh pāriṇito nī śīdemā u te svapāka pratiṇīh.

10.71.4^d (*Brhaspati Āṅgīrasa*; to *Jñāna*)

utā tvaḥ pācyān nā dadarṇa vācam utā tvaḥ ṇṇvān nā ṇṇoty enām,
utō tvasmāi tanvām vi sasre jāyēva patyā uṇatī suvāsāh.

10.91.13^d (*Aruṇa Vāitahavya*; to *Agni*)

imām prātṇāya suṣṭutīm nāvīyasīm vocēyam asmā uṇatē ṇṇōtu nah,
bhūyā āntarā hr̥dy āsya nispīṇe jāyēva patyā uṇatī suvāsāh.

The repeated *pāda* offers an interesting illustration of the art of simile as handled by the Vedic poets, and at the same time contributes to the higher criticism of the *Veda*. We know that the idea of the repeated *pāda* is as staple with these poets as, e.g., that of the 'cow licking the calf', the standard expression for mother's love. The four repetitions show that the verse was in what we may call a state of flotation—any poet's fair game. Yet I venture to assume that it originated in the *Uṣas* stanza, 1.124.7 (for which see Bartholomae, *Berz. Beitr.* xv. 2; Pischel, *Ved. Stud.* i. 308). The poet of 10.71.4 uses high art in braiding the notion with his theme *vāc*, 'the holy word', precursor of *brāhma*: 'There are some who are able to see, yet do not see *Vāc*; yea there are some who are able to hear *Vāc*, but do not hear her. But to some she unfolds her person as a finely robed, loving wife to her spouse.' In 10.91.13 another poet desires that his recent clever song of praise shall insinuate itself into *Agni*'s heart as the same kind of a wife is pleasing to her husband. It will be observed that the construction of the repeated *pāda* begins here to loosen somewhat. In 4.3.2 it is very loose indeed. Oldenberg, *SBE.* xlv. 325 renders, 'This is the home which we have prepared for thee (sc. *Agni*, meaning, of course, *Agni*'s hearth, *yōni*) as a well-dressed, loving wife (prepares the marriage-bed) for her husband'. I doubt that the poet had any such comparison in mind; he wishes to say, it seems, that *Agni*'s hearth shall please him as an attractive wife pleases her husband. The metaphor limps decidedly, though we cannot say definitely whether the repeated *pāda* is borrowed directly from 1.124.7, or from the floating mass. Still one is tempted to put the relative chronology of the stanzas in the order of the

applicability of the repeated pāda: 1.124.7; 10.71.4; 10.91.13; 4.3.2, and this order, in any case, remains valid when we appraise the relative stylistic merits of the stanzas.—The four pādas of 1.124.7 each contain a simile whose interpretations engage the native commentators; see Geldner, *Rigveda Kommentar*, p. 22. For 1.124.7^a, also the author, *SBE*. xlii. 258.

[1.124.7^d, uṣā hasréva ní riṇṭo ápsaḥ : 5.80.6^b, yóseva bhadrá ní riṇṭe ápsaḥ.]

1.124.10^b (Kakṣīvat Dāirghatamasa; to Uṣas)

prá bodhayoṣaḥ prṇató maghony ábudhyamānāḥ paṇáyāḥ sasantu,
revád ucha maghávadbhyo maghoni revát stotré sūrte jārāyanti.

4.51.3^c (Vamadeva; to Uṣas)

uchántir adyá citayanta bhoján rādhodéyāyoṣáso maghóniḥ,
acitré antáḥ paṇáyāḥasantv ábudhyamānās tāmāso vímadhye.

The obscure word jārāyanti (Sāyaṇa, sarvaprāṇināḥ kṣapayanti!) in 1.124.10^d seems to me to be intelligible best in the light of such an expression as, uṣisam . . . prāti viprāso matibhir jaranto, 5.80.1. Since the bards sing to Uṣas habitually, Uṣas, in her turn, may be said 'to cause songs to be sung which result in wealth for the singer', revát stotré jārāyanti. This is, in fact, what happens on the morning of each (sacrificial) day when Uṣas appears. In 1.123.5; 7.76.6 Uṣas is herself said to be the first singer (in the morning). We are thus saved the assumption of a stem jāriya in the sense of 'awaken', as suggests Foy, *KZ*. xxxiv. 251. The root gar (jāgar) never shows initial j. For other suggestions, none of them alluring, see Oldenberg, *RV. Noten*, p. 128.—Note that the first pādas of the two stanzas transmute the same idea, and that the two stanzas are, in fact, imitative throughout, in spirit even more than in words.

1.124.12 (Kakṣīvat Dāirghatamasa; to Uṣas) =

6.64.6 (Bharadvāja; to Uṣas)

út te váyaç cid vasatér apaptan náraç ca yé pitubhájo vyūṣṭāu,
amā sató vahasi bhūri vāmām ūṣo devi dāçūṣe mārtyāya.

Geldner und Kaegi, *Siebenzig Lieder*, p. 37, regard stanzas 1.124.11–13 as appendix; Grassmann, *il.* 449, impugns stanzas 11, 12. The present stanza is particularly well joined in 6.64.6, but there is no real indication as to where it originated.—For pāda c cf. 10.42.8^d, ni sunvató vahati bhūri vāmām.

Group 13. Hymns 127–139, ascribed to Parucchepa Dāivodāsi

[1.127.1^b, vásuṁ sūnúṁ sáhaso jātávedasam : 8.71.11^a, agnīm sūnúṁ, &c.]

1.127.2^{c+e} (Parucchepa Dāivodāsi; to Agni)

yajīṣṭham tvā yajamānā huvema jyēṣṭham āṅgirasām vipra manmabhir vipre-
bhiḥ çukra mánmabhiḥ,
párijmanam iva dyáūm hótāram carṣaṇínám,
çociṣkeçam vṣaṇam yām imá víçāḥ právantu jútāye víçāḥ.

8.60.3^d (Bhargha Pragātha ; to Agni)

āgne kavīr vedhā asi hōtā pāvaka yāksyah,

[mandrō yājiṣṭho adhvarēṣv īdyo] viprebhiḥ çukra mánmabhiḥ. 8.4.7.1^b

8.23.7^b (Viçvamanas Vāiṣya ; to Agni)

agnīm vaḥ pūrvyām huve hótāraṁ carṣaṇīnām,

tām ayā vācā grṇe tām u va stuṣe.

8.60.17^d (Bhargha Pragātha ; to Agni)

agnīm-agnīm vo ādhriguṁ huvēma vṛktābarhiṣaḥ,

agnīm hitāprayasaḥ çaçvatīṣv ā hótāraṁ carṣaṇīnām.

Oldenberg, SBE. xlvii. 129, translates the first tristich of 1.127.2 : 'May we, the sacrificers, call thee hither, the best of sacrificers, the first of the Aṅgiras, O priest, with our prayers, with priestly prayers, O bright one.' Ludwig, 281, more diplomatically, holds to the ordinary meaning of the words of the third pāda, 'mit den heiligen sāngern, O heller, mit gedenkenden liedern'. Grassmann, like Oldenberg, 'mit weisen liedern, reiner'. Oldenberg in a note points out the recurrence of the pāda, viprebhiḥ çukra mánmabhiḥ, in 8.60.3, without discussing the circumstances under which it appears. But they cannot be passed by lightly ; the stanza in question is translated most naturally : 'O Agni, thou art an ordering sage, a worshipful priest, O Purifier ; lovely, best sacrificer, fit to be revered at the offerings by the sages with their prayers, O bright god.' For īdyo with the instrumental of person performing the reverence, cf. 1.1.2 ; 3.29.2. The same statement in the active at 8.23.25, viprā agnim . . . īlate. There is no reason for denying the author of 8.60.3 the primary and real authorship of the pāda, nor need we fear to say that Parucchepa adapted it loosely, especially as it happened to fit in with the needs of his atyaṣṭi rhyme ; cf. under 1.82.2. We may note that the other repeated pāda in 1.127.2, namely hótāraṁ carṣaṇīnām, recurs in the same hymn, 8.60.17 (also in 8.23.7), and that the next item shows connexion between 1.127.8 and 8.23.25. Hymns 8.23 and 8.60 correspond in three pādas, to wit : 7^b = 17^d ; 22^b = 2^d ; 27^a = 14^d.

1.127.8^d (Parucchepa Daivodāsi ; to Agni)

viçvāsām tvā viçūṁ pātini havāmahe sārvasām samānām dāmpatim bhuje satyā-
gīrvāhasām bhuje,

ātithīm mānuṣāṇām pitur na yāsyāsayā,

amī ca viçve amītāsa ā vāyo havyaḥ devēṣv ā vāyaḥ.

8.23.25^a (Viçvamanas Vāiṣya ; to Agni)

ātithīm mānuṣāṇām sūnūṁ vānaspātīm,

viprā agnim āvase pratnām īlate.

Cf. at the end of the preceding item.—For the repeated pāda cf. 4.1.20^b, viçveṣām ātithir mānuṣāṇām.

1.127.9^{de} (Parucchepa Daivodāsi ; to Agni)

tvām agne sāhasā sāhantamaḥ çuṣmīntamo jāyase devātātaye rayir nā devātātaye,
çuṣmīntamo hi te mādō dyumnīntama utā krātuḥ,

ādha smā te pāri caranty ajara çruṣṭīvāno nājara.

1.175.5^{ab} (Agastya ; to Indra)

çuṣmīntamo hi te mādō dyumnīntama utā krātuḥ,

vṛtraghnā varivovidā māṁsiṣṭhā açvasātamaḥ.

It would seem clear that the connexion of the repeated couplet in 1.175.5 is more original. The combination of mādā and krātu is common in Indra stanzas : 5.43.5 ; 6.40.2.—On the metre of 1.127.9^a cf. Oldenberg, *ProL*, p. 69.

1.127.10^e (Parucchepa Dāivodāsi ; to Agni)

prá vo mahé sáhasā sáhasvata uṣarbūdhe paṣuṣé nágnāye stómo babhūtv agnāye,
prāti yád im havīṣmān viçvāsu kṣāsu jóguve,
āgre rebhó ná jarata ṛṣṇām jūrñir hóta ṛṣṇām.

5.64.2^d (Arcanānas Ātreya ; to Mitra and Varuṇa)

tā bahāvā sucetúnā prá yantam asmā árcate,
çevām hí jaryām vām viçvāsu kṣāsu jóguve.

The repeated páda is used in slightly different constructions. The passage 1.127.10^{de} is to be rendered, 'when (the worshipper) who gives offerings has praised him in all places'; 5.64.2^{cd}, 'for your praiseworthy kindness has been praised in all places'. The word sucetúnā in the latter stanza occurs also in 1.127.11.—For 1.127.10^{ab} cf. Pischel, Ved. Stud. i. 91 ; its metre, Oldenberg, RV. Noten, p. 132.

1.128.2^b (Parucchepa Dāivodāsi ; to Agni)

tām yajñasádhm āpi vātayāmay ṛtāsyá pathā námasā havīṣmatā devātātā
havīṣmatā,
sá na ūrjām upābhṛty ayá kṛpā ná jūryati,
yām mātariçvā mánave parāvāto devām bhāḥ parāvātaḥ.

10.70.2^c (Sumitra Bādhryaça ; Āpra, here to Narāçaṇsa)

ā devānām agrayāvehá yātu náraçaṇso viçvārūpebhīr āçvāih,
ṛtāsyá pathā námasā miyédho devébhyo devātamah suṣūdat.

10.31.2^b (Kavaṣa Āiluṣa ; to Viçve Devāḥ)

pāri cin mārto draviṇāni mamanyād ṛtāsyá pathā námasā vivāset,
utá svéna krātunā sām vadeta çṛyāṇsam dākṣaṇi mānasā jagrbhyāt.

For 1.128.2 see Oldenberg, SBE. xlv. 137 ; RV. Noten, p. 132 ; Max Müller, SBE. xxxii. 202, 437 ; for 10.70.2, Hillebrandt, Ved. Myth. ii. 104 ; ii. 448.—The cadence námasā vivāset also in 6.16.4^d.

1.128.6^{e+g} (Parucchepa Dāivodāsi ; to Agni)

viçvo vihāyā aratír vásur dadhe hāste dākṣiṇe tarāñir ná çirathac chravasyāyā
ná çirathat,
viçvasmā id iṣudhyatē devatrā havyám óhiṣe,
viçvasmā it sukṛte vāram ṛṇvaty agnír dvārā vy ṛṇvati.

8.19.1^c (Sobhari Kāṇva ; to Agni)

tām gūrdhayā svarṇaram devāso devām aratīm dadhanvire,
devatrā havyám óhiro.

8.39.6^d (Nābhāka Kāṇva ; to Agni)

agnír jātā devānām agnír veda mártānām apteyām,

agnihí sá draviṇodā agnír dvārā vy ūrṇute svāhuto nāvīyasā nābhantām
anyaké same.] refrain, 8.39.1^b ff.

Stanza 1.128.6 has obscure spots. The change from third to second person in óhiṣe (Padapāṭha, ā + ūhiṣe) leads Bartholomae, Bezz. Beitr. xv. 230, to suggest the infinitive ā + ūhiṣe to wit : 'für jeden flehenden ist von ihm (nämlich Agni) das opfer götterwärts zu faron.' The parallel óhiro (Padapāṭha, ā + ūhire) does not go to support that view ; cf. also Neisser,

ibid. xxvii. 265; Oldenberg, RV. Noten, p. 133. As regards the difficult first pāda, Oldenberg, SBE. xlv. 140, proposes the radical change to *viṣvā vihāyā aratir vāsū dadhe*, which makes easy sense: 'the far-reaching steward has taken all goods in his right hand' (cf. 9.18.4). But in RV. Noten, p. 132, he is assailed by doubt: there is, indeed, no compelling reason why the nominatives *viṣvo vihāyā aratir vāsūr* should be severally doubted as Agni's epithets: 'The universal, far-reaching steward, the Vasu, has put into his right hand (sc. goods, vāsū, which is to be supplied with punning allusion to the nominative vāsūr). So Sāyaṇa; differently Mādhava to TB. 2.5.4.4. For *iṣudhyatē* see Pischel, Ved. Stud. i. 141; Ludwig, Über Methode, p. 63. That 1.128.6 and 8.19.1 are directly imitative of one another is shown not only by the repeated pāda but also by the parallel *aratir* and *aratim*.—For the interchange between *ṛivati* and *ūrṇute* cf. in my Vedic Concordance: *tveṣas te dhūma ṛivati* (ūrṇotu).

1.128.8^{a+b} (Parucehepa Dāivodāsi; to Agni)

**agnīm hótāram īlate vāsudhitīm priyām cōtiṣṭham aratīm ny ērire havya-
vāham ny ērire.**

*viṣvāyūm viṣvāvedasām hótāram yajatām kavim,
devāso raṇvām āvase vāsūyāvo gṛbhī raṇvām vāsūyāvāḥ.*

5.1.7^b (Budha Ātreya, and Gaviṣṭhira Ātreya; to Agni)

*prā nū tyām vipram adhvarēsu sādhiūm agnīm hótāram īlate nāmobhiḥ,
ā yās tatāna rōdasi ṛtēna nityam mṛjanti vājīnam gṛhṇēna.*

6.14.2^c (Bharadvāja Bārhaspatya; to Agni)

*agnir id dhi prācētā agnir vedhastama ṛṣiḥ,
agnīm hótāram īlate yajñēsu mānuṣo viṣāḥ.*

7.16.1^c (Vasiṣṭha Maitravaruṇi; to Agni)

*enā vo agnīm namasorjō nāpātām ā huve,
priyām cōtiṣṭham aratīm svadhvarām viṣvasya dūtām amṛtām.* cf. 7.16.1^b

It is obvious that 1.128.8^a is composite and secondary in the light 6.14.2^c and 5.1.7^b; cf. also 3.10.2^b, *agne hótāram īlate*. It does not seem necessary with Arnold, VM., p. 124, to read *vāsudhitīm*; cf. under 1.1.2^c. But the pāda points to the secondary workmanship of 1.128.8.

[1.129.2^c, *prkṣām ātyam nā vājīnam*: 1.135.5^c, *ācūm ātyam*, &c.]

1.129.3^{1c} (Parucehepa Dāivodāsi; to Indra)

*dasmō hi śmā vṣaṇam pinvasi tvacām kām cid yāvīr arārum ṣura mārtyam
parivṛṇāksi mārtyam,*

indrotā tūbhyam tād divē tād rudrāya svāyāçase,

mitrāya vocām vāruṇāya saprāthaḥ sumṛlikāya saprāthaḥ.

1.136.6^{1c} (Parucehepa Dāivodāsi; Liṅgoktadevatāḥ)

*nāmo divē brhatē rōdastibhyām mitrāya vocām vāruṇāya mīlhuṣe
sumṛlikāya mīlhuṣe,*

*īndram agnīm ūpa stuhī, dyukṣām aryamānam bhāgam, cf. 1.12.7^a
jyōg jīvantāḥ prajāyā sacemahi sōmasyotī sacemahi.*

For 1.129.3^a cf. Max Müller, SBE. xxxii. 142; Pischel, Ved. Stud. i. 109. For 1.129.3^{abc}, Oldenberg, RV. Noten, pp. 133.

1.129.5^c, ugrābhīr ugrotibhiḥ : 1.7.4^c, ugrā ugrābhīr ūtibhiḥ.

1.129.9^{a+g} (Parucchepa Dāivodāsi ; to Indra)

tvām na indra rāyā pārīṇasā yāhi pathān anehāsā purō yāhi arakṣāsā,
sācasva naḥ parākā ā sācasvāstamikā ā,
pāhi no durād ārād abhiṣṭibhiḥ sādā pāhy abhiṣṭibhiḥ.

4.31.12^b (Vāmadeva ; to Indra)

asmān aviddhi viçvāhendra rāyā pārīṇasā,
asmān viçvābhīr ūtibhiḥ.

8.97.6^d (Rebha Kāçyapa ; to Indra)

sā naḥ sōmeṣu somapāḥ sūtēsu çavasas pate,
mādāyasva rādhasā sunītavatendra rāyā pārīṇasā.

10.93.11^c (Tānva Pārtha ; to Viçve Devāḥ, here Indra)

etām çānsam indrāsmayus tvām kūcit santam sahasāvann abhiṣṭaye
sādā pāhy abhiṣṭaye,
medātām vedātā vaso.

The obscure stanza 10.93.11 (Ludwig, 240) with its irregular metre (prastārapañkti) approaching the aṣṭi type, invites the belief that it was composed under the influence of 1.129.9. The expression . . . abhiṣṭaye sādā pāhy abhiṣṭaye seems to be an odd and gratuitous variation of . . . abhiṣṭibhiḥ sādā pāhy abhiṣṭibhiḥ ; see Part 2, chapter 3, class B 9.—*Cl.* 5.10.1^c, prā no rāyā pārīṇasā.

1.130.1^f (Parucchepa Dāivodāsi ; to Indra)

endra yāhy ūpa naḥ parāvato nāyam āchā vidāthāniva sātpatir āstām rājeva
sātpatih,
hāvāmahe tvā yayām prāyasvantah sūtē sācā,
putrāso nā pitāraṁ vājasātaye mānhiṣṭhaṁ vājasātaye.

8.4.18^d (Devātithi Kāṇva ; to Indra or Pūṣan)

pārā gāvo yavasam kacc cid āghrṇe nityam rēkṇo amartya,
asmākam pūṣann avitā çivō bhava mānhiṣṭho vājasātaye.

8.88.6^d (Nodhas Gāutama ; to Indra)

nākih pāriṣṭir maghavan maghāsya te yād dāçuse dāçasyāsi,
asmākam bodhy ucāthasya coditā mānhiṣṭho vājasātaye.

To the treatments of the difficult expression nāyam āchā, cited by Oldenberg, RV. Noten, p. 121, add Ld Ludwig, Kritik, p. 37 ; Über Methode, p. 23.

1.130.6^b (Parucchepa Dāivodāsi ; to Indra)

imām te vācam vasnyanta āyavo rātham nā dhīraḥ svāpā atakṣiṣuḥ sumnāya
tvām atakṣiṣuḥ,
çumbhānto jēnyam yathā vājeṣu vipra vājinam,
ātyam iva çavaso sātaye dhānā viçvā dhānāni sātaye.

5.2.11^b (Kumāra Ātreya, or Vṛṣa Jāna ; to Agni)

etām te stōmam tuvijata vipro rātham nā dhīraḥ svāpā atakṣam,
yādīd agne prāti tvām deva hāryāḥ svārvatir apā enā jayema.

5.29.15^d (Gaurivīti Ṣāktya ; to Indra)

indra brāhma kriyāmāṇā juṣasva yā te çaviṣṭha nāvya ākarma,
vāstreva bhadrā sūkrā vasūyū rātham nā dhīraḥ svāpā atakṣam.

The repetition of the word atakṣiṣuḥ in 1.130.6^e, belonging as the word does to the formulaic repeated pāda b, marks the composition of this rhyme pāda, as well as the stanza which contains it, as secondary. We may consider as quite certain that this sentiment was first uttered in the first person singular.

[1.130.7^d, atithigvāya çambaram : 1.56.6^b, ārandhaya 'tithigvāya çambaram ;
cf. 9.61.2^b.]

1.130.8^e (Parucchepa Dāivodāsi ; to Indra)

indrāḥ samātsu yājamānam āryam prāvad viçveṣu çatāmūtir ājiṣu svārmilheṣu
ājiṣu,

manave çāsad avratān tvācam kṛṣṇām arandhayat,
dākṣan nā viçvam tatṛṣṇām oṣati ny ārçasānam oṣati.

8.12.9^b (Parvata Kāṇva ; to Indra)

indrāḥ sūryasya raçmibhir ny ārçasānam oṣati,
agnir vāneva sāsaḥiḥ prā vāvṛdhe.

Cf. Muir, *OST.* i. 174 ; Oldenberg, *RV. Noten*, p. 135.

1.130.9^d (Parucchepa Dāivodāsi ; to Indra)

sūraç cakrām prā vṛhaj jātā ojasā prapitvā vācam aruṇo muṣāyatīçānā ā muṣāyati,
uçānā yāt parāvātó 'jagann ūtāye kave,
sumnāni viçvā mānuṣeva turvāṇir āhā viçveva turvāṇiḥ.

8.7.26^a (Punarvatsa Kāṇva ; to Maruts)

uçānā yāt parāvāta ukṣṇo rāndhram āyātana,
dyāur nā cakradad bhiyā.

The appraisal of the repeated pāda depends upon the two mythic snatches told in the two stanzas. Of these the second, 8.7.26, seems to say distinctly enough : ' When, (O Maruts) ye came with Uçānā from a distance to Ukṣṇo Randhra, he bellowed from fright, as the sky (thunders).' So Max Müller, *SBE.* xxxii. 392, 397 ; Geldner, *Ved. Stud.* ii. 169 (differently, Ludwig, 701). Though we know nothing further about this legend, the context fixes uçānā as instrumental. Uçānā (later Uçanas) Kāṇva is an ancient priest-ally of the gods (*Bergaigne*, ii. 338 ff.). And so he figures in 1.130.9 : When, O seer, thou didst come with Uçānā from a distance to help.' The allusions otherwise, mythical or legendary, in 1.130.9 are veiled from our ken ; see Bloomfield, *JAOS.* xvi. 34 ff. ; Hillebrandt, *Ved. Myth.* iii. 290, note 2 ; Geldner, *Ved. Stud.* ii. 175 ; Ludwig, *Die neuesten Arbeiten*, p. 174 ; Oldenberg, *RV. Noten*, p. 135. Later stories throw no light on the matter ; see Spiegel, *Die arische Periode*, 284 ff. Connexion with Avestan Kava Usa (Shah Nameh, Kai Eaus : Spiegel, *ibid.* 285) is doubted, perhaps over-sceptically, by Bartholomae, *Altiranisches Wörterbuch*, s.v. 2. usant.

[1.131.1f ; 8.12.22^b, devāso dadhire purāḥ : 5.16.1^d, mātāso dadhiró purāḥ :
8.12.25^b, devās tvā dadhiré purāḥ.]

[1.131.4^b, pūro yād indra çāradīr avātiraḥ : 1.174.2^b ; 6.20.10^c, sapta yāt pūrah çārma çāradīr dārt.]

1.132.1^{bc} (Parucchepa Dāivodāsi ; to Indra)

tvāyā vayām maghavan pūrve dhāna indratvotāḥ sāsahyāma pṛtanyatō vanu-
yāma vanuṣyatāḥ,

nédhiṣṭhe asmīnn āhany ādhi vocā nū sunvatē,
asmin yajñē vi cayemā bhāre kṛtām vājayānto bhāre kṛtām.

8.40.7^{de} (Nābhāka Kāṇva ; to Indra and Agni)

yād indrāgnī jānā imē vihvāyante tānā girā,
asmākebhir nṛbhir vayām sāsahyāma pṛtanyatō vanuyāma vanuṣyatō
[nābhantām anyakē same.] 45 refrain, 8.39.1^f ff.

For 1.132.1 see Oldenberg, RV. Noten, p. 136 ; Ludwig, Über Methode, p. 25. The pāda, sāsahyāma pṛtanyatāḥ also in 1.8.4^c (q.v.) ; 9.61.29^c ; the cadence vanavad vanuṣyatāḥ at 2.25.1^a, 2^a ; 26.1^a.

[1.132.4^b, yād āngirobhyō 'vr̥ṇor āpa vrajām : 1.51.3^c, tvām gotrām āngirobhyo
'vr̥ṇor āpa.]

1.132.5^e (Parucchepa Dāivodāsi ; to Indra)

sām yāj jānān krātubhīḥ çūra iksāyad dhāne hitē taruṣanta çravasyāvaḥ prā
yaksanta çravasyāvaḥ,

tāsmā āyuh prajāvad id bādhe arcanty ojasā,
indra okyam didhiṣanta dhītāyo devān āchā nā dhītāyaḥ.

1.139.1^e (Parucchepa Dāivodāsi ; to Viṣve Devāḥ)

āstu çrāuṣaṭ purō agnīn dhiyā dadha ā nū tac chardho divyām vr̥ṇmaha
indravayū vr̥ṇmaha,

yād dha krānā vīvasvati nābhā samdāyi nāvyasī,
ādha prā sū na ūpa yantu dhītāyo devān āchā nā dhītāyaḥ.

Cf. for 1.132.5 Oldenberg, RV. Noten, p. 137 ; for 1.139.1, Fischel, Ved. Stud. i. 69, 70 ; Hillebrandt, Ved. Myth. i. 488 ; Ludwig, Kritik, pp. 12, 19 ; Über Methode, p. 24 ; Oldenberg, RV. Noten, p. 141.

1.133.7^c (Parucchepa Dāivodāsi ; to Indra)

vanōti hi sunvān kṣayam pārīṇasaḥ sunvāno hi śmā yajaty āva dvīṣo devānām
āva dvīṣaḥ,

sunvāna it sisāsati sahāsrā vājy āvr̥taḥ,
sunvānyēndro dadāty ābhūvan rayīm dadāty ābhūvam.

8.32.18^b (Medhatithi Kāṇva ; to Indra)

pānya ā dardirac chati sahāsrā vājy āvr̥taḥ,
indro yō yāvāno vr̥dhāḥ.

Cf. Neisser, Bezz. Beitr. xix. 148.

1.134.2^{ae} (Parucehepa Dāivodāsi; to Vāyu)

māndantu tvā mandino vāyav indavo 'smāt krāṇāsah sūkr̥tā abhidvavo gōbhiḥ
krāṇā abhidvavaḥ,

yād dha krāṇā irādhyāi dākṣaṁ sácanta ūtáyah,
sadhr̥tēnā niyūto dāvāne dhiya ūpa bruvata im̐ dhiyah.

2.11.11^b (Gr̥tsamada; to Indra)

pibā-pibéd indra çūra sōmaṁ, māndantu tvā mandinaḥ sutāsah,

67 2.11.11^a

ppr̥ntas te kukṣī vardhayantv itthā sutāḥ paurā indram āva.

3.13.2^b (R̥ṣabha Vāiçvām̐tra; to Agni)

r̥tāvā yasya rōdasi dākṣaṁ sácanta ūtáyah,
haviṣmantas tām īlate tām sanīṣyánto 'vase.

We may render 1.134.2 as follows: 'May the delightful drops of Soma delight thee, they that have been mixed by us, the well prepared, that tend to heaven; they that are mixed with milk, and tend to heaven. When indeed the mixed (Soma drops) are for well-being, when the helps (of the gods) attach themselves to solid piety, then do our prayers engage Vāyu's span together to bestow gifts.' For translations differing more or less, see Ludwig, 711; Grassmann, ii. 137; Pischel, Ved. Stud. i. 68. Pischel here defends the translation of krāṇā by 'mixed'. This suggestion, as well as the comparison with *κεράω*, dates back to Roth, as early as 1852; see Yaska's Nirukta, Erläuterungen, p. 46, bottom. Cf. also Ludwig, Kritik, p. 12; Über Methode, p. 24; Oldenberg, RV. Noten, p. 58; Geldner, Rig-Veda Kommentar, p. 26. The matter that concerns us here is the recurring pāda 3.13.2^b. Ludwig, 312: 'der ordnungsmässige den die beiden welthälften, mit des tüchtigkeit hille verbunden, den flehen an die havis bereitet haben, die gewinnen wollen zur gnade.' Grassmann, i. 67: 'Den Heil'gen dessen Kräfte stärkt das Weltenpaar, das Opferwerk, ihn flehn die opferreichen an, um Hülfe die verlangenden.' Ludwig's translation is desperately obscure; Grassmann is very hazardous in co-ordinating dākṣam with rōdasi. Oldenberg, SBE. xlv. 266, more recently renders the first distich: 'The righteous one to whose skill the two worlds (Heaven and Earth), and (all) blessings cling.' The doubtful point in this rendering is the rather bizarre grammatical co-ordination of rōdasi and ūtáyah, with asyndeton, as the author assumes. I wonder whether Oldenberg, if he had happened to note the recurring pāda, dākṣaṁ sácanta utayah, in 1.134.2, would have adhered to his construction. It seems to me that the pāda in question means 'the helps (of the gods) attach themselves to solid piety (or, pious solidity)'. and that the pāda forms a parenthesis in 3.13.2. I paraphrase explicitly what the stanza seems to me to declare: 'The righteous (Agni) whose are the two worlds (Heaven and Earth) —(whose) helps attach themselves to solid pious work—him do men with havis revere, him they who desire gain, that they may obtain his blessing.' It is another question whether we should accept the consequence of this construction and say that the author of 3.13.2 has borrowed pāda b from 1.134.2. The pāda may have been afloat as a sort of proverb. Cf. also Ludwig, Neueste Arbeiten, p. 59.

1.134.3^{bc} (Parucehepa Dāivodāsi; to Vāyu)

vayūr yuṅkte rōhitā vayūr aruṇā vāyú ráthe ajirā dhurí vólhave váhiṣṭhā
dhurí vólhave,

prā bodhaya pūramidhiṁ jārī á sasatīm iva,

prā cakṣaya rōdasi vāsayoṣasaḥ çrāvase vāsayoṣasaḥ.

5.56.6^{cd} (Çyāvaçva Atreya; to Maruts)

yuṅgdhvām hy āruṣi rāthe, yuṅgdhvām rātheṣu rohitāḥ, ~~5.56.1.14.12^a~~
yuṅgdhvām hārī ajirā dhurī vólhave váhiṣṭhā dhurī vólhave.

For the relation of the repeated pádas see under 1.14.12^a.

1.134.6^{c+s} (Paruccheпа Dāivodāsi; to Vāyu)

tvām no vāyav eṣām āpūrvaḥ sómānām prathamāḥ pítim arhasi sutánām
pítim arhasi,

utó vihútmatinām viçām vavarjūṣṇām,

viçvā ite dhenāvo duhra āçiram ghṛtām duhrata āçiram.

4.47.2^b (Vāmadeva; to Indra and Vāyu)

indraç ca vāyav eṣām, sómānām pítim arhathaḥ,

~~5.5~~ 4.47.2^a

yuvām hí yántindavo nimnām āpo ná sadhryak.

~~5.5~~ 4.47.2^d

5.51.6^b (Svastyātreya Atreya; to Viçve Devāḥ)

indraç ca vāyav eṣām, sutánām pítim arhathaḥ,

~~5.5~~ 4.47.2ⁿ

tām juṣethām arepāsāv abhi prāyaḥ.

8.6.19^b (Vatsa Kāṇva; to Indra)

imās ta indra pṛçṇayo ghṛtām duhrata āçiram,

enām ṛtasya pipyūṣiḥ.

The difficult word vavarjūṣṇām, 1.134.6, in the light of vihútmatinām suggests the common use of root varj in connexion with barbhis; viçām vavarjūṣṇām would then mean, 'of people that have prepared (the barbhis)'. In AV. 7.50.2 avarjūṣṇām looks like an artificial negative of the same word, perhaps haplogically ā(vav)arjūṣṇām, something like 'impious' (cf. āsunvant, and the like). Cf. Geldner, *Ved. Stud.* i. 144; Ludwig, *Ueber Methode*, p. 28; Oldenberg, *RV. Noten*, p. 138. In 8.6.19 the páda, ghṛtām duhrata āçiram, is apparently a modernized and metrically less fit version of ghṛtām duhrata āçiram in 1.134.6. However, Aufrecht, in the Preface to the second edition of the *Rig-Veda*, p. xix, note, remarks whimsically and pertinently anent 1.134.6^{abc}: 'Was hat der gute Paruccheпа dabei gedacht als er die beiden Adjectiva (meaning āpūrvaḥ and prathamāḥ) setzte? Der Vers musste ausgefüllt werden.' The secondary manufacture of 1.134.6 is unmistakable.—Cf. 2.14.2.

1.135.2^{a+f} (Paruccheпа Dāivodāsi; to Vāyu)

túbhyāyām sómāḥ páripūto ádrībhi sparhā vāsanaḥ pári kōçam arṣati çukrá
vāsāno arṣati,

tāvayām bhāgā āyūṣu sómo devēṣu hūyate,

vāha vāyo niyūto yāhy asmayúr juṣāṇo yāhy asmayūḥ.

8.82.5^a (Kusidin Kāṇva; to Indra)

túbhyāyām ádrībhiḥ sūtó góbhiḥ çṛitó mādāya kām,

prā sóma indra hūyate.

7.90.1^c (Vasiṣṭha; to Vāyu)

prā virayā çūcayo dadrire vām adhvaryūbhir mādhumantāḥ sūtāsāḥ,

vāha vāyo niyūto yāhy áchá pibā sūtāsyāndhaso mādāya. ~~5.5~~ 5.51.5^e

Oldenberg, *ZDMG.* lxi. 825, is struck by the unfitness of the combination páripūto ádrībhiḥ in 1.135.2^a: 'mit den steinen wird der soma ja gepresst, nicht gereinigt' (cf. under 5.86.6).

The repeated pāda 8.82.5^a illustrates his misgivings, and points to the later, mere jingly, manufacture of Parucchepa, 1.135.2^a. For other points in the same stanza see the same author, RV. Noten, p. 139.—The correspondence between 1.135.2^f and 7.90.1^c suggests the praūgaṣṭra; see Bergaigne, JA. xiii. (1888) 127.

1.135.3^{ab+c} (Parucchepa Dāivodāsi; to Vāyu)

ā no niyúdbhiḥ ṇatinībhir adhvarám sahasrīnībhir úpa yāhi vitāye vāyo
havyāni vitāye,

tāvāyām bhāgā rtvīyaḥ saraṇmīḥ sūrye sácā,

[adhvaryúbhir bhāramāṇā ayaṇsata] vāyo ṇukrá ayaṇsata.

cf. 1.135.3^f

7.92.5^{ab} (Vasiṣṭha; to Vāyu)

ā no niyúdbhir ṇatinībhir adhvarám sahasrīnībhir úpa yāhi yajñám,

[vāyo asmín sāvane mādayasva] yūyām pāta svastibhiḥ sádā nah.]

cf. c: cf. 7.23.5^d; d: refrain, 7.1.20^d ff.

The pāda 1.135.3^c is repeated in the next stanza 1.135.4^c. Ludwig, Der Rig-Veda, iii. 97: 'die stelle des vii. maṇḍala scheint die wiederholung zu sein.' He does not say why, but it seems to me this view is borne out by the metre. Arnold, VM., p. 310, remarks that 7.92.5^a is 'extended triṣṭubh'. We see, of course, that it is not exactly extended, but a jagati line repeated in exactly the same form, in 1.135.3^a. Pāda c is a triṣṭubh of established form in the seventh maṇḍala, e.g. asmín chūra sāvane mādayasva, 7.23.5^d; asmín ū sū sāvane mādayasva, 7.29.2^c. The fourth pāda is refrain. It looks for all the world as though 7.92.5 were a latter appendage in broken metre to the four stanzas which originally made up the hymn. Pāda b is shortened from a jagati to a triṣṭubh in deference to the prevailing type. In any case the correspondence between the two stanzas suggests the praūgaṣṭra; see Bergaigne, JA. xiii. (1888) 127.

1.135.3^c, 4^c, vāyo havyāni vitāye.

1.135.3^f, 6^b, adhvaryúbhir bhāramāṇā ayaṇsata.

1.135.4^{b+c} (Parucchepa Dāivodāsi; to Vāyu)

ā vām rátho niyútvān vakṣad ávase 'bhí práyāṇsi súdhitāni vitāye vāyo
havyāni vitāye,

pībatāni mādhu ándhasaḥ pūrvapóyaṁ hí vām hitām,

[váyav ā candréṇa rádhasá gatam] índraṇ ca rádhasá gatam.

cf. 1.135.4^f

6.16.44^b (Bharadvāja; to Agni)

áchā no yāhy ā vahābhí práyāṇsi vitāye,

[ā devān sōmapitāye.]

cf. 1.14.6^c

Pāda 1.135.4^c is identical with 1.135.3^c.—Oldenberg, SBE. xlvii. 133; RV. Noten, p. 139, make various suggestions regarding the penultimate pāda of 1.135.4, which just fall short of carrying conviction. For the pādas repeated in this item see also the closely similar pādas treated under 6.15.15^a.

[1.135.4^f, váyav ā candréṇa rádhasá gatam: 4.48.1^c—4^c, váyav ā candréṇa ráthena.]

[1.135.5^c, āçum átyaṁ ná vājīnani: 1.129.2^c, prkṣám átyaṁ, &c.]

1.135.6^a (Parucchepa Dāivodāsi ; to Vāyu)

imé vām sómā apsv ā sutā ih₁ādhvaryūbhir bhāramāṇā ayaṇsata, vāyo çukrá
ayaṇsata, 1.135.3^b

eté vām abhy āsrkṣata tirāḥ pavītram āçāvah,

yuvāyāvó 'ti rómāny avyāya sómāso áty avyāya.

9.62.1^b (Jamadagni Bhārgava ; to Soma Pavamāna)

eté asrgram indavas tirāḥ pavītram āçāvah,

viçvāny abhi sáubhagā.

9.67.7^b (Gotama ; to Soma Pavamāna)

pavamānāsa indavas, tirāḥ pavītram āçāvah,

9.2.4.1^b

indram yámebhir açata.

It seems natural to suppose that the repeated páda, tirāḥ pavītram āçāvah, in 1.135.6, is borrowed from the sphere of Soma Pavamāna in the ninth book.

1.135.7^c (Parucchepa Dāivodāsi ; to Vāyu and Indra)

āti vāyo sasatō yāhi çāçvato yātra grāvā vādati tātra gachatam grhām indraç ca
gachatam,

ví sūñtā dadṛçe rīyate ghṛtām ā pūrṇāyā niyūtā yātho adhvarām indraç ca yātho
adhvarām.

4.49.3^b (Vāmadeva ; to Indra and Bṛhaspati)

ā na indrabṛhaspati grhām indraç ca gachatam,

somapá sōmapittaye,

1.2.3.3^c

8.69.7^b (Priyamedha Āngirasa ; to Indra)

úd yad bradhnāsyā viṣṭāpaṁ grhām indraç ca gánvahi,

mādhvah pttvá sacevahi triḥ sapta sakhyaḥ padé.

It seems to me that the repetition of Indra's name in 4.49.3^{ab} shows that páda b is employed here formulaically and secondarily. Cf. 6.36.6 ; 7.88.3 ; 8.25.2 ; 10.86.22, and for the entire phenomenon, Edgerton, KZ. xliii. 110 ff.

1.136.1^d (Parucchepa Dāivodāsi ; to Mitra and Varuṇa)

prá sú jyēṣṭham nicirābhyām brhān nāmo havyām matīm bharatā mṛṇayādbhyām
svādiṣṭham mṛṇayādbhyām,

tā samrājā ghṛtāsuti yajñe-yajña upastutā,

āthāinoḥ kṣatrūṁ nā kṛtāç canādhīṣe devatvām nú cid ādhīṣe.

2.41.6^a (Grtsamada ; to Mitra and Varuṇa)

tā samrājā ghṛtāsuti ādityā dānunas patī,

1.136.3^f

sācete ānavahvaram.

Cf. 8.29.9^b, samrājā sarpirāsuti ; and 8.8.16^d, vasūyād dānunas patī. Note that 2.41.6^b = 1.136.3^f.

1.136.2^c (Parucchepa Dāivodāsi ; to Mitra and Varuṇa)

ādarçi gātūr urāve varīyasi pānthā ṛtāsya sám ayaṇsta raçmibhiç cākṣur bhāgasya
raçmibhiḥ,

dyukṣām mitrásya sūdanam aryamṇó várūṇasya ca,

āthā dadhāte brhād ukthyaṁ vāya upastūtyām brhād vāyah.

8.47.9^d (Trita Āptya; to Ādityas)

āditir na uruṣyatv₁ āditih₂ cārma yachatu₃,

6.75.12^d

mātā mitrāsya revāto aryamṇó vāruṇasya cā₁nehāso va ūtāyaḥ suūtāyo
va ūtāyaḥ₂.

refrain, 8.47.1^{ef}–18^{ef}

1.136.3^e (Parucchepa Daivodāsi; to Mitra and Varuṇa)

jyōtismatim aditim dhārayātkṣitīm svārvatim ā sacete divē-dive jagrvānsā divē-
dive,

jyōtismat kṣatram ācāte ādityā dānunas pātī,

mitrās tāyor vāruṇo yātayājano 'ryamā yātayājjanah.

2.41.6^b (Ḫṛtsamada; to Mitra and Varuṇa)

tā samrājā ghṛtāsuti₁ ādityā dānunas pātī,

1.136.1^d

sācoto anavahvaram.

For the repeated pāda cf. 8.8.16^d, vasūyād dānunas pati. Note that 2.41.6^a = 1.136.1^d.

[1.136.4^a, ayaṁ mitrāya vāruṇāya cāntamah: 9.104.3^c, yathā mitrāya, &c.]

1.136.6^{bc}, mitrāya vocam vāruṇāya mṛhūṣe sumṛṭikāya mṛhūṣe: 1.129.3^{fg},
mitrāya vocam vāruṇāya saprāthah sumṛṭikāya saprāthah.

1.137.1^e, 3^d, asmatrā gantam ūpa nah.

1.137.1^e (Parucchepa Daivodāsi; to Mitra and Varuṇa)

suṣumā yātam adribhir gōcṛitā matsarā imē sōmāso matsarā imē,

ā rājānā divisprc₁ asmatrā gantam ūpa nah₂,

1.137.1^o

imē vām mitrāvaruṇā gāvācīrah sōmāḥ cūkrā gāvācīrah.

9.64.28^c (Kaṣyapa Mārta; to Soma Pavamāna)

dāvidyutatyā ruçā pariṣṭōbhantya kṛpā,

sōmāḥ cūkrā gāvācīrah.

It seems as though 9.64.28 treated the repeated pāda loosely and secondarily, as compared with 1.137.1. Grassmann, 'die milchgemischten Soma's sind erhellt von lichtem Strahlenglanz, versehn mit rauschender Gestalt'. Ludwig, 854, not very differently. Note, however, that 1.137.1, 2 are really not much more than Soma Pavamāna stanzas, done over for Mitra and Varuṇa. Therefore 1.137.1 is likely to be later than 9.64.28.

1.137.2^b: 1.5.5^c; 5.51.7^b; 7.32.4^b; 9.22.3^b; 63.15^b; 101.12^b, sōmāso dādhy-
ācīrah.

1.137.2^e: 1.47.7^d; 5.79.8^c; 8.101.2^d, sākāṁ sūryasya raçmībhih.

1.137.2^e (Parucchepa Daivodāsi; to Mitra and Varuṇa)

imā ā yātam indavaḥ sōmāso dādhyācīrah₁ sūtāso dādhyācīrah₂,

1.5.5^c

utā vām uṣāso budhī sākāṁ sūryasya raçmībhih₃,

1.47.7^d

sutō mitrāya vāruṇāya pitāye cārur ṛtāya pitāye.

9.17.8^c (Asita Kācyapa, or Devala Kācyapa; to Soma Pavamāna)
mādhōr dhārām ānu kṣara tivrāḥ sadhāsthām āsadaḥ,
cārur ṛtāya pītāye.

For the repeated pāda see the Introduction, p. 22 ff.

[1.137.3^{bc}, añṣūm duhanty ādribhiḥ sōmāñ duhanty ādribhiḥ: 9.65.15^b, tivrām
duhanty ādribhiḥ.]

1.139.1^g: 1.132.5^g, devāñ āchā nā dhrtāyaḥ.

[1.139.3^d, yuvōr viçvā ādhi çriyaḥ: 8.92.20^a, yasmīn viçvā, &c.]

[1.139.6^g, sumṣṭikō na ā gahi: 1.91.11^e, sumṣṭikō na ā viça.]

Group 14. Hymns 140-164, ascribed to Dirghatamas Āucathya

1.140.10^a (Dirghatamas Āucathya; to Agni)

asmākam agne maghāvatsu didiḥy adha çvāstvān vṣabho dāmūnāḥ.
avāsya çīcumatir addider varmeva yutsu pariḥaḥ bhurānāḥ.

6.8.6^a (Bharadvāja Bārhaspatya; to Vaiçvānara)

asmākam agne maghāvatsu dhārayānāmi kṣatrām ajarāñ suvīryam.
vayāñ jayema çatināñ sahasrīnāñ vaiçvānara vājam agne tāvotibhiḥ.

[1.141.9^d, arāñ nā nemih paribhūr ajāyathāḥ: 1.32.15^d, arāñ na nemih pari tā
babhūva.]

Cf. 5.13.6.

1.142.1^c (Dirghatamas Āucathya; Āpra, here Agni)

sāmiddho agna ā vaha devāñ adya yatasruce,
tāntum tanuṣva pūrvyām sutāsomāya dāçuṣe.

8.13.14^c (Goṣūktin Kāṇvāyana, and Açvasūktin Kāṇvāyana; to Indra)

ā tū gahi prā tū drava mātṣvā sutāsyā gómataḥ, 8.13.14^b
tāntum tanuṣva pūrvyām yāthā vidé.

I feel quite certain that the repeated idea fits less well with Indra and the otherwise banal statement about him, in 8.13.14. Moreover the refrain appendage yāthā vidé (tetra-syllabic pāda throughout the hymn) betrays late workmanship for 8.13. See Part 2, chapter 2, class B 3.

1.142.2^b: 1.13.2^a, mādhumantāñ tanūnapāt.

[1.142.2^c, yajñāñ viprasya māvataḥ: 1.17.2^b, hāvāñ viprasya, &c.]

1.142.3^a (Dirghatamas Āucathya; Āpra, here Nārāçansa)

çūciḥ pāvako ādbhuto mādhvā yajñāñ mimikṣati,
nārāçansaḥ trīr ā divō devō devōṣu yajñīyaḥ.

- 8.13.19^c (Nārada Kāṇva ; to Indra)
 stotā yāt to ānuvrata ukthāny ṛtuthā dadhē,
 çūciḥ pāvakā ucyate sō ādbhutaḥ.
 9.24.6^c (Viçvamanas Vāiṣṇava ; to Pavamāna Soma)
 pāvasva vṛtrahantamokthēbhir anumādyah,
 çūciḥ pāvako ādbhutaḥ.
 9.24.7^c (The same)
 çūciḥ pāvakā ucyate sōmaḥ sutāsya mādhvah,
 [devāvīr aghaṇasahā.]

9.24.7^c

Stanza 8.13.19 offers a remarkably convincing instance of secondary workmanship, both from the point of form and contents. As regards the latter the repeated pādas show that the attributes contained in pāda c, namely, çūciḥ pāvakā ucyate sō ādbhutaḥ, can be applied to a devoted poet (stotā ānuvrataḥ, in pāda a) only in a secondary, hyperbolic sense. The poet is said to be (ucyate) the possessor of the divine attributes, çūci, pāvakā, ādbhuta; in reality he is no such thing. If we press the point, the poet who devotedly offers songs of praise with oblations of soma assumes the attributes of soma himself (9.24.6, 7). As regards the form, 8.13.19^c has in sō ādbhutaḥ the usual tetrasyllabic refrain-pāda which marks the artificial workmanship of 8.13 throughout. Aufrecht, in the preface to his second edition of the Rig-Veda, p. xxxv, writes anent 8.13.19^c: 'Wer? der Stotr oder Indra? In dem Kopfe der Uebersetzer steigt keine Ahnung von einer Schwierigkeit auf. Die Attribute passen nur auf Agni oder Soma.' Sāyaṇa, indeed, whom some scholars still place in the pose of high authority, ascribes the attributes to Indra. We are, I am sure, approaching a period of IV. criticism which will explain many such oddities.

- 1.142.4^{ab} (Dirghatamas Āucathya ; Āpriyah)
 īḷito agna ā vahēndraṁ citrām ihā priyām,
 iyām lu tvā matir māmāchā sujihva vacyate.

- 5.5.3^{ab} (Vasuçruta Ātreya ; Āpra)
 īḷito agna ā vahēndraṁ citrām ihā priyām,
 sukhāi rāthēbhir ūtaye.

For 1.142.4^{ab} cf. 3.39.1, and Geldner, Ved. Stud. ii. 259; for citrām see under 1.92.13. The two hymns share also 1.142.7^c and 5.5.6^b.

- 1.142.6^{a+d}: 1.13.6^{a+b}, vi çrayantām ṛtāvīdhaḥ, dvāro devīr asaçcātah.

- 1.142.7^b: 1.13.7^a, nāktosāsā sup̄çasā.

- 1.142.7^{c+d} (Dirghatamas Āucathya ; Āpriyah)
 ā bhāndamāne upāke [nāktosāsā sup̄çasā,
 yahvī ṛtāsya mātārā sīdatām barhīr ā sumāt.

1.13.7^a

- 5.5.6^b (Vasuçruta Ātreya ; Āpra)
 sup̄rātike vayovīdhā yahvī ṛtāsya mātārā,
 doṣām uśāsam imahe.
 9.33.5^b (Trita Āptya : to Soma Pavamāna)
 abhi brāhmīr anūṣata yahvīr ṛtāsya mātārāḥ,
 marmrjyānte divāḥ çicm.

9.102.7^b (Trita Āptya; to Soma Pavamāna)

samcīnā abhi tmānā yāhvī ṛtāsya mātārā,
tanvānā yajñām anuṣṅ yād aṅjatē.

10.59.8^b (Bandhu Gopayana, or others; to Dyāvapṛthivyāu)

çām ródasī subāndhave yāhvī ṛtāsya mātārā,
bhāratām āpa yād rāpo dyāuḥ pṛthivi kṣamā rāpo | mó sū te kīm canā-
mamat. | ☞ refrain. 10.59.8^{ff}.

8.87.4^b (Dyumnika Vāsiṣṭha, or others; to Aṇvins)

pibatān sōmanī mādhumantam aṇvinā barhiḥ sidatām sumāt,
tā vāvṛdhānā ūpa suṣṭutīm divō gantām gaurāv ivēṇam.

The dual form, yāhvī ṛtāsya mātārā, to Day and Night, 1.142.7; 5.5.6; to Heaven and Earth, 10.59.8, and probably also 9.102.7 (cf. 9.74.2; 10.44.8), is original. The plural form, 9.33.5, to the Prayer Cows (Ludwig, 823), in the Rishi's best style of untrammelled fancy, is secondary.—For 1.142.7^d cf. ā barhiḥ sidatām narā, 8.87.2^b.—For the correspondence of 1.142 and 5.5 see also under 1.142.4^{ab}.

1.142.8^{bc}: 1.13.8^{bc}; 1.188.7^{bc}, hōtārā dāivya kavi, yajñām no yakṣatām imām.

1.142.8^d (Dirghatamas Āucathya; Āpra, here Divine Hotars)

mandrājihvā jugurvānī | hōtārā dāivya kavi, | ☞ 1.13.8^b
| yajñām no yakṣatām imām | sidhrām adyā divispṛçam. ☞ 1.13.8^c

2.41.20^b (Grtsamada; to Dyāvapṛthivyāu, or Havirdhāne)

dyāvā naḥ pṛthivī imām sidhrām adyā divispṛçam,
yajñām devēṣu yachatām.

5.13.2^b (Sutamābhara Ātreya; to Agni)

agnī stōmanī manāmahe sidhrām adyā divispṛçam,
devāsya dravīṇasyavaḥ.

The question of interpretation involved is this: Is divispṛçam, in 5.13.2^b, genitive singular, agreeing with Agni, or is it nominative plural, agreeing with the subject of manāmahe? The translators, Ludwig, 351; Grassmann; Oldenberg, SBE. xlv. 395, take the first view. The last mentioned scholar, in a note, definitely: 'divispṛçam, no doubt, is genitive sing. referring to Agni, not nominative plural, referring to the worshippers.' I cannot say whether Oldenberg, at the time of his writing, had in mind the parallels, but they seem to me rather to point to the opposite view, namely that the worshippers attain to heaven by means of their song of praise (stōma), just as they accomplish the same end in the parallel stanzas by means of their sacrifice (yajñā). For examples of the frequent juxtaposition of stōma and yajñā see RV. 1.156.1; 2.5.7; 5.52.4; 6.16.22; 8.6.3; çç. 10.9.17. We may accept this conclusion notwithstanding that divispṛç is a fitting epithet of Agni in 10.88.1 (cf. 6.8.2), as also of other gods (see the Lexicons). I render 5.13.2: 'Desirous of riches we devise to-day a successful song of praise for god Agni, attaining (by it) heaven.' This accords well with the meaning of the other two stanzas, 'May the two pleasant-tongued, praising, divine Hotars, the sages, to-day perform for us this successful sacrifice that attains to heaven' (1.142.8). And, 'May heaven and earth to-day place with the gods this successful sacrifice, that attains to heaven' (2.41.20).

1.142.11^{cd}: 1.105.14^{cd}, agnir havyā suṣūdati devō devēṣu mōdhirah; 1.188.10^c,
agnir havyāni siṣvadat.

1.143.2^a (Dirghatamas Āucathya; to Agni)

sá jāyamāṇaḥ paramé vyòmany āvir agnir abhavan mātariçvane,
asyā krātva samidhanāsya majmanā prā dyāva çociḥ pṛthiví arocayat.

6.8.2^a (Bharadvāja Barhaspatya; to Vāiçvānara)

sá jāyamāṇaḥ paramé vyòmani vratīny agnir vratapā araksata,
vy antāriksam amimta sukrātur vāiçvānarō mahinā nākam aspr̥yat.

7.5.7^a (Vasiṣṭha Maitravaruṇi; to Vāiçvānara)

sá jāyamanāḥ paramé vyòman vāyur nā pāthaḥ pāri pāsi sadyāḥ,
tvām bhūvanā janāyann abhi krann āpatyāya jātavedo daçasyān.

For the metrical modulation of the repeated pāda, see Part 2, chapter 2, class A 1.

[1.143.8^{cd}, ādabdhēbhīr ādṛpītebhīr iṣṭe 'nimīṣadbhiḥ pāri pāhi no jāḥ : 6.8.7^{ab},
ādabdhēbhis tāva gopābhiḥ iṣṭe 'smākaḥ pāhi triṣadhasṭha sūrīn.]

Cf. Aufrecht, Preface to his Second Edition of the Rig-Veda, p. xiv.

[1.144.4^b, samānē yonā mithunā sūmokaṣā : 1.159.4^b, jāmi sāyonī mithunā
sūmokaṣā.]

1.144.5^b (Dirghatamas Āucathya; to Agni)

tām im hinvanti dhītāyo dāça vṛṣo devām mātāsa utāye havāmahe,
dhānor adhi pravāta ā sā pṛvaty abhivṛājadbhir vayūnā nāvādita.

3.9.1^b (Viçvāmitra Gāthina; to Agni)

sākhayas tvā vavṛmahe devām mātāsa utāye,

çapāni nāpātāni subhāgāni sudīditiḥ, çuprātūrtim anehāsam.]

6^a c : 3.9.1^c; d : 1.40.4^d

5.22.3^b (Viçvasāman Ātreya; to Agni)

cikitvīnmanasaṁ tvā devām mātāsa utāye,

vāreṇyasya te 'vasa iyānāso amanmahi.

8.11.6^b (Vatsa Kāṇva; to Agni)

vīpraṁ vīprāsō 'vase devām mātāsa utāye,

çagnīḥ gīrbhir havāmahe.]

6^a 8.11.6^c

For 1.144 5 cf. Pischel, Ved. Stud. i. 300; ii. 69; Oldenberg, RV. Noten, p. 146.

1.144.7^{b+1} (Dirghatamas Āucathya; to Agni)

āgne juṣasva prāti barya tād vāco māndra svādhāva řtājāta sūkrato,
yō viçvātāḥ pratyāni āsi darçatō raṇvāḥ sām̐dṛṣṭāu pitumāḥ iva kṣāyaḥ.

8.74.7^c (Gopavana Ātreya; to Agni)

iyāni te nāvyasi matir āgne adhāyy asmād ā,

māndra sūjāta sūkrato mūra dāsmātīthe.

10.64.11^a (Gaya Plāta; to Viçve Devāḥ, here Maruts)

raṇvāḥ sām̐dṛṣṭāu pitumāḥ iva kṣāyo bhadrā rudrāṇāni marūtān
upastutiḥ,

gōbhiḥ řyāma yaçāso jāneṣv ā sādā devāso ilāya sacemahi.

We render 1.144.7: 'O Agni, enjoy thou and delight in this song, O lovely, blissful, rta-begotten, highly intelligent (god), who art turned towards us from all sides, conspicuous, lovely to behold like a dwelling rich in food.' The second pāda has a curious parallel in 8.74.7, which may be rendered: 'This right new song was furnished thee by us, O Agni, lovely, well-born, highly intelligent, wise, wonderful guest.' Here pāda c = māndra sú[ādhāva fta]jāta sūkrato; it seems likely that the shorter pāda is a scooped-out form of the longer; see Part 2, chapter 2, class B 11. Stanza 10.64.11 shares with 1.144.7 its fourth pāda in such a way as to betray its relative date: 'Lovely to behold, like a dwelling rich in food, is the kindly consent of the Rudras and the Maruts, &c.' The mere juxtaposition of 1.144.7 and 10.64.11 shows the secondary character of the repeated pāda in the latter stanza; its primary value in 1.144.7 is guaranteed by the correspondence of darçatō and sāmdrṣtau; cf. Ludwig, iii. 116. See also RV. 4.1.8.

[1.146.3^a, samānām vatsām abhi samēāranṭi: 3.33.3^d; 10.17.11^c, samānām yōnim ānu samēāranṭi (10.17.11^c, samēārantam).]

1.147.1^d (Dirghatamas Āucathya; to Agni)

kathā te agne çucāyanta āyōr dadāçūr vājebhir āçuṣānāḥ,
ubhé yāt toké tūnaye dādhanā ṛtāsyā sāmān raṇāyanta devaḥ.

4.7.7^b (Vamadeva Gāutama; to Agni)

sasāsyā yād viyutā sāsminn ūdhann ṛtāsyā dhāman raṇāyanta devāḥ,
mahān agnir māmasā rātāhavyo vēr adhvarāya sādām id ṛtāvā.

See Oldenberg, SBE. xlvii. 170, 343; RV. Noten, pp. 147, 273. Agni is āyū, as well as men are āyavaḥ (see Bloomfield, Religion of the Veda, pp. 139, 158); therefore I am very sceptical about Oldenberg's proposed change of āyōh in 1.147.1^a to āyāvaḥ.

1.147.3 (Dirghatamas Āucathya; to Agni) =

4.4.13 (Vamadeva Gāutama; to Agni)

yé pāyāvo māmāteyām te agne pāçyanto andhām duriṭād ārakṣan,
rarākṣa tām sukṛto viçvāvedā dīpsanta id ripāvo nāha debhuḥ.

Since māmāteyā, a metronymic of Dirghatamas, occurs otherwise only in the Dirghatamas hymns of the first book (1.152.6; 158.6), the original place of this verse seems to be in the first book. In 4.4.13 it may be a case of secondary concatenation with stanza 12^c (té pāyāvaḥ . . . yé pāyāvaḥ). Cf. Oldenberg, SBE. xlvii. 171, 334; RV. Noten, p. 147.

1.148.1^a, mātṛid yād Im viṣṭō mātariçvā: 1.71.4^a, mātṛid yād Im vibhṛto
*, mātariçvā.

1.148.4^c (Dirghatamas Āucathya; to Agni)

puruṇi dasmō nī riṇāti jāmbhāir ād rocato vāna ā vibhāva,
ād asya vāto ānu vāti çocīr āstur nā çāryām asanām ānu dyūn.

7.3.2^c (Vasiṣṭha Māitrāvaruṇi; to Agni)

prōthad āçvo nā yāvase 'viçyān yadā mahāḥ saṁhvarāṇad vy āsthāt,
ād asya vāto ānu vāti çocīr ādha sma te vrajanam kṛṣṇām asti.

Very similar lines are: 4.7.10^b, yād asya vāto anuvāti çociḥ, and 10.142.4^c, yadā te vāto anuvāti çociḥ, both times also of Agni.

1.149.1^a (Dirghatamas Āucathya ; to Agni)

mahāḥ sá rāyá éṣate pátir dán̄n iná inásya vásunaḥ padá á,
úpa dhrājantam ádrayo vidhān̄n it̄.

10.93.6^c (Tānva Pārtha ; to Viṣve Devāḥ)

utá no devā́v aṣvī́nā ṣṛbhās pátī dhāmabhir mitrávárūṇā uruṣyatām,
mahāḥ sá rāyá éṣatō 'ti dhānveva duritā.

Some unnecessary embarrassment, it seems to me, these two stanzas have occasioned. Pischel's treatment of them, *Ved. Stud.* ii. 99 ff., involves dividing pátir dán̄n from 1.149.1^a, and placing it with pāda b ; and, even more temerarily, treating sá . . . éṣate in both stanzas as first person : 'um grossen reichthum gehe ich ihn (or, sie) an.' There is no difficulty if we remember that the gods as well as the Vedic sacrificers possess and need wealth (cf. the author *IF.* xxv. 190, 193) ; the gods, of course, in order that they may bestow it upon men. Accordingly 10.93.6 : 'Further, the divine Aṣvins, Lords of brightness, and Mitra and Varuṇa shall help us according to their natures. (He whom they help) hastes across misfortune, as across a desert, to great wealth.' Here the subject of éṣate is the yajamāna. In 1.149.1, Agni, Lord of the house, hastes to great wealth, not really for himself, but again for the sacrificer ; see Oldenberg's perfectly good translation, *SBE.* xlv. 176. Still we may suppose that the original form of the stanza was without the refrain-like pátir dán̄n (cf. 1.120.6 ; 153.4 ; 10.99.6 ; 105.2) ; and, to match, the sense of the pāda fits more primarily the yajamāna in 10.93.6.

1.151.4^b (Dirghatamas Aucathya ; to Mitra and Varuṇa)

prá sá ksitir asura yé máhi priyá řtāvānāv řtām á ghoṣatho bṛhát,
yuvām divó bṛható dākṣam ābhúvam gām ná dhury úpa yuñjāthe apāḥ.

8.25.4^c (Viṣvamanas Vāiyaṣva ; to Mitra and Varuṇa)

mahāntā mitrávárūṇā samrújā devā́v ásurā,
řtāvānāv řtām á ghoṣato bṛhát.

For 1.151.4 see Oldenberg, *SBE.* xlv. 224 ; *RV. Noten*, p. 149.

1.152.1^d, řtēna mitrávaruṇā sacethe : 1.2.8^a, řtēna mitrávaruṇāu.

[1.152.4^d, priyām mitrásya várūṇasya dhāma ; 7.61.4^a, ṣānsā mitrásya, &c. ; 10.10.6^c, bṛhān mitrásya, &c. ; 10.89.8^c, prá yé mitrásya, &c. Cf. also under 2.27.7^c and 4.5.4^c.]

1.152.5^a (Dirghatamas Āucathya ; to Mitra and Varuṇa)

anaṣvó jātó anabhiṣúr árvā kánikradat patayad ōrdhvāsānuḥ,
acittam bráhma jujusur yúvānaḥ prá mitró dhāma várūṇe grṇántaḥ.

4.36.1^a (Vāmadeva ; to Ṛbhus)

anaṣvó jātó anabhiṣúr ukthyò ráthas tricakráḥ pári vartate rájah,
mahút tād vo devyāsya pravācanam dyām ṛbhavaḥ pṛthivīm yác ca
púsyatha.

These two stanzas seem to me to offer a clear case of relative date. In 4.36.1 the Ṛbhus are said to have fashioned a chariot, fit to be praised in hymns because without horse and bridle it courses with three wheels about the air. Because it is three-wheeled it seems to be

the chariot of the Aṇvins; cf. 1.120.10. That sort of a vehicle is, the lord knows, marvellous enough, but it will readily pass in the light of mythic fancies and ethnological parallels elsewhere. Similarly in 6.66.7 the Maruts are described, along the same line of fancy, even more energetically, as crossing the air without span of deer or horses, without charioteer, and without bridle. Now in 1.152.5 the mystery is heightened to the second power, as it were. Ludwig, 97: 'ohne ross geboren, ohne zügel der renner, wiehernd fliegt er mit aufgerichtetem rücken.' Grassmann: 'Geboren ohne Ross und Zügel, wiehernd fliegt auf der Renner mit erhobenem Rücken.' Geldner and Kaegi, Siebenzig Lieder, p. 13, more diplomatically, but less close to the text and the parallel in 4.36.1: 'Sich bäumend schiesst nach oben mit Gewieher der Renner ohne Zügel, der kein Ross ist.' Any attempt to extract a picture with clear outline out of 1.152.5^a will prove quite futile; the pāda is built by a secondary poetaster upon the previously existing pāda 4.36.1^a; he 'goes' his model 'one better', and loses himself in mock-mythic fatuity—one of the standard failings of his class: something like, 'the steed, which is after all no horse, and goes without bridle'. Or, 'the steed which is born of no horse', &c.

[1.152.7^a, ā vām mitrāvaruṇā havyājuṣṭim: 7.65.4^a, ā no mitrā^o; see under 3.62.16.]

1.153.1^b (Dirghatamas Āucathya; to Mitra and Varuṇa)
yājamahe vām mahāḥ sajōṣā havyébbhir mitrāvaruṇā nāmobbhiḥ,
ghṛtāir ghṛtasnū ādha yād vām asmé adhvaryāvo nā dhītíbbhir bhārantī.

4.42.9^b (Trasadasyu Paurukutsya; to Indra and Varuṇa)
purukūtsāni hī vām ādāḥ dhavyébbhir indrāvaruṇā nāmobbhiḥ,
āthā rājānam trasādasyum asya vṛtrahānam dadathur ardhadevām.

7.84.1^b (Vasiṣṭha; to Indra and Varuṇa)
ā vām rājānāv adhvaré vavṛtyām havyebhir indrāvaruṇā nāmobbhiḥ,
prā vām ghṛtācī bāhvōr dādhanā [pāri tmānā viṣurūpā jigāti.] 5.15.4^d

1.154.2^b (Dirghatamas Āucathya; to Viṣṇu)
prā tād viṣṇu stavate vīryeṇa mṛgō nā bhīmāḥ kucaró giriṣṭhāḥ,
yāsyorūsu trīṣu vikrāmaṇesv adhikṣiyānti bhūvanāni vīḥvā.

10.180.2^a (Jaya Āindri; to Indra)
mṛgō na bhīmāḥ kucaró giriṣṭhāḥ parāvāta ā jaganthā párasyaḥ,
srkām sañcāya pavim indra tignām vi cātrūn tālhi vi mṛdho nudasva.

Aufrecht in the Preface to the second edition, p. xxx, thinks that the simile in 10.180.2 does not fit well. I agree with him, because a and b join badly. But I do not see that it fits even as well in 1.154.2. It is carried out loosely in either case; in 10.180.2 at least in connexion with warlike deeds. The pāda looks like a floating one, its original occasion may be lost. This condition of flotation is illustrated interestingly by AV. 7.26.2 which blends elements of both stanzas: prā tād viṣṇu stavate vīryāni mṛgō na bhīmāḥ kucaró giriṣṭhāḥ, parāvāta ā jagamyāt párasyaḥ. Just such processes without doubt preceded the Rig-Veda as we have it. For sundry points in the two stanzas see Neisser, Bezz. Beitr. vii, 227; xvii, 254; Hillebrandt, Ved. Myth. i. 44; Ludwig, Kritik, pp. 26, 36, 51.

1.154.5^b (Dirghatamas Āucathya; to Viṣṇu)
tād asya priyām abhī pátho aṣyām náro yātra devayāvo mādanti,
urukramāsyā sā hī bāndhur itthā viṣṇoḥ padé paramé mādha utsah.

7.97.1^b (Vasiṣṭha; to Indra)

yajñe divo nṛśādane pṛthivyā náro yātra devayāvo mādanti,
indriya yātra sāvanāni sunvō gāman mādāya prathamāni vāyaḥ ca.

For 1.154.5 cf. Pischel, *Ved. Stud.* ii. 88; Hillebrandt, *Ved. Myth.* iii. 354, note 1.

1.155.3^{cl} (Dirghatamas Āucathya; to Viṣṇu and Indra)

tā im vardhanti mahy asya pāuṇsyaṁ nī mātārā nayati rētaśe bhujé,
dādāhāti putrō 'varam páram pitúr nāma tṛtīyam ādhi rocané divāḥ.

9.75.2^{cl} (Kavi Bhārgava; to Pavanāna Soma)

ṛtasya jihvá pavate mādhu priyāni vaktā pātir dhiyó asyā ādābhyāḥ,
dādāhāti putrāḥ pitrór apīcyāni nāma tṛtīyam ādhi rocané divāḥ.

Cf. Muir, *Original Sanskrit Texts*, iv. 75; Bergaigne, i. 238; ii. 108, 124, 125 note, 416, 418; Ludwig, *Kritik*, p. 45. The repeated distichs interpret one another to some extent. 9.75.2^{cl}: 'The son sets the parents' hidden third name (form) upon the luminous space of the heavens.' 1.155.3^{cl}: 'The son sets the lower and higher (form) of the father (upon the lower and middle planes); the third name (form) upon the luminous space of the heavens.' In 1.155.3 tā (tāḥ) is difficult: Sāyana, 'oblations of soma'. If we only knew who is the son (putrō) who sets Viṣṇu's three forms (his three steps) on the lower, higher, and highest places, the stanza would not be too obscure. The first hemistich of 1.155.3, according to Sāyana, refers to Indra whose manhood is aroused by soma and who in turn incites his parents (Heaven and Earth) to fruitfulness. The passage seems to me rather to refer to Viṣṇu. In 9.75.2 the first distich speaks of soma unmistakably, but we are left to guess who the parents are. Ludwig, *Kritik*, 45, ingeniously, but without convincing me, regards vaktā pātir dhiyāḥ and dhīḥ herself, in 9.75.2, as the parents, whom Soma sets on the highest place, beyond his own region of the moon. Needless to say the relative date of the two stanzas is buried in their obscurities.

1.155.4^d (Dirghatamas Āucathya; to Viṣṇu)

tat-tad id asya pāuṇsyaṁ gr̥ṇīmasināśya trātūr avṛkāsya mīlhuśaḥ,
yāḥ pāṛthivāni tribhūr id vígāmanabhīr urú kramīṣṭorugāyāya jīvāso.

8.63.9^b (Pragātha Kāṇva; to Indra)

asyā vīśno vyódana urú kramīṣṭa jīvāso,
yavāni nā paçvā á dade.

Ludwig, 607, renders 8.63.9, 'bei dieses stieres überquellen schritt er weit aus zum leben, wie getreide empfang ich viel'. It is hard to doubt that 8.63.9 is secondary, even if we understand Viṣṇu to be the subject of the repeated pada, vīśno referring to Indra. Even thus its workmanship is bad. Grassmann, as well as Ludwig, refers vīśno to Soma, and takes the subject of urú kramīṣṭa to be Indra. This seems to me unlikely.

1.157.1^c (Dirghatamas Āucathya; to Aṇvins)

abodhy agnir jma ud eti sūryo vy usāḥ candrā mahy āvo arcīṣa,
āyukṣātām aṇvinā yātave rátham prāsavid devāḥ savitá jagat pṛthak.

10.35.6^c (Luça Dhānaka; to Viçve Devāḥ)

amanivā usāsa á carantu na ud agnāyo jihatām jyōtiṣā brhāt,
āyukṣātām aṇvinā tūtujim rátham svasty āgnim samidhānām imahe.

1.157.4^a: 1.92.17^c, ā na ūrjam vahatam açvinā yuvām.

1.157.4^{cd}: 1.34.11^{cd}, prāyus tārīṣṭam nī rāpāṁsi mr̥ksataṁ sēdhatam dvēṣo bhāvataṁ sacābhuvā.

1.159.1^a (Dīrghatamas Āucathya; to Dyāvapṛthivyāu)

prā dyāvā yajñāḥ pṛthivī ṛtāvṛdhā mahī stuṣe vidātheṣu prācetasā,
devēbhīr yē devāputre sudānsasetthā dhiyā vāryāṇi prabhūṣataḥ.

7.53.1^a (Vasiṣṭha; to Dyāvapṛthivyāu)

prā dyāvā yajñāḥ pṛthivī nāmobbhīḥ sabādha īle brhatī yājatre,
tē cid dhī pūrve kavāyo gr̥ṇantaḥ purō mahī dadhirē devāputre.

[1.159.4^b, jāmī sāyonī mithunā sāmokasā: 1.144.4^b, samānē yonā mithunā sāmokasā.]

[1.159.4^d, samudrē antāḥ kavāyaḥ suditāyaḥ: 10.177.1^c, samudrē antāḥ kavāyo vī cakṣate.]

1.159.5^d (Dīrghatamas Āucathya; to Dyāvapṛthivyāu)

tād rādho adyā savitūr vāreṇyāṁ vayāṁ devāsya prasavē manāmahe,
asmābhyāṁ dyāvapṛthivī sucetunā rayīm dhattaṁ vāsumantaṁ çatagvīnam.

4.34.10^b (Vāmadeva; to Ṛbhus)

yē gōmantāṁ vājavantaṁ suvīraṁ rayīm dhattā vāsumantaṁ puru-
kṣūm,

tē agreṇā ṛbhavo mandasānā asme dhatta yē ca rātīm gr̥ṇānti.

4.49.4^b (Vāmadeva; to Indra and Bṛhaspati)

asmē indrābṛhaspati rayīm dhattaṁ çatagvīnam,
āçvāvantaṁ sahasrīṇam.

6.68.6^b (Bharadvāja; to Indra and Varuṇa)

yāṁ yuvāṁ daçvadhvarāya devā rayīm dhattō vāsumantaṁ purukṣūm,
asmē sā indrāvaruṇāv āpi ṣyāt prā yō bhanākti vanuṣām āçastīḥ.

7.84.4^b (Vasiṣṭha; to Indra and Varuṇa)

asmē indrāvaruṇā viçvāvāṇāṁ rayīm dhattaṁ vāsumantaṁ purukṣūm,
prā yā ādityō āṇṛtā mināty āmitā çūro dayate vāsuni.

See for these parallel pādas, with reference to purukṣūm, 'containing much cattle', Bloomfield, IF. xxv. 190.

[1.160.1^c, sujānmani dhiṣṇe antār īyate: 1.35.9^b, ubhē dyāvapṛthivī antār īyate.]

See the context of each stanza.

1.160.4^c (Dīrghatamas Āucathya; to Dyāvapṛthivyāu, here Sūrya)

ayāṁ devānām apāsām apāstamo yō jajāna rōdasi viçvaçāṁbhuvā,
vī yō mamē rājasī sukratūyāyājārebhi skāmbhanebhiḥ sām anṛce.

6.7.7^a (Bharadvāja Bārhaspatya; to Vāiçvānara)

vi yó rájáñsya ámimīta sukrátur vāiçvānaro vi divó rocaná kavīh,

cf. 6.6.7^b

pári yó viçvā bhūvanāni paprathé 'dabdhō gopā amṛtasya rakṣitā.

Cf. 6.49.13^a, yó rájáñsi vimamé párhivāni, of Viṣṇu; and 6.8.2^a, vy āntárikṣam amimīta sukrátuh, of Agni.—For the metrical aspect of the repeated páda see Part 2, chapter 2, class A 3; for sám āñce in 1.160.4^d, Oldenberg, RV. Noten, p. 152.

1.161.4^a, 13^a, cakṛvāñsa (13^a, suṣupvāñsa) ṛbhavas tát aprchata.

1.161.7^a (Dirghatamas Āucathya; to Ṛbhuv)

níc cārmaṇo gām ariṇīta dhītibhir yá járantā yuvaçá tákr̥notana,
sāudhanvanā āçvād āçvam atakṣata yuktvá rátham úpa devān ayātana.

4.36.4^b (Vāmadeva; to Ṛbhuv)

ékam vi cakra camasām cāturvayam, nic cārmaṇo gām ariṇīta dhīti-
bhih,

cf. 4.35.2^d

áthā devésv amṛtatvām ānaça çruṣṭí vājā ṛbhavas tát va ukthyām.

1.162.1^{ab} (Dirghatamas Āucathya; Açvastutiḥ)

mā no mitró várūṇo aryamáyūr indra ṛbhukṣá marútaḥ pári khyan,
yád vājino devájātasya sápteḥ pravakṣyāmo vidáthe vīryāni.

5.41.2^{ab} (Atri Bhāuma; to Viçve Devāḥ)

té no mitró várūṇo aryamáyūr indra ṛbhukṣá marúto juṣanta,
námobhir vā yé dádhate suvr̥ktīm stóman̄ rudráya mīlhuṣe sajósah.

Cf. the parallel relation of 8.73.14^{ab} to 8.73.15^{ab}, under 6.60.14^{ab}.—For 1.162.1^{ab} cf. also 7.93.8^c, méndro no viṣṇur marútaḥ pári khyan.

1.162.6^d, 12^d, utó tésām abhīgurtir na invatu.

1.162.8^d, 9^d, 14^d, sárvā tá te ápi devésv asti.

[1.162.22^c, anāgastvām no áditih̄ kr̥notu: 4.39.3^c, ānāgasam̄ tám áditih̄ kr̥notu.]

1.163.7^c (Dirghatamas Āucathya; Açvastutiḥ)

átra te rūpām uttamām apaçyam̄ jigīsamāṇam isá á padé góh,
yadā te márto ánu bhógam ānaḥ ád id grásistha ōsadhīr ajigali.

10.7.2^c (Trita Āptya; to Agni)

imá agne matáyas túbhyam̄ jatā góbhir āçvair abhi gr̥nanti rádhaḥ,
yadā te márto ánu bhógam ānaḥ vāso dádhanno matibhih̄ sujata.

Cf. Oldenberg, RV. Noten, p. 156; Geldner, Rigveda Komm., p. 30, and note Grassmann's inconsistent rendering, ii. 294, 455.

1.163.10^c (Dirghatamas Āucathya; Açvastutiḥ)

irmántasaḥ silikamadhyamāsaḥ sám çúraṇāso divyāso átyāh,
hañsá iva çreṇiçó yatanto yád ákṣiṣur divyām ājnam āçvāh.

3.8.9^a (Viṣvāmītra Gāthina; to the Yupa)

haṇsā iva çreṇiçó yātānāḥ çukrá vāsānāḥ svāravo na āguḥ,
unniyāmānāḥ kavībhiḥ purāstād [devā devānām āpi yanti pāthah.]

3.8.9^d

In the light of anta and madhyama, çūraṇāso, in 1.163.10, may perhaps harbour a compound çūra-nās, 'having the heads (lit. noses) of heroes', or, 'the snorting nostrils of heroes'. Dubious native comments begin with Nirukta 4.13; cf. especially Mahidhara to VS. 29.21. It seems to me in any case that the hind-quarters, flanks, and heads of the divine horses are described: irmāntāsaḥ, 'broad-haunched'; silikamadhyamāsaḥ, 'having the flanks of a silika, some slender animal', in any case something like 'lean-flanked'.

[1.164.3^c, saptā svāsāro abhī sām navante: 10.71.3^d, tān saptā rebhā abhī sām navante.]

[1.164.21^c, ino viçvasya bhūvanasya gopāḥ: 2.27.4^b, devā viçvasya, &c.]

1.164.30^d, 38^b, āmartyo mārtyeṇā sāyonih.

1.164.31 (Dirghatamas Āucathya; to Viçe Devāḥ) =

10.177.3 (Pataṅga Prājāpatya; Māyābhedah)

āpaçyaṁ gopāṁ ānipadyamānam ā ca pārā ca pathībhiç cārantam,
sā sadhrīciḥ sā viçūcir vāsāna ā varivarti bhūvaneṣv antāḥ.

This cosmic brahmodya, addressed to the sun, seems to be connected so loosely in both hymns as to preclude any decision as to priority. The chances are in favour of 1.164.31. Of more recent literature see Henry, *Les Livres viii et ix de l'Atharva-Vēda*, pp. 112, 152; Deussen, *Geschichte der Philosophie*, vol. i, part 1, p. 115.

[1.164.40^b, ātho vayānī bhāgavantāḥ syāma: 7.41.5^b, tēna vayānī, &c.]

1.164.43^d, 50^b, tāni dhārmaṇi prathamāny āsan.

1.164.50 (Dirghatamas Āucathya; Sādhyāḥ) =

10.90.16 (Nārāyaṇa; to Puruṣa)

yajñēna yajñām ayajanta devās tāni dhārmāṇi prathamāny āsan,
tē ha nākaṁ mahimānaḥ sacanta yātra pūrve sādhyāḥ sānti devāḥ.

In the Puruṣa hymn this stanza is evidently appended; see Deussen, l.c., 119, 158.—Pāda b is repeated in 1.164.43^d.

1.164.52^b (Dirghatamas Āucathya; to Sarasvat, or Sūrya)

divyānī suparnānī vāyasānī brhāntam apām gārbhaṁ darçatām oṣadhīnām,
abhipatō vṛṣṭībhis tarpāyantaṁ sārāsvantaṁ āvase jōhavimī.

3.1.13^a (Viṣvāmītra Gāthina; to Agni)

apām gārbhaṁ darçatām oṣadhīnām vānā jajāna subhāgā vīrūpam,
devāsaç cin mānasā sām hī jagmuḥ pāniṣṭhaṁ jātām tavāsaṁ duvasyan.

Bergaigne, i. 144; ii. 47, regards Agni as the theme of 1.164.52, especially on the strength of pāda b, 'child of the waters and the plants'. If Agni at all, he must be the solar Agni.

So Deussen, l.c., 119, who regards the stanza as addressed directly to the sun. Or, according to Bergaigne, 'l'oiseau divin . . . ne peut être . . . qu'Agni ou Soma'. Or, again, 'l'oiseau Agni peut être tantôt le soleil, tantôt l'éclair'. Hillebrandt, *Ved. Myth.* i. 380, identifies Sarasvant with Apām Napāt, Agni Somagopā, or Soma. Ludwig, *Kritik*, p. 32: 'diser (sc. Sarasvān) kann am besten mit vṛṣabha oṣadhīnām (als mond, divyaḥ suparnaḥ) bezeichnet werden.' The words vṛṣabhām oṣadhīnām are the variant of AV. 7.39.1. But the repeated pāda 3.1.13^a shows that the words apām gārbham darçatām oṣadhīnām refer indeed to Agni, in an unmistakable Agni stanza and Agni hymn. In AV. 4.14.6; 7.39.1 the same pāda (with variants) seems also to point to Agni. The additional words divyām suparnām will point then to Agni, the heavenly eagle, so as to exclude the interpretation of Sarasvant as Soma. The conception of the heavenly eagle wavers between lightning and sun. Stanza 1.164.52 seems to me to be addressed to the Sun, the heavenly fire. The relative chronology of the repeated pāda remains indeterminable.

Group 15. Hymns 165-191, ascribed to Agastya Māitrāvaruṇi

[1.165.13^d eṣām bhūta nāvedā ma rtānām; 4.23.4^c, devō bhuvan nāvedā, &c.]

1.165.15 = 1.166.15 = 1.167.11 = 1.168.10 (Agastya, or Agastya Māitrāvaruṇi;
to Maruts)

eṣā va stōmo maruta iyām gīr mādāryāsya mānyāsya kārōḥ,
eṣā yāsiṣṭa tanvō vayām vidyāmeṣām vṛjanām jirādānum.

See Oldenberg, *RV. Noten*, p. 164 ff.—The fourth pāda is refrain in 1.165.15^d ff.

1.165.15^d; 166.15^d; 167.11^d; 168.10^d; 169.8^d; 171.6^d; 173.13^d; 174.10^d;
175.6^d; 176.6^d; 177.5^d; 178.5^d; 180.10^d; 181.9^d; 182.8^d; 183.6^d;
184.6^d; 185.11^d; 186.11^d; 189.8^d; 190.8^d, vidyāmeṣām vṛjanām
jirādānum.

1.166.4^a, bhāyante vīçvā bhūvanāni harmyā: 1.85.8^c, bhāyante vīçvā bhūvanā
marūdbhyaḥ.

[1.166.8^b, pūrbhī rakṣatā maruto yām āvata: 1.64.13^b, tasthāu va utī maruto, &c.]

1.166.15 = 1.165.15 = 1.167.11 = 1.168.10.

[1.167.1^d, sahasrīṇa ūpa no yantu vājāḥ: 7.26.5^c, sahasrīṇa ūpa no māhi vājān.]

[1.167.9^b, arātāc cie chāvaso āntam āpuḥ: 1.100.15^b, āpaç canā çāvaso, &c.]

1.167.11: see 1.166.15.

[1.168.1^d, mahē vavṛtyām āvase suvṛktībhiḥ: 1.52.1^d, āndraṁ vavṛtyām. &c.]

1.168.9^d (Agastya Māitrāvaruṇi; to Maruts)

āsuta pñçnir mahatō rūpāya tveṣām ayāsām marūtām ānīkam,
tē sapsarūso 'janayanātūbhvam ād it svadbhām iṣirām pāry apaçyan.

10.157.5^b (Bhuvana Āptya, or Sādhana Bhāuvana; to Viṣve Devaḥ)
 pratyāñcam arkām anayañ chācibhir
 ād it svadhām iṣirām pāry apaçyan.

Cf. Oldenberg, RV. Noten, p. 169.

1.168.10 = 1.165.15 = 1.166.15 = 1.167.11.

[1.169.5^c, té sū no marūto mṛlayantu: 1.171.3^a, stutāso no marūto, &c.]

1.170.5^a (Agastya; to Indra)

tvām içiṣe vasupate vāsūnām tvām mitrāṇām mitrapate dhēṣṭhaḥ,
 indra tvām marūdbhiḥ sām vadasvādha prāçāna ṛtuthā havīṣi.

8.71.8^c (Sudṛti Āṅgīrasa, and Purumīḥa Āṅgīrasa; to Agni)
 āgne mākiṣ te devāsya rātīm ādevo yuyota,
 tvām içiṣe vāsūnām.

[1.171.3^a, stutāso no marūto mṛlayantu: 1.169.5^c, té sū no marūto, &c.]

1.174.2^b (Agastya; to Indra)

dāno viça indra mṛdhrāvācaḥ sapta yāt pūraḥ çarma çāradīr dārt,
 ṛṇor apō anavadyārnā yūne vṛtrām purukutsāya randhīḥ.

6.20.10^c (Bharadvāja; to Indra)

sanēma té 'vasā nāvya indra prā pūraḥ stavanta enā yajñāḥ,
 sapta yāt pūraḥ çarma çāradīr dārd dhān dāsīḥ purukutsāya çikṣan.

The expression hān dāsīḥ, in 6.20.10^d, which Ludwig impugns (see *Der Rig-Veda*, vi. 94), is partly explained by viçaḥ in 1.174.2^a: 'thou didst slay the Dāsa clans'. For dāno in 1.174.2^a, which certainly means either 'slay' or 'subject', cf. Pischel, *Ved. Stud.* ii. 94, 106; Oldenberg, RV. Noten, p. 173. The parallelism with hān in 6.20.10^c is obvious, and supported by 1.131.4^b, pūro yād indra çāradīr avātiraḥ. The word dāno has suggested both to native commentators and to Westerners the root *dam* 'tame'. Perhaps it is a more or less nonce formation blended together out of *dam* and *han*; cf. *adamāyo dāsūn* in 6.18.3. The connexion of dāno with dān in 10.61.20 (Pischel, l. c., 106) seems to me very doubtful. Note that the two hymns 1.174 and 6.20 share stanza 1.174.9 = 6.20.12. Cf. also Bergaigne, ii. 140, 199, 211, 305, 352 ff.; Hillebrandt, *Ved. Myth.* i. 112; iii. 272.

1.174.5^a, vāha kutsam indra yāsmin cākān: 1.33.14ⁿ, āvaḥ kutsam indra yāsmin cākān.

1.174.5^c (Agastya; to Indra)

vāha kutsam indra yāsmin cākān, syūmanyū ṛjā vātasyāçvā, 1.33.14ⁿ
 prā sūraç cakrām vṛhatād abhike 'bhi spṛdho yāsiṣad vajrabāhuḥ.

4.16.12^d (Vāmadeva Gāutama; to Indra)

kutsāya çuṣṇam açuṣam nī barhiḥ prapitve āhnaḥ kūyavam saḥsārā,
 sadyō dāsūn prā mṛṇa kutsyēna prā sūraç cakrām vṛhatād abhīke.

Stanza 1.174.5 shares its first pāda with 1.33.14; the rest of the stanza is reproduced largely in 4.16.11, 12. Cf. Pischel, *Ved. Stud.* i. 24; Geldner, *ibid.* ii. 171; Oldenberg, RV. Noten, p. 278.

1.174.8^d (Agastya ; to Indra)

sána tá ta indra návyā águḥ sāho nábhó 'viranāya pūrvīḥ,
bhínát pūro ná bhído ádevir nanámo vādhar ádevasya piyóḥ.

2.19.7^d (Gr̥tsamada ; to Indra)

evá ta indrocátham ahema çravasyá ná tmánā vājāyantah,
açyáma tát sáptam āçusāná nanámo vādhar ádevasya piyóḥ.

See Oldenberg, RV. Noten, pp. 174, 205, with citations of earlier literature. Note Ludwig's (479) interesting emendation of ná bhído to anabhído, which aims to make away with the at least clumsy expression ná bhído, which is not rendered quite digestible by Oldenberg's suggestion, 'er zerbrach wie Burgen die widergöttlichen Zerbrechungen'. We should expect (with Ludwig) something like 'the unbreakable castles', unbreakable till Indra broke them.

1.174.9 (Agastya ; to Indra) =

6.20.12 (Bharadvāja ; to Indra)

tvám dhúnir indra dhūnimatir ṛṇór apáh sīrá ná srávantiḥ,
prá yát samudrám áti çūra pārṣi pārayā turvācam yádum svastí.

See Oldenberg, RV. Noten, p. 175.—Note that the two hymns share also 1.174.2^b = 6.20.10^c.

[1.175.2^b, vṛṣā mádo vāreṇyaḥ : 8.46.8^a, yás te mádo vāreṇyaḥ.]

[1.175.3^c, sahāván dásyum avratám : 9.41.2^c, sahāvánso dásyum, &c.]

1.175.5^{ab} : 1.127.9^{de}, çuṣmíntamo hí te mádo dyumníntama utá krátuḥ.

1.175.6 = 1.176.6 (Agastya ; to Indra)

yáthā pūrvabhya jaritṛbhya indra máya ivápo ná tṛṣyate babhútha,
tām ānu tvā nivídaṁ johaními vidyámeṣám vṛjánám jirádānum.]

☞ refrain, 1.165.15^d ff.

1.176.1^b (Agastya ; to Indra)

mātsi no vásyaiṣṭaya índram indo vṛṣá viça,
rghāyámāna invasi, çátrum ánti ná vindasi.

☞ 1.10.8^b

9.2.1^c (Medhātithi Kāṇva ; to Soma Pavamāna)

pávasva devavír áti, pavitrám soma ránhya,
índram indo vṛṣá viça.

☞ 9.2.1^a

Ludwig, 481, renders 1.176.1 : 'Freu dich am tranke, bestes uns zu suchen, [sag] Indu als stier fliess ein, tobend stürzest du, findest in der nähe keinen feind.' Ludwig is perplexed by the anacoluthic change of subject in the second páda, and therefore supplies the imperative 'say', construing the second páda as a statement of Indra. Grassmann puts the burden on the other shoulder, namely the first páda, and coordinates the two pádas by making mātsi transitive, Indu its subject, incidentally leaving nas out of account entirely, to wit : 'Berauscht zur Schatzerlangung ihn, in Indra dringe, Indu, Held.' But the páda indram indo vṛṣá viça in the Pavamāna hymn is in faultless connexion ; its extraneous and parenthetic character in 1.176.1 is due to borrowing : 'Intoxicate thyself (O Indra) in order to get us greater riches —O bull Indu (Soma), enter Indra !—Impetuously thou (Indra) dost rush, findest no enemy near (i.e. to withstand thee).' The second páda of 1.176.1 also is repeated in 1.10.8^b (q.v.) : both forms are equally good.

The first pāda of 9.2.1 also recurs in a Pavamāna hymn, 9.36.2 :

sá váhniḥ soma jágrviḥ pávasva devavír āti, abhí kócam madhuṣcūtam.

The two Pavamāna stanzas are equally good, but it is interesting to see that Ludwig, unaware of their parallelism, obtains very different results. He renders 9.2.1, in 793: 'reinige dich die götter ladend, hindurch durch das sieb in eiligem lauf, als stier o Indu geh in Indra ein.' But, at 826, he renders 9.36.2: 'als ross, soma, [immer] wachend, läutere dich hindurch du, im bewusstsein, dass du zu den göttern komst [der du die götter geniosseest], hin in das madhutriefende gefäss.' The expression 'im bewusstsein dass du zu den göttern komst' presupposes the change of devavír āti to devavír iti; in his note (cf. also *Der Rig-Veda*, vi. 25) he adheres to this emendation, supporting it by reference to 9.39.1 and 9.101.5. The parallelism with 9.2.1 forbids this ingenious suggestion.

1.176.1^c, rghāyāmāna invasi: 1.10.8^b, rghāyāmānam invataḥ.

1.176.2^b: 1.7.9^a, yá ékaṣ carṣaṇínām.

[1.176.2^d, yāvaṁ ná cārkrṣad vṛṣā: 1.23.15^c, góbhir yāvaṁ ná cārkrṣat.]

1.176.3^a (Agastya; to Indra)

yásya viçvāni hástayoḥ páñca kṣitínām vásu,
spāçáyasva yó asmadhrúg divyévāçānir jahi.

6.45 8^a (Çamyu Barhaspatya; to Indra)

yásya viçvāni hástayor ūcúr vásūni ní dvitá,
virásya pṛtanāṣāhaḥ.

For 6.45.8 see Oldenberg, RV. Noten, p. 396, where earlier literature is cited.

1.176.5^d: 1.4.8^c, právo vájeṣu vājnam.

1.176.6 = 1.175.6.

1.177.1^b (Agastya; to Indra)

á carṣaṇiprá viçabho janānām rájá kṛṣṭínām puruhūtá indrah,
sutáḥ çravyānn ávasópa madrig yuktvá hári vṛṣaṇá yāhy arvān.] ~~cf.~~ cf. 1.177.1^d

; 17.5^b (Vāmadeva Gāutama; to Indra)

yá éka ic cyāváyati prá bhúmā rájá kṛṣṭínām puruhūtá indrah,
satyám enam ānu viçe madanti rátin devásya grṇatō maghōnaḥ.

The hymn 1.177 is certainly late clap-trap; the jingly use of stems vṛṣan and vṛṣabhā furnishes its main claim to attention. All its repeated pādas are suspects.

[1.177.1^d, yuktvá hári vṛṣaṇá yāhy arvān: 5.40.4^c, yuktvá haribhyām úpa yasad arvān.]

1.177.3^b (Agastya; to Indra)

á tiṣṭha rátham vṛṣaṇam vṛṣa te sutáḥ sómaḥ páriṣiktā mádhūni,
yuktvá vṛṣabhyām vṛṣabha kṣitínām haribhyām yāhi pravatópa madrik.

7.24.2^b (Vasiṣṭha Māitrāvaruṇi; to Indra)

grbhítām te mana indra dvibárhaḥ sutáḥ sómaḥ páriṣiktā mádhūni,
vīsr̥ṣṭadhenā bharate suvṛktír iyām indram jōhuvati manīṣá.

See the preceding item. For vīsr̥ṣṭadhenā see Geldner, *Ved. Stud.* iii. 39; Oldenberg, *Vedaforschung*, p. 98; Oliphant, *JAOS.* xxxii. 410.

1.177.5^c (Agastya ; to Indra)

ó súṣṭuta indra yāhy arvāñ ūpa brāhmāṇi mānyāsya kārōḥ,
vidyāma vāstor ávasā grṇānto ṽvidyāmeṣāṁ vrjānaṁ jīrādānum.]

☞ refrain, 1.165.15^d ff.

6.25.9^c (Bharadvāja ; to Indra)

evā na spṛdhah sám aja samātsv indra rārandhī mithatīr ádevih,
vidyāma vāstor ávasā grṇānto ṽbharadvāja utā ta indra nūnām.]

☞ 6.25.9^d

10.89.17^c (Reṇu Vaiṣvāmitra ; to Indra)

evā te vayām indra bhuñjatnām ṽvidyāma sumatnām nāvānām.]

☞ 1.4.3^b

vidyāma vāstor ávasā grṇānto ṽviṣvāmitrā utā ta indra nūnām.]

☞ 6.25.9^d

For the relation of 10.89.17 to 6.25.9 see under 1.4.3^b.—Stanza 1.177.5 is late ; cf. under 1.177.1^b. For the construction of ávasā grṇānto see Oldenberg, RV. Noten, p. 176 ; for vāstor, Bartholomae, Bezz. Beitr. xv. 212 ff. ; Oldenberg, ibid. p. 79.

1.179.2^a (Lopāmudrā ; to Rati)

yé cid dhī pūrva ṛtasāpa ásan sākāṁ devōbhir ávadann ṛtāni,
té cid ávasur nahy ántam āpūḥ sám ā nū pātnir vṛṣabhir jagamyuḥ.]

10.154.4^a (Yami ; Bhāvavṛttam)

yé cit pūrva ṛtasāpa ṛtāvāna ṛtāvīdhah,
pitṛṇ tūpasvato yama tāñ cid evāpi gachātāt.]

The metro would seem to point to the lateness of 10.154.4. For 1.179.2 see von Schroeder, *Mysterium und Minus*, p. 156 ff. ; Oldenberg, RV. Noten, p. 177, where earlier literature is cited.

1.179.5^c (Pupil of Agastya ; to Rati)

imāṁ nū sōmam ántito hr̥sū pītām ūpa bruve,
yāt sīm āgaç cakṛmā tát sū mṛṣatu pulukāmo hī mārtyah.]

5.85.7^d (Atri Bhāuma ; to Varuṇa)

aryamyāṁ varuṇa mitryāṁ vā ṽsākhāyāṁ vā sādām id bhrātaraṁ vā.]

☞ 1.185.5^b

veçāṁ vā nītyāṁ varuṇāraṇāṁ vā yāt sīm āgaç cakṛmā çīçrāthas tát.]

7.93.7^c (Vasiṣṭha ; to Indra and Agni)

só agna enā námasā samiddhō 'chā mitrāṁ vāruṇam indraṁ voceḥ,

yāt sīm āgaç cakṛmā tát sū mṛṣa tād aryamādītiḥ çīçrathantu.]

It would seem a good guess that pāda c is primary in 7.93.7.

1.180.10^a (Agastya ; to Aṇvins)

tām vām rátham vayām adyā huvema stómāir aṇvinā suvitāya nāvyaṁ,
áristaneminiṁ pāri dyām iyānām ṽvidyāmeṣāṁ vrjānaṁ jīrādānum.]

☞ refrain, 1.165.15^d ff.

4.44.1^a (Purumīḷha Sāuhotra and Ajamīḷha Sāuhotra; to Aṣvins)

tām vām rātham vayām adyā huvema pṛthujrāyam aṣvinā sārṅgatiṁ
gōh,

yāh sūryām vāhati vandhurāyūr gīrvāhasam purutāmaṁ vasūyūm.

Ludwig, 34, suggests nāvyas for nāvyam in 1.180.10, in the sense of nāvyaśe. This is required by the sense, but the word may after all refer to rātham, so that there is no pressing reason for emending. The expression 'new chariot' is frequent; see Grassmann's *Lex.*, s. v. nāva.

1.182.6^b (Agastya; to Aṣvins)

āvaviddham taugryām apsv antār anārambhaṇō tāmasi prāviddham,
cātasro nāvo jāthalaśya jūṣṭā ūd aṣvibhyām iṣitāḥ parayanti.

7.104.3^b (Vasiṣṭha; to Indra and Soma)

indrāsomā duṣkṛto vavre antār anārambhaṇō tāmasi prā vidhyatam,
yāthā nātāḥ pūnar ēkaḥ canōdāyat tād vām astu sāhaso manyumāc chāvah.

7.104.3 does not exactly impress one as of especial dignity or antiquity.—For jāthalaśya in 1.182.6^c see Oldenberg, *KV. Noten*, pp. 103, 181 (with citations of earlier literature).

1.183.1^b, trivandhurō vṛṣaṇā yās tricakrāḥ: 1.118.1^d, trivandhurō vṛṣaṇā vāta-
rañhāḥ.

1.183.3^{cd} (Agastya: to Aṣvins)

ā tiṣṭhataṁ suvṛtaṁ yō rātho vām ānu vratāni vārtate haviṣmān,
yéna narā nāsatyēṣayādhyāi vartir yāthās tānayāya tmāno ca.

1.184.5^c (The same)

eṣā vām stōmo aṣvināv akāri mānebhīr maghavānā suvṛkti,
yātām vartis tānayāya tmāno cāgastyē nāsatyā mādanā.

6.49.5^{cd} (Rjigvan Bhāradvāja; to Viṣve Devāḥ)

sā me vāpuḥ chādayad aṣvinor yō rātho vīrukman mānasā yujānāḥ,
yéna narā nāsatyēṣayādhyāi vartir yāthās tānayāya tmāno ca.

Note the curious awkward separation by pāda ending of the articular yō from its noun rātho in 6.45.5^{cd}, and compare yō rātho in 1.183.3^a. I refrain from drawing conclusions.—Note that 1.183.6 = 1.184.6.

1.183.4^{c+d} (Agastya; to Aṣvins)

mā vām vṛko mā vṛkīr ā dadharshīn mā pāri varktam utā māti dhaktam,
ayām vām bhāgō nihita iyām gir dāsraḥ imé vām nidhāyo mādhumān.

8.57 (Vāl. 9).4^a (Medhya Kāṇva; to Aṣvins)

ayām vām bhāgō nihito yajatremā giro nāsatyōpa yātam,
pibataṁ sōmam mādhumantam asmō prā dāṣvānsam avataṁ cāctbhiḥ.

3.58.5^d (Viçvāmitra; to Aṣvins)

tīrāḥ purū cid aṣvinā rājāṁsy āṅgūṣo vām maghavānā jāneṣu,
ēhā yātaṁ pathibhir devayānāir, dāsraṁ imé vām nidhāyo mādhnām.

☞ 1.183.6^c

Note that both repeated pādas of 3.58.5 recur in stanzas of 1.183, to wit: 3.58.5^e in 1.183.6^c (also 1.187.6^c); and 3.58.5^d in 1.183.4^d.

1.183.5^d (Agastya; to Aṣvins)

yuvām gótamaḥ purumillho ātrir dāsra hāvaté 'vase haviṣmān,
dīḡam na diṣṭām rjūyēva yāntā me hāvaṁ nāsatyópa yātam.

8.85.1^a (Kṛṣṇa Āṅgīrasa; to Aṣvins)

ā me hāvaṁ nāsatyā, aṣvinā gāchataṁ yuvām,
mādhvaḥ sómasya pitāye.

☞ 5.75.3^b

☞ 1.47.9^d

The metre of 8.85.1^a is defective; apparently the line is merely a curtailed version of 1.183.5^d. Otherwise also the stanza 8.85.1 is vacuous. For 8.85.1^c cf. under asyā sómasya pitāye in 1.22.1^c.

1.183.6^a = 1.184.6^a: 1.93.6^a; 7.73.1^a, átāriṣma támasas pārām asyā.

1.183.6^c = 1.184.6^c (Agastya; to Aṣvins)

ātāriṣma támasas pārām asyā, prāti vām stómo aṣvināv adhāyi, ēhā yātaṁ pathibhir devayānāir, vidyāmeṣām vṛjānam jirādānum.

☞ refrain, 1.165.15^d ff.

3.58.5^c (Viçvāmitra; to Aṣvins)

tīrāḥ purū cid aṣvinā rājāṁsy āṅgūṣo vām maghavānā jāneṣu,
ēhā yātaṁ pathibhir devayānāir, dāsraṁ imé vām nidhāyo mādhnām.

☞ 1.183.4^d

Note the correspondence of 1.183.3^d with 1.184.5^c, above.—Cf. 4.37.1^b, closely allied to 7.38.8^d, and the cadence pathibhir devayānāih, 5.43.6^d.

[1.184.2^a, asmé ū ṣu vṛṣaṇā mādayetham: 4.14.4^d, asmín yajñé vṛṣaṇā, &c.]

1.184.5^c, yātām vartis tánayāya tmāne ca: 1.183.3^{cd}; 6.49.5^{cd}, yēna narā nāsa-
tyeṣayādhyāi vartir yāthās tánayāya tmāne ca.

1.184.6 = 1.183.6; see under 1.183.6.

1.185.2^{1-8d}, dyāvā rākṣataṁ pṛthivi no ābhvāt.

1.185.8^b (Agastya; to Dyāvapṛthivyāu)

devān vā yac cakṛmā kác cid āgaḥ sákhāyaṁ vā sádam ij jāspatiṁ vā,
iyám dhír bhūya avayānam eṣām, dyāvā rākṣataṁ pṛthivi no ābhvāt.

☞ refrain, 1.185.2^{d-8d}

5.85.7^b (Atri Bhāuma ; to Varuṇa)

aryamyaṁ varuṇa mitryaṁ vā sákhāyaṁ vā sádam id bhrátaraṁ vā,
veçāṁ vā nityaṁ varuṇāraṇaṁ vā yát sim ágaç cakrṁā çiráthas tát.

Since the spirit of the stanzas is Varuṇa spirit we may suppose that the repeated páda originated in 5.85.7.—Cf. 2.27.14 : 4.12.4.

1.186.2^b (Agastya ; to Viçve Devāḥ)

á no viçva áskrā gamantu devā mitró aryamā várunaḥ sajósāḥ,
bhūvan yáthā no viçve vṛdhásāḥ káran suśāhā vithurāṁ ná çávaḥ.

7.60.4^d (Vasiṣṭha ; to Mitra and Varuṇa)

úḍ varṁ prkṣáso mádhumanto asthur, á súryo aruhac chukráṁ árnaḥ,

æ a : 4.45.2^a ; b : 5.45.10^a

yásmā ádityā ádhvano rádanti mitró aryamā várunaḥ sajósāḥ.

The list of the gods in the repeated páda fits primarily the designation ádityāḥ in 7.60.4 ; secondarily the designation viçve devāḥ in 1.86.2.—For áskra in 1.186.2 see KZ. xxv. 71 ; for prkṣá in 7.60.4, Pischel, Ved. Stud. i. 96.

1.186.3^a (Agastya ; to Viçve Devāḥ, here Agni)

préṣṭhaṁ vo átithim grñiṣe 'gnim çastibhir turvāṇiḥ sajósāḥ,
ásad yáthā no várunaḥ sukirtir iṣaç ca paśad arigúrtāḥ sūriḥ.

8.84.1^a (Uçanas Kāvya ; to Agni)

préṣṭhaṁ vo átithim stuśé mitráṁ iva priyāṁ,

agnim ráthaṁ ná védyam.

æ 8.19.8^b

Páda 8.84.1^a, préṣṭhaṁ vo átithim, followed by stuśé, as a sort of metrical vox media between the two pádas, is so defective as to invite the conclusion that it is an imitation of 1.186.3^a, which is, however, itself not perfect. See Oldenberg, ProL., pp. 38, note 5, 69, note 3, 187, note 5 ; RV. Noten, p. 182. For stanza 8.84.1 Oldenberg, ProL. 288 ; SBE. xlv. 195 ; Pischel, Ved. Stud. i. 93, 105 ; for 1.186.3, Geldner, Ved. Stud. iii. 79.—A similar sequence of words in 8.103.10, préṣṭham u priyāṇāṁ stuyḥ . . . agnim . . .

1.186.4^b (Agastya ; to Viçve Devāḥ, here Uśāsānaktā)

úpa va éṣe námasā jigīṣosāsānaktā sudúgheva dhenúḥ,
samāné áhan vimímāno arkāṁ viṣurūpe páyasi sásminn údhan.

7.2.6^b (Vasiṣṭha Māitravaruṇi ; Āpra, to Uśāsānaktā)

utá yóṣaṇe divyó mahí na uśāsānaktā sudúgheva dhenúḥ,
barhiśádā puruhūtē maghóni á yajñiye suvitāya çrayetam.

The repeated páda here involves a certain case of relative dates. Páda 7.2.6^b contains the subject of the sentence, Morn and Night, compared to a cow that yields abundant milk : 'And the two great divine maidens, Morn and Night, like a cow that yields abundant milk, they the reverend patronesses, called by many, seated upon our barhis, shall come to us for our weal.' But in 1.186.4 the repeated páda is in the accusative : 'With reverence do I implore for you . . . Morn and Night, like a cow that yields abundant milk.' The sense of this passage is guaranteed by 5.41.7 : úpa va éṣe vāndyebhiḥ çuśāḥ . . . arkāiḥ, uśāsānaktā.

The author of 1.186.4 has borrowed the existing pāda 7.2.6^b, content to take it as it is, because the slight alteration to uśāsānāktā sudūghām iva dhenūm is metrically inconvenient. I would answer, therefore, in the affirmative Oldenberg's question, RV. Noten, p. 183 : 'Bewegte sich der R̥ṣi nicht im Wortlaut jener stelle (namely 7.2.6), nach Art vedischer Dichter dadurch unangefochten, dass uśāsānāktā hier akkusative sind ?'

1.188.4^a (Agastya ; Āpra, to Barhis)
prācīnaṁ barhīr ōjasā sahasravīram astr̥ṇan,
yātrādityā virājatha.

9.5.4 (Asita Kāçyapa, or Devala Kāçyapa ; Āpra, to Barhis)
barhīḥ prācīnam ōjasā pāvamaṇa str̥ṇān hārīḥ,
devēṣu devā iyate.

For the general character of 9.5 see Oldenberg, Prol., pp. 28, note, 194 ; and our p. 17. The Pavamāna stanza is accordingly late.

1.188.7^{bc} : 1.13.8^{bc} ; 1.142.8^{bc}, hótārā dāivyā kavī, yajñāni no yakṣatām imām.

1.188.10^c, agnīr havyāni siṣvadat : 1.105.14^c ; 142.11^c, agnīr havyā suṣudati.

1.189.1^b (Agastya ; to Agni)
āgne nāya supāthā rāyē asmān viçvāni deva vayūnāni vidvān,
yuyodhy asmāj juhuraṇām éno bhūyisthami te nāmāktikīm vidhema.

3.5.6^b (Viçvāmītra Gāthina ; to Agni)
ṛbhūç cakra īdyaṁ cāru nāma viçvāni devó vayūnāni vidvān,
sasāya cārma ghrtāvat padām vés tād id agnī rakṣaty āprayuchan.

For 3.5.6 see Oldenberg, RV. Noten, p. 227.

1.189.2^b (Agastya ; to Agni)
āgne tvām pārāyā nāvyo asmān svastibhir āti durgāni viçvā,
pūç ca pṛthivī bahulā na urvī bhāvā tokāya tānayāya çāni yōḥ.

10.56.7^b (Bṛhaduktha Vāmadevya ; to Viçve Devāḥ)
nāvā ná kṣodah pradiçah pṛthivyāḥ svastibhir āti durgāni viçvā,
svām prajām bṛhaduktho mahitvāvareṣv adadhad ā parēṣu.

Cf. 1.99.1^c, sá nah parṣad āti durgāni viçvā.

[**1.190.2^b**, sārgo ná yó devayatām āsarji : 9.97.46^d, kámo ná, &c.]

1.190.8^c (Agastya ; to Bṛhaspati)
evā mahas tuvijātās tūviṣmān bṛhaspātīr vṛṣabhó dhāyi devāḥ,
sá na stutó virāvad dhātu gómad [vidyāmeṣām vr̥jānani jirādānum.]

cf. refrain, 1.165.15^d ff.

7.23.6^c (Vasiṣṭha Maitravaruni ; to Indra)
[evéd indrani vṛṣaṇam vājrabāhum] vasiṣṭhāso abhy arcanty arkāih,

cf. 7.23.6^a

sá na stutó virāvad dhātu gómad [yūyaṁ pāta svastibhiḥ sādā nah.]

cf. refrain, 7.1.20^d ff.

For 7.23.6^a cf. 9.97.4^d, abhīndrani vṛṣaṇam vājrabāhum.

1.191.1^d, 4^d, ny ādfṣṭā alipsata.

1.191.4^c (Agastya ; to Ap, Trṇa, Sūrya ; an Upaniṣad)

nī gāvo goṣṭhē asadan nī mṛgāso avikṣata,

nī ketāvo jánānām ny ādfṣṭā alipsata.]

1.191.1^d

5.66.4^c (Ratahavya Ātreya ; to Mitra and Varuṇa)

ādhā hī kāvyā yuvān dākṣasya pūrbhir adbhutā,

nī ketūnā jánānām cikēthe pūtadakṣasā.

1.191.5^a (Agastya ; to Ap, Trṇa, Sūrya ; an Upaniṣad)

etā u tyē prāty adṛṇan pradoṣān tāsakarā iva,

[ādrṣṭā viçvadrṣṭāḥ] prātibuddhā abhūtana.

1.191.5^c

7.78.3^a (Vasiṣṭha ; to Uṣas)

etā u tyāḥ prāty adṛṇan purāstāj jyōtir yāchantir uṣaso vibhātīḥ,

[ājñjanan sūryān yajñān agnīm] apācīnanām tāmo agād ājuṣṭam. 7.78.3^c

We render 1.191.5, 'These (evil creatures) here have been seen, like thieves at night. O ye invisible (creatures), (yet) seen by all, ye have been noted !' Cf. Ludwig, 921 ; Grassmann, ii. 462 ; Henry, *Mémoires de la Société de Linguistique*, ix. 239. The stanza is magic rubbish of the worst sort. Henry, worried by the metre of pāda a, would read prāti dṛṇan, but the pāda is nothing more than a stunted loan, in form and sense, from the perfect stanza 7.78.3, where the metre of the repeated pāda is also good.

1.191.5^c, 6^c, ādrṣṭā viçvadrṣṭāḥ.

1.191.10^{c-f}, 11^{c-f}, sō cin nū nā marāti nō vayān marāmāre asya yōjanām hariṣṭhā

mādhū tvā madhulā cakāra ; 1.191.12^{c-f}, tāç cin nū nā maranti nō

vayān, &c. ; 1.191.13^{de}, āre asya yōjanām, &c.

For the quasi metre of these formulas see Oldenberg, *Prol.* 160 (erroneous divisions) ; Bloomfield, *Concordance* ; Oldenberg, *RV. Noten*, p. 187. For pāda f see *Concordance* under madhū tvā madhulā karotu.

REPEATED PASSAGES BELONGING TO BOOK II

2.1.2 (Gr̥tsamada Bhārgava Čaunaka, formerly Čaunahotra ; to Agni) =

10.91.10 (Aruṇa Vaitahavya ; to Agni)

tāvāgne hotrām táva potráṃ ṛtviyaṃ táva neṣṭrām tvám agnīd
ṛtāyatāḥ,

táva praçāstrām tvám adhvarīyasi brahmá cāsi gr̥hāpatiḥ ca no dáme.

The stanza is rather abrupt in 2.1, whereas in 10.91 its sequence after stanza 9 is peculiarly fit; cf. Weber, *Proceedings of the Berlin Academy*, June 14, 1900, p. 603, note 1, 606.

2.1.13^d : 1.94.3^b, tvé devā havir adanty āhutani.

2.1.16 (Gr̥tsamada, &c., as above ; to Agni) =

2.2.13 (The same)

yé stotṛbhyo góagrām áçvapeçasam ágne rātim upasṛjanti sūrāyaḥ,
asmāñ ca tāñç ca prā hí néṣi vāsya á bṛhád vadema vidāthe suvīrāḥ.

The fourth pāda is refrain : see the next item.—Cf. Oldenberg, *Prol.* p. 431 ; RV. *Noten*, p. 189 ; Pischel, *Ved. Stud.* ii. 114.

2.1.16^d ; 2.13^d ; 11.21^d ; 13.13^d ; 14.12^d ; 15.10^d ; 16.9^d ; 17.9^d ; 18.9^d ; 20.9^d ;
23.19^d ; 24.16^d ; 27.17^d ; 28.11^d ; 29.7^d ; 33.15^d ; 35.15^d ; 39.8^d ;
40.6^d ; 42.3^d ; 9.86.48^d, bṛhád vadema vidāthe suvīrāḥ.

2.2.2^b (Gr̥tsamada, &c., as above ; to Agni)

abhi tvā naktir uśaso vavāçire 'gve vatsám na svásareṣu dhenávaḥ,
divā ivéd aratír mānuṣā yugá kṣāpo bhāsi puruvāra samyātāḥ.

8.88.1^c (Nodhas Gāutama ; to Indra)

tāñ vo dasmām ṛtiṣāhañ vāsor mandānām āndhasaḥ,

abhi vatsám ná svásareṣu dhenáva | indrañ gṛbhīr navāmahe. |

48 8.76.5^c

Cf. Geldner, *Ved. Stud.* iii. 114, who renders erroneously naktir uśaso in 2.2.2 by 'nachts und morgens'. The two words are the subject of abhi vavāçire ; cf. 9.94.2.

[**2.2.4^d**, pātho na payūñ jānasi ubhé ānu : 9.70.3^b, ādābhyāso janūṣi ubhé anu.]

2.2.8^c (Gr̥tsamada, &c., as above ; to Agni)

sá idhāná uṣáso rámyā ānu svār nā dīdēd aruṣēṇa bhānūna,
hótrābhīr agnir mānuṣaḥ svadhvaró rájá viçám átithiç cārur āyāve.

10.11.5^b (Havirdhāna Āngi ; to Agni)

sādāsi raṇvō yāvaseva pūsyate hótrābhīr agne mānuṣaḥ svadhvarāḥ,
viprasya vā yāc chaçamāná ukthyām vājām sasavān upayāsi bhūribhīh.

Cf. 1.36.7^c, hótrābhīr agniṁ mānuṣaḥ sām indhate.

2.2.13 = 2.1.16.

2.3.1^d (Gr̥tsamada, &c., as above ; to Agni)

sāmiddho agnir nihitah pr̥thivyām pratyān viçvāni bhūvanany asthat.
hótā pavakāḥ pradivāḥ sumedhā devó devān yajatv agnir árhan.

10.2.2^d (Trita Āptya ; to Agni)

vēṣi hotrām utā potrām jānanām, mandhātāsi draviṇodā rtāva,

60° 1.76.4^c

svāhā vayām kṛṇāvāmā havīṁsi devó devān yajatv agnir árhan.

2.3.7^{a+d} (Gr̥tsamada, &c., as above ; Āpra, to Dāivya Hotārā)

dāivya hotārā prathamā viduṣṭara r̥jū yakṣataḥ sām reā vapuṣṭara,
devān yājantāv rtuthā sām añjato nābhā pr̥thivyā ádhi sānuṣu triṣū.

3.4.7^a (Viçvāmitra Gāthina ; Āpra, to Dāivya Hotārā) =

3.7.8^a (Viçvāmitra Gāthina ; to Agni)

dāivya hotārā prathamā ny ṛnje sap̥tā pr̥kṣāsah svadhāyā madanti,
rtām çānsanta rtām it tā āhur ānu vr̥tām vr̥tapā dīdhyānāḥ.

10.66.13^a (Vasukarṇa Vasukra ; to Viçve Devāḥ)

dāivya hotārā prathamā puróhita ṛtāsyā panthām ānv emi sādhyā,

60° 1.124.3^c

ks̥étrasya p̥atim̐ pr̥atīveçam̐ imahe viçvān devān am̐tān āprayuchataḥ.

10.110.7^a (Jamadagni Bhārgava, or Rāma Jāmadagnya ; Āpra, to Dāivya Hotārā)

dāivya hotārā prathamā suvácā mīmānā yajñān mānuṣo yajadhyāi,
pracodāyantā vidātheṣu kārū pracīnam̐ jyōtiḥ pradīçā diçānta.

3.29.4^b (Viçvāmitra ; to Agni)

ilāyās tvā padē vayām nābhā pr̥thivyā ádhi,

jūtavedo ní dhImahy ṛagne havýāya vólhave.

60° 1.45.6^d

For the chronology of these stanzas note the relation of 10.66.13 (certainly late) to 1.124.3 (under 1.124.3^{cd}).—In 2.3.7 vapuṣṭara (for vāpuṣṭarā) is made to rhyme more perfectly with viduṣṭarā, as dadhantu (for dadhatu) rhymes with santu in 7.62.6; and dadhanti (for dadhati) with namanti in 7.56.19. Cf. Aufrecht, ZDMG. lx. 557.—For the apparently shortened pāda 3.29.4^b cf. 3.8.3^b, vārsman pr̥thivyā ádhi, and see Part 2, chapter 2, class B 9.

[2.3.9^d, áthā devānām āpy etu páthah : 3.8.9^d ; 7.47.3^b, devā (7.47.3^b, devír) devānām āpi yanti páthah.]

2.3.11^c (Gṛtsamada Bhārgava Čaunaka, formerly Čaunahotra ; to Agni)
ghṛtām mimikṣe ghṛtām asya yónir ghṛtō čritō ghṛtām v asya dhāma,
anuṣvadhām ā vaha mādāyasva svāhākṛtām vṛṣabha vakṣi havyām.

3.6.9^d (Somāhuti Bhārgava ; to Agni)

āibhir agne sarātham yāhy arvān nānāratham vā vibhāvo hy āçvāh,
pātnivatas triṇçatām triṇç ca devān anuṣvadhām ā vaha mādāyasva.

The very harmless appearing pāda 2.3.11^c has decided critical import : Ludwig, 775, renders it, 'deiner göttlichen natur folgend fare her, freue am trunk dich' ; Grassmann, 'auf eignen Antriebe fahre her, erfreue dich'. The trouble is that ā vaha does not mean 'ride hither', but 'carry hither'. Oldenberg, SBE. xlvii, 198, who has noted the recurrence of this pāda in 3.6.9, renders correctly, 'Carry hither (the gods) according to thy wont ! Rejoice !'. The parallel, 3.6.9, supplies the bracketed words ('the gods') ; its second distich reads fitly, 'bring hither, according to thy wont, the thirty-three gods along with their wives ! Rejoice !'. The ellipsis of devān in 2.3.11 is simply due to lack of room for the word : 3.6.9 preceded 2.3.11.

2.4.2^a (Somāhuti Bhārgava ; to Agni)

imām vidhānto apām sadhāsthe dvitādadhur bhṛgavo vikṣv āyoh,
eṣā viçvāny abhy āstu bhūmā devānām agnir aratir jirāçvah.

10.46.2^a (Vatsapri Bhalandana ; to Agni)

imām vidhānto apām sadhāsthe paçum nā naṣtām padāir ānu gman,
guhā cātantam uçiḥ nāmobhir ichānto dhīrā bhṛgavo vīndan.

See Muir, OST. i. 170.—The cadence apām sadhāsthe in 1.149.4^c ; 6.52.15^b.

2.5.4^d (Somāhuti Bhārgava ; to Agni)

sākām hi çucina çuciḥ praçastā kratunājani,
vidvān asya vratā dhruvā vayā ivānu rohate.

8.13.6^c (Nārada Kāṇva ; to Indra)

stotā yāt te vicarsaṇir atipraçardhayad girah.
vayā ivānu rohate juṣānta yāt.

The repeated pāda is secondary in 8.13.6. Ludwig, 591, 'wenn dir der menschliche sänger gewaltig schmettornd die lieder lässt ertönen, dann wächst wie ein ast was sie wünschen'. But stotā is the subject of rohate, and juṣānta yāt is refrain appendage, as in 9.102.5^c. See Part 2, chapter 2, class B 4.—For vayā see Max Müller, SBE. xxxii. 207 ; Oldenberg, SBE. xlvii. 207 ; RV. Noten, p. 164, where other literature is cited. It seems to me that vayā is nom. sg. of a stem vayas 'young man', 'lusty youth', the masculine pendant of vayas, neuter, 'puberty' ; cf. vayāvantam kṣiyam in 6.2.5 with kṣāya prajāvat, nrvāt, svapatya, suvira. The matter is not clear at every point ; see Müller's and Oldenberg's discussions.—The word vicarsaṇi in 8.13.6^c is generally misunderstood. The Pet. Lexs. and Grassmann, 'sehr regsam', and the like ; Ludwig, here 'menschlich' : in 6.45.16 (568) he renders kṛtīnām vicarsaṇiḥ by 'der unter den menschen ausgezeichnete'. But this juxtaposition of the synonyms kṛtī and carsaṇi shows that the vicarsaṇi means 'he who pervades the tribes of men', 'he who frequents the clans'. For the phonetic relations of the two words see Joh. Schmidt, KZ. xxv. 89.

2.5.8^c (Somāhuti Bhārgava ; to Agni)

yáthā vidvān āraṁ kárad viçvebhyo yajatébhyah,
ayám agne tvé ápi yám yajñān cakrmá vayam.

8.44.28^a (Virūpa Āṅgīrasa ; to Agni)

ayám agne tvé ápi jaritá bhūtu santya,
[tásmāi pāvaka mṛṣaya.]

68 1.10.9^c

The repeated páda here does service as an interpreter. Ludwig, 297, renders 2.5.8, 'wie er es weisz, bereite allen heiligen, diser [opferer] und, Agni, auch dir das opfer, das wir veranstaltet haben'. The same scholar, 405, translates 8.48.28, 'ich möge sein preissänger bei dir, trefflicher; [dem] dazu, o heiliger, sei gnädig'. The word agne is overlooked, unintentionally no doubt, but the two translations diverge in the rendering of the repeated páda. Bartholomae, Bezz. Beitr. xv. 219, note, renders, 'Wie eben ein verständiger es allen göttern zu pass machen will: auch für dich ist hier ein opfer, das wir bereitet haben'. Here the rendering of the repeated páda jars with 8.44.28. Grassmann, i, pp. 12 and 465, translates freely, but correctly. I would render 2.5.8: 'That he may intelligently prepare (the sacrifice) for all the Yajatas—this sacrifice, O Agni, which we have prepared (we place) in thy charge.' The stanza is slightly anacoluthic: we should expect kárah for kárat. Accordingly 8.44.28: 'This poet, O noble Agni, shall be in thy keep; be merciful to him, O Purifier!'

2.6.1^c: 1.26.5^c; 1.45.5^b, imá u şū çrudhī girah.

2.6.5^a (Somāhuti Bhārgava ; to Agni)

sá no vṛṣṭīm divás pári sá no vājam anarvānam,
sá naḥ sahasrīṇr īṣah.

9.65.24^a (Bhṛgu Varuṇi, &c. ; to Pavamāna Soma)

té no vṛṣṭīm divás pári pavantām ā suvīryam,
suvāná devāsa índavaḥ.

Ellipsis of some such verb as ā vah in 2.6.5.

[2.7.3^c: āti gāhemahi dvīṣah; 3.27.3^c, āti dvēṣāṁsi tarema.]

2.7.4^a (Somāhuti Bhārgava ; to Agni)

çúciḥ pāvaka vándyó 'gne brhād ví rocase,
tvām ghṛtebhīr āhutaḥ.

7.15.10^c (Vasiṣṭha Maitravaruṇi ; to Agni)

[agnī rakṣāṁsi sedhati] çukraçocir amartyah,
çúciḥ pāvaka idyah.

69 1.79.12^b

Cf. agnīḥ pāvaka idyah, 3.27.4^b.

[2.8.5^b, agnim ukthāni vāvṛdhuḥ: 8.6.35^a; 95.6^b, indram ukthāni, &c.]

2.8.5^c (Gr̥tsamada ; to Agni)

ātrīm anu svarājyam [agnim ukthāni vāvṛdhuḥ,
viçvā ādhi çriyo dadhe.

69 cf. 2.8.5^b

10.21.3^d (Vimada Āindra, or others ; to Agni)
 tvé dharmāṇa āsate juhūbhiḥ siñcatīr iva,
 kṛṣṇā rūpāny ārjunā vi vo mādē viçvā ādhi çriyo dhiṣe vivakṣase.
 10.127.1^c (Kuçika Sāubhara, or Rātri Bhāradvājī ; Rātristavaḥ)
 rātri vy ākhyad āyatī purutrā devy āksābhiḥ,
 viçvā ādhi çriyo 'dhita.

For 2.8.5 see Oldenberg, RV. Noten, p. 192, and cf. the related pāda, 8.28.5^e, sapto ādhi çriyo dhire.

2.8.6^{c+d} (Gr̥tsamada ; to Agni)
 agnēr indrasya sōmasya devānām ūtibhir vayām,
 āriṣyantaḥ sacemahy abhi śyāma prtanyatāḥ.

8.25.11^c (Viçvamanas Vāiṣyaçva ; to Viçve Devāḥ)
 tē no nāvām uruṣyata divā nāktam sudānavaḥ,
 āriṣyanto ni pāyūbhiḥ sacemahi.

9.35.3^b (Prabhūvasu Āṅgīrasa ; to Soma Pavamāna)
 tvāyā vīreṇa viravo 'bhi śyāma prtanyatāḥ,
 kṣārā ṇo abhi vīryam.

Cf. sāsahyāma prtanyatāḥ, under 1.8.4.

2.11.2^b (Gr̥tsamada ; to Indra)
 srjō mahīr indra yā āpinvaḥ pāriṣṭhitā āhinā çūra pūrviḥ,
 āmartyam cid dāsām manyamānam āvābhinad ukthāir vāvṛdhanāḥ.

7.21.3^b (Vasiṣṭha Māitravaruṇi ; to Indra)
 tvām indra srāvitavā apās kaḥ pāriṣṭhitā āhinā çūra pūrviḥ,
 tvād vāvakre rathyō na dhēnā rājante viçvā kṛtrimāṇi bhīṣā.

Particularly good example of the difficulty in determining which stanza is secondary.—
 Cf. Geldner, Ved. Stud. iii. 37, 45, 125 ; Oldenberg, Vedaforschung, p. 97.

2.11.4^d, 5^a (Gr̥tsamada ; to Indra)
 çubhrām nū te çuṣmanī vardhāyantaḥ çubhrām vājraṇi bahvōr dādhanāḥ,
 çubhrās tvām indra vāvṛdhānō asinō dāsīr viçāḥ sūryeṇa sahyāḥ.
 gūhā hitām gūhyam gūḥām apsv āpīrvtaṇi māyīnāḥ kṣiyāntam,
 utō apō dyām tastabhvānsam āhann āhinā çūra vīryeṇa.

3.39.6^c (Viçvāmītra ; to Indra)
 indro mādhu sambhṛtām usriyāyām padvād viveda çaphāvan nāme gōḥ,
 gūhā hitām gūhyam gūḥām apsu hāste dadhe dākṣiṇe dākṣiṇāvān.
 10.148.2^{b+c} (Pr̥thu Vāinya ; to Indra)
 r̥svās tvām indra çūra jātō dāsīr viçāḥ sūryeṇa sahyāḥ,
 gūhā hitām gūhyam gūḥām apsu bibhṛmāsi prasrāvāṇe nā sōmam.

In 2.11.5 the repeated pāda refers to Ahi-Vṛtra. So all translators, including Śāyana. This seems to be the original source of the pāda. In 10.148.2 which has two pādas with 2.11.4, 5, the translators take a different turn. Ludwig, 658, 'den insgeheim nidergelegten,

in den wassern versteckten soma'; Grassmann, 'den Soma . . . der geheim versteckt lag in den Wassern'. So also Bergaigne, ii. 36, 75: 'le Soma caché dans les eaux (dans la nuée)'. Sāyaṇa refers the pāda to the demon Kuyava: the double parallelism between 2.11 and 10.148 invests this reference of gūhā hitām, &c., to a demon with a measure of plausibility; 10.148.2^{ed} would in that case mean, 'we hold (the demon) who is hidden in the waters like soma in a prasrāvaṇa (pitcher?)'. In 3.39.6 Sāyaṇa still clings to a demon (Asura) as the subject of gūhā hitām, &c. But hāste dadhe is not at all favourable to such a construction. hāste dhā is used of weapons, goods, and heroic deeds; see the passages in Grassmann under hāste; nowhere does it mean anything like 'holding in the hand' in the sense of 'having in one's power'. Only in that sense would it fit in with the idea that gūhā hitam, &c., refers to a demon. Moreover the word dākṣiṇāvān is not on all fours with such a construction. So that we must admit (Sāyaṇa contradicente) that the pāda is used in a different and secondary sense in 3.39.6 as compared with the primary sense of the other two.—Note the partial parallelism between 2.11.1^a and 10.148.5^a, and cf. Oldenberg, RV. Noten, p. 194.

2.11.11^a (Gr̥tsamada; to Indra)

pībā-pibéd indra çūra sómaṁ māndantu tvā mandinaḥ sutāsaḥ, 1.134.2^a
prñāntas te kuksī vardhayantv itthā sutāḥ pāurā indram āva.

10.22.15^a (Vimada Āindra, or some other; to Indra)

pībā-pibéd indra çūra sómaṁ mā risaṇyo vasavāna vāsuḥ sām,
utā trāyasva grñatō maghōno mahāc ca rāyo revātas kṛdhī naḥ.

cf. 10.22.15^c

2.11.11^b, māndantu tvā mandinaḥ sutāsaḥ: 1.134.2^a, māndantu tvā mandino
vayav indavah.

2.11.21 = 2.15.10 = 2.16.9 = 2.17.9 = 2.18.9 = 2.19.9 = 2.20.9 (Gr̥tsamada; to
Indra)

nūnām sá te prāti váraṁ jaritré duhiyád indra dākṣiṇā maghōnī,
çíkṣā stotf̥bhyo mātī dhag bhāgo no br̥hád vadema vidáthe suvíraḥ.

cf. refrain, 2.1.16^d ff.

Cf. Pischel, Ved. Stud. ii. 107; Oldenberg, RV. Noten, p. 196.

[2.12: 10.121, sundry looser resemblances; see p. 19. and Oldenberg, Prol.
p. 316, note.]

[2.12.3^a, yó hatvāhim áriṇāt saptā sindhūn: 4.28.1^c; 10.67.12^c, āhann āhim, &c.]

[2.12.12^a, yāḥ saptāraçmir vṛṣabhās tūviṣmān: 4.5.3^b, sahāsraretā vṛṣabhās, &c.]

2.12.12^b, avāsṛjat sártave saptā sindhūn: 1.32.12^d, avāsṛjaḥ sártave saptā sindhūn.

2.12.14^b (Gr̥tsamada; to Indra)

yāḥ sunvāntam ávati yāḥ pácantaṁ yāḥ çānsantaṁ yāḥ çaçamānām ūti,
yasya bráhma vārdhanaṁ yasya sómo yāsyedim mīdhaḥ sá janāsa indraḥ.

2.20.3^c (The same)

sá no yúvëndro johútraḥ sūkha çivó narām astu pātá,

yāḥ çānsantaṁ yāḥ çaçamānām ūti pácantaṁ ca stuvāntam ca prañçsat.

2.12.15^c (Gr̥tsamada; to Indra)

yāḥ sunvatē pácate dudhrá á cid vájaṁ dārdarṣi sá kilāsi satyāḥ,
vayāṁ ta indra viçvāha priyāsaḥ [suvírāso vidātham á vadema.] ~~cf~~ 1.117.25^d

8.48.14^c (Pragātha Kāṇva; to Soma)

trítaro devā ádhi vocata no má no nidrá içata motá jālpīḥ,
vayāṁ sómasya viçvāha priyāsaḥ [suvírāso vidātham á vadema.]

~~cf~~ 1.117.25^d

2.12.15^d: 1.117.25^d; 8.48.14^d, suvírāso vidātham á vadema.

2.13.2^d-4^d, yās tákṛṇoḥ prathamāni sāsya ukthyāḥ.

2.13.9^b (Gr̥tsamada; to Indra)

çatām vā yāsya dāça sākām ádya ókasya çruṣṭāu yád dha codám ávitha,
arajjāu dāsyaṁ sám unab dabhítaye suprávyo abhavaḥ sāsya ukthyāḥ.

8.3.12^a (Medhyātithi Kāṇva; to Indra)

çagdhí no asyá yád dha pāurām ávitha dhiya indra siśāsataḥ,
çagdhi yātha rūçamāni çyāvakaṁ kīpam indra prāvaḥ svārṇaram.

The reason for confronting the two faintly similar pádas of this item is in the parallelism of codám and pāurām. The word codá has been regarded universally as an appellative in the sense of 'inspiring, promoting' (Pet. Lexs.; Sayana, stolónāṁ prerakāṁ yajamānam¹); or 'poet' (Grassmann); or 'herrscherstab', or 'befehl' (Ludwig, 486. and commentary). Evidently it is the name of a man, a protégé of Indra. Translate 2.13.9: 'Whose (sc. the enemy's) hundred and whose ten men thou didst fetter together, when in response to one (suppliant) thou didst help Coda. For Dabhiti thou didst bind the enemies without using rope. Thou wert (then, helpful; (therefore) art thou praiseworthy.' Cf. Bergaigne, ii. 209, 350; iii. 115, note; Oldenberg, RV. Noten, p. 199.

2.13.13 = 2.14.12 (Gr̥tsamada; to Indra)

asmábhyaṁ tát vaso dānáya rádhaḥ sám arthayasva bahú te vasavyām,
indra yác citráṁ çravasyā ánu dyūṁ [bṛhád vadema vidāthe suvírāḥ.]

~~cf~~ refrain, 2.1.16^d ff.

2.14.1^a (Gr̥tsamada; to Indra)

ádhvaryavo bháraténdrāya sómam ámatrebhiḥ siñcata mādyaṁ ándhaḥ,
kamí hi vírah sadām asya pítim juhota vṛṣṇe tát id eṣá vaṣṭi.

10.30.15^c (Kavaṣa Āilusa; to Āpah or Aponaptṛ)

ágmanu āpa űçatir barhir edām ny ádhvaré asadan devayántiḥ,

ádhvaryavaḥ sunuténdrāya sómam ábhūd u vaḥ suçakā devayajyá.

I incline to believe that 2.14.1 is later than 10.13.15 (sunutá better than bhārata). For the general character of 2.14 cf. Weber, Sitzungsberichte der Berliner Akademie der Wissenschaften, 1900, p. 606.

¹ Sayana has in mind expressions such as yajamānasya codāu in 2.30.6, or yajamānasya coditā in 1.51.8. The word paurá similarly plays upon the idea 'liberal', purukṣṭ, and the like; cf. under 8.61.6. Perhaps both proper names are conscious double entente.

2.14.2^c (Gr̥tsamada ; to Indra)

ádhvaryavo yó apó vavriváṁsaṁ vṛtrāṁ jaghāṇāçanyeva vṛkṣāṁ,
tásmā etāṁ bharata tadvaçāyaṁ eṣā indro arhati pītim asya.

2.37.1^c (Gr̥tsamada ; to R̥tus)

māndasva hotṛād ānu jōṣam āndhasó 'dhvaryavaḥ sá pūrṇāṁ vaṣṭy
āsicam,₁ cf. 2.37.1^b
tásmā etāṁ bharata tadvaçó dadir hotṛād sōmaṁ dravinodah pība
r̥túbhiḥ.

2.14.10^b (Gr̥tsamada ; to Indra)

ádhvaryavaḥ pāyasódhar yāthā goḥ sōmebhir im̐ pr̥ṇatā bhojām indram,
védahām asya nibhṛtaṁ ma etad dītsantaṁ bhūyo yajataç ciketa.

6.23.9^b (Bharadvāja ; to Indra)

tām vaḥ sakhāyaḥ sām yāthā sūtēsu sōmebhir im̐ pr̥ṇatā bhojām indram,
kuvit tasma asati no bhārāya nā sūçvim indro 'vase mṛdhati.

Cf. Oldenberg, RV. Noten, p. 382.

2.14.12 = 2.13.13.

2.15.1^c : 1.32.3^b, trikadrūkeṣv apibat sūtāsyā.

2.15.2^c : 1.103.2^a, sá dhārayat pṛthivīm paprāthac ca.

2.15.2^d—9^d, sōmasya tá mada indraç cakāra.

2.15.10 = 2.11.21 = 2.16.9 = 2.17.6 = 2.18.9 = 2.19.9 = 2.20.9.

2.16.9 : see 2.15.10.

2.17.4^a (Gr̥tsamada ; to Indra)

ádhā yó viçvā bhūvanābhī majmāneçānakṛt prāvayā abhy āvardhata.
ád ródasi jyotiṣā vahnir ātanot sīvyan tāmaṁsi dūdhitā sam avyayat.

9.110.9^b (Tryarūṇa and Trasadasyu ; to Pavamāna Soma)

ádha yád ime pavamāna ródasi imā ca viçvā bhūvanābhī majmāná,
yuthé nā niṣṭhā vṛṣabho vi tiṣṭhase.

Grassmann renders 2.17.4^a, 'Da als an Macht er über alle Wesen wuchs'; 9.110.9^b, 'Wenn du . . . zu allen diesen Wesen nun mit deiner Kraft (dringst)'. Ludwig, much more consistently, at 490, renders 2.17.4^a, 'der da alle wesen durch seine macht überholte'; at 900 he renders 9.110.9^b, 'so weil . . . über alle wesen an größe (du bist)'. The omission of the verb in 9.110.9^b possibly argues the secondary character of that obvious repetition, (Soma patterned after Indra; see 'Indra with other divinities', p. xi). However, a verb (as 'be' or the like) is often understood elsewhere with abhi; e.g. 1.33.9.—For 2.17.4 see Oldenberg, RV. Noten, p. 201.

2.17.6 : see 2.15.10.

2.18.3^d (Gr̥tsamada; to Indra)

hārī nū kañ rātha indrasya yojām āyāi sūktena vācasā nāvena,
mó śu tvām ātra bahāvo hí viprā ní rīraman yájamānāso anyé.

3.35.5^b (Viçvāmītra; to Indra)

mā te harī vīṣaṇā vitāprsthā ní rīraman yájamānāso anyé,
atyāyāhi çāçvato vayām té 'rañ sutóbhiḥ kṛṇavāma sómāiḥ.

Cf. 10.160.1^{cd}, indra mā tvā yájamānāso anyé ni rīraman tūbhyam imé sutāsah. A characteristic instance of translating a repeated pāda, unconscious of its second occurrence, is offered by Grassmann. He renders 2.18.3 correctly, 'Nicht mögen dich—denn viele gibt's der Sänger—jetzt andre Priester dort zur Einkehr lenken'; but 3.35.5 incorrectly, 'Nicht mögen andre Opferer deine Hengste die höckerlosen, goldigen ergötzen'. The close parallel, mā vām anyé ni yaman devayāntah, 4.44.5^c; 7.69.6^d, fixes the meaning of ní rīraman as 'make tarry'. Cf. Hillebrandt, *Ved. Myth.* i. 119 ff.; Bloomfield, *Johns Hopkins University Circulars*, 1906, pp. 1049 ff.; also Aufrecht, *Proface* to his second edition of the *Rig-Veda*, p. xxx. Cf. Oldenberg, *RV. Noten*, p. 202.

2.18.7^d (Gr̥tsamada; to Indra)

māma brāhmendra yāhy āchā viçvā hārī dhurī dhiṣvā rāthasya,
purutrā hi vihāvyo babhūthāsmiñ chūra sāvane mādayasva.

7.23.5^d (Vasiṣṭha Maitrāvaruṇi; to Indra)

té tvā mādā indra mādayanta çuṣmīṇāñ tuvirādhasaṇ jaritré,
éko devatrā dāyase hí mātān asmiñ chūra sāvane mādayasva.

7.29.2^c (The same)

brāhman vīra brāhmakṛtiṃ juṣāṇo 'rvācīno hāribhir yāhi tūyam,

cf. 3.43.3^b

asmīnn ū śu sāvane mādayasvo₁pa brāhmāṇi çṛṇava imā nah.

cf. 6.40.4^c

Notably 2.18.7 and 7.29.2 read like two redactions of one and the same theme. Cf. váyo asmin sāvane mādayasva, 7.92.5^d.

2.18.9 = 2.11.21 = 2.15.10 = 2.16.9 = 2.17.6 = 2.19.9 = 2.20.9.

2.19.7^d: 1.174.8^d, nanāmo vādhar ádevasya pṛyōh.

2.19.9: see 2.18.9.

2.20.3^c: 2.12.14^b, yāḥ çānsantañ yāḥ çaçamānām utī.

2.20.5^d (Gr̥tsamada; to Indra)

so āṅgirasāṃ ucāthā jujuṣvāñ brāhmā tutod īndro gātūm iṣṇāñ,
muṣṇāñ usāsah sūryeṇa stavāñ áçnasya cic chiçnathat pūrvyāñi.

6.4.3^d (Bharadvāja Bārhaspatya; to Agni)

dyāvo ná yāsyā panāyanty ābhvañ bhāsañsi vaste sūryo ná çukrāḥ,
vi yā inōty ajārah pāvako 'çnasya cic chiçnathat pūrvyāñi.

For sundry points in these two stanzas see Pischel and Geldner, *Ved. Stud.* i. 162, 201; iii. 119; Ludwig, *Ueber Methode*, p. 29; Oldenberg, *RV. Noten*, pp. 205, 371. Cf. Bergaigne, ii. 222; iii. 8, note 2. For the succession of words iṣṇāñ muṣṇāñ see under 1.62.2^c.

2.20.9 = 2.11.21 = 2.15.10 = 2.16.9 = 2.17.6 = 2.18.9 = 2.19.9.

2.21.2^b (Gr̥tsamada ; to Indra)

abhibhūve 'bhibhaṅgāya vanvaté 'śāl̥hāya sāhamānāya vedhāse,
tuvigrāye vāhnaye duṣṭāritave satrāsāhe nama inarāya vocata.

7.46.1^c (Vasiṣṭha ; to Rudra)

imā rudrāya sthirāadhanvane girāḥ kṣiprēsave devāya svadhāvne,
āśāl̥hāya sāhamānāya vedhāse tigmāyudhāya bharatā ṇṇōtu naḥ.

TB. 2.8.6.8 approximates the repeated pāda more closely to the sphere of Rudra by reading mīlhūse for vedhāse in its version of 7.46.1^c. But vedhās is of wide use among the gods, intrinsically fitting Rudra as well as Indra: there is in this nothing that points to the priority of 2.21.2.

[2.21.3^d, indrasya vocam̐ prā kṛtāni vīryā : 1.32.1^a, indrasya nū vīryāni prā
vocaṃ.]

2.22.1^d–3^d, sānam̐ saçcad devō devām̐ satyām̐ indram̐ satyā induḥ.

2.22.4^c, divi pravācyam̐ kṛtām̐ : 1.105.16^b, divi pravācyam̐ kṛtāḥ.

2.23.5^a (Gr̥tsamada ; to Brahmanaspati)

nā tām̐ āṇho nā duritām̐ kūtaç canā nārātayas titirur nā dvayāvinaḥ,
viçvā id asmād dhvarāso vī bādhasse yām̐ sugopā rākṣasi brahmanas pate.

8.19.6^c (Sobhari Kāṇva ; to Agni)

tāsyed ārvanto ranhayanta açāvas tāsyā dyumnītamam̐ yāçāḥ,
nā tām̐ āṇho devākṛtam̐ kūtaç canā na mārtyakṛtam̐ naçat.

10.126.1^a (Kulmalabarhiṣa Çailūṣi, or An̥homuc Vāmadevya ; to Viçve
Devāḥ)

nā tām̐ āṇho nā duritām̐ devāso aṣṭa mārtyam̐,
sajōṣaso yām̐ aryamā mitrō nāyanti vāruṇo āti dviṣāḥ.

Cf. 7.82.7, nā tām̐ āṇho nā duritāni mārtyam̐.—The pādas lend themselves to the following facile chronological arrangement : surely 10.126.1^a is a truncated form of 2.23.5^a, because duritām̐ is in perfect metrical position in the latter, in poor position in the former (10.126 is a piece of latest clap-trap). Again, the persistent recurrence together in three cases of the synonyms āṇhas and duritā makes it certain that 8.19.6^c is a sophisticated form of 2.23.5^a, because it substitutes devākṛtam̐ for nā duritām̐.

2.23.8^c (Gr̥tsamada ; to Bṛhaspati)

trātāram̐ tvā tanūnām̐ havāmāhe 'vaspartar adhiyaktāram̐ asmayum̐.

bṛhaspate devanido nī barhaya mā durēvā ūttarām̐ sumnam̐ ūn naçan.

6.61.3^a (Bharadvāja ; to Sarasvatī)

sāiasvati devanido nī barhaya prajāni viçvasya bṛhasyasya māyinaḥ.
utā kṣitibhyo 'vān̐r avindo viṣam̐ ebhyo asravo vājiniṇvati.

The insistent question of the relative date of two pādas so obviously imitative may, I think, be answered confidently in favour of 2.23.8 : the alliteration bṛhaspate . . . nī bar-

haya marks that composition as primary; cf. 2.23.13, bṛhaspatir ví vavarhā. In 6.61 Sarasvati is assimilated to Brhaspati in an especial degree: in st. 3, as dhinām avitrī 'helper of prayers' (vāc) she is clearly a sort of lieutenant of Brhaspati; in st. 7 she slays Vṛtra; in st. 1 she is hostile to the Paṇis. Cf. Bergaigne, i. 328; ii. 317; iii. 80.

2.23.10^c, mā no duḥçāṁso abhidipsūr içata: 1.23.9^c; 7.94.7^c, mā no duḥçāṁsa içata; 10.25.7^d, mā no duḥçāṁsa içatā vivakṣase.

2.23.11^c, āsi satyā ṛṇayā brahmaṇas pate: 1.87.4^c, āsi satyā ṛṇayāvānedyah.

[**2.23.15^d**, tād asmāsu drāviṇaṁ dhehi citrām: 10.37.10^d, tāt sūrya drāviṇaṁ, &c.]

2.23.19^{cd} = 2.24.16^{cd} (Gr̥tsamada; to Brahmanaspati)

brāhmaṇas pate tvām asyā yantā sūktāsyā bodhi tānayaṁ ca jinva,
viçvaṁ tād bhadraṁ yād āvanti devā, bṛhād vadema vidāthe suvirāḥ.]

cf. refrain, 2.1.16^d ff.

2.35.15^{cd} (Gr̥tsamada; to Aponaptar)

āyāṁsam agne suksitīm janāyāyāṁsam u maghāvadbhyaḥ suvr̥ktīm,

viçvaṁ tād bhadraṁ yād āvanti deva, bṛhād vadema vidāthe su-
virāḥ.]

cf. refrain, 2.1.16^d ff.

2.24.16: see preceding item.

2.25.1^d–5^d, yāni-yāni yujāni kṛṇute brāhmaṇas pātiḥ.

[**2.25.4^b**, sa satyabhiḥ prathamō gōṣu gachati: 1.83.1^a, ācāvati prathamō, &c.]

Cf. 9.86.12.

2.25.5^b (Gr̥tsamada; to Brahmanaspati)

tāsmā id viçve dhunayanta sindhavo 'chidrā çarma dadhire puruṇi,
devānaṁ sumne subhāgaḥ sa edhate, yāni-yāni yujāni kṛṇute brāhmaṇas pātiḥ.]

cf. refrain, 2.25.1^d–5^d

3.15.5^a (Utkiḷa Kātya; to Agni)

āchidrā çarma jaritaḥ puruṇi devān ācha didyanah sumedhāḥ,
rātho nā sāsnir abhi vakṣi vājam agne tvam rodasi nah sumēke.

For 3.15.5 see Geldner, *Ved. Stud.* i. 160; Oldenberg, *SBE.* xlvii. 223.

2.26.2^b (Gr̥tsamada; to Brahmanaspati)

yājasva vira prā vihi manāyatō **bhadraṁ mānaḥ kṛṇuṣva vṛtrātūrye,**
haviḥ kṛṇuṣva subhāgo yāthāsasi, brāhmaṇas pāter āva ā vr̥ṇimāhe.]

cf. 2.26.2^a

8.19.20^a (Sobhari Kāṇva; to Agni)

bhadraṁ mānaḥ kṛṇuṣva vṛtrātūrye yenā samatsu sāsāhaḥ,
āva sthirā tanuḥi bhūri çardhatāṁ vānema te abhiṣṭibhiḥ.

An interesting study in translations of repeated pādas :—

- { Grassmann, i. 33, ad 2.26.2^b: 'mache tüchtig deinen Geist zur Feindesschlacht.'
- { Grassmann, i. 424, ad 8.19.20^a: 'im Feindeskampfe mache heilvoll deinen Muth.'
- { Ludwig, 728, ad 2.26.2^b: 'fass guten mut zur bekämpfung der feinde.'
- { Ludwig, 401, ad 8.19.20^a: 'betätige beglückenden sinn bei der Vrtrabekämpfung.'

In my opinion Ludwig's first rendering is exactly right; the others more or less vague generalizations. Cf. the expression *sthiraṁ mānaḥ kṛ*, 5.30.4; 10.117.2.

[2.26.2^d, *brāhmaṇas pāter āva ā vr̥ṇmahe*: 10.35.2^a, *divāspṛthivyōr āva*, &c.]

2.26.3^b, *sā putrāir vājāṁ bharate dhāna n̄bhīḥ*: 1.64.13^c, *ārvadbhir vājāṁ*, &c.;
10.147.4^d, *makṣū sā vājāṁ*, &c.

2.27.2^b, *mitro aryamā vāruṇo juṣanta*: 7.64.1^d, *rāja suksatro vāruṇo juṣanta*.]

[2.27.4^b, *devā viçvasya bhuvanasya gopāḥ*: 1.164.21^c, *inō viçvasya*, &c.]

2.27.7^c (Kurma Gārtsamada, or Grtsamada; to Adityas)
pipartu no āditi rājaputrāti dvēṣāṁsy aryamā sugēbhīḥ.
br̥hān mitráśya vāruṇasya çármópa syama puruvīrā āriṣṭāḥ.

10.10.6^c (Yami Vāivasvati; Sānīvāda)

kō asya veda prathamāsyahinaḥ kā im̄ dadarça kā ihā prā vocat,

br̥hān mitráśya vāruṇasya dhāma kād u brava āhano v̄cēyā n̄n.

For 10.10.6 cf. 3.54.5; 10.129.6, and see Geldner, *Grurupajakamudī*, p. 22; v. Schroeder, *Mysterium und Mimus*, p. 283.—Cf. 1.152.4; 7.61.4; 10.89.8.

2.27.9^a (Kurma Gārtsamada, or Grtsamada; to Adityas)
tri rocanā divyā dhārayanta hiranyāyāḥ çūcayo dhārapūtāḥ,
asvapnajo animiṣā ādabdhā uruçaṁsā r̥jāve mārtyāya.

5.29.1^b (Gauriviti Çaktya; to Indra)

try āryamā mānuṣo devātātā tri rocanā divyā dhārayanta,

ārcanti tvā marūtāḥ pūtādaksās tvām eṣām ř̥sir indrasi dhīrah.

Little doubt but that the effective stanza 2.27.9 may claim priority. The difficulties of 5.29.1 are discussed last by Oldenberg, *RV. Noten*, p. 325. The conditions are as follows: 5.29 is a hymn to Indra, in which the Maruts are represented very saliently as Indra's worshippers: stanzas 1, 2, 3, 6 (so also in 5.30.6; 31.4.10; see Bergaigne, ii. 391; Hillebrandt, *Ved. Myth.* iii. 314). The introduction of *aryamā* in 5.29.1^a is not very strange, if we conceive it to be an etymologizing epithet of Indra: the Maruts conceive of him as their Aryaman, 'friend or companion' (eṣo 'ryamā yo dadāti, KS. 8.1, p. 83. 13); therefore the poet calls him Aryaman. Indra is a bit humanized in this stanza (ř̥sir dhīrah), and by means of the sacrifice of Manu (*mānuṣo devātātā*) he is enabled to hold the three divine luminous spaces; cf. Bergaigne, i. 66. The secondary touch in 5.29.1 rests on the fact that the word *aryamā* calls up the particular expression *tri rocanā divyā dhārayanta* which hails primarily from the sphere of the *Ādityas* in 2.27.9 (the word *aryaman* in stanza 8 of the same hymn). This places *aryamā* grammatically into the position of a plural *ekageṣa*, or an elliptical *σχήμα καθ' ὅλον καὶ μέρος*; cf. *arir* — *aryō*, 1.4.6. Translate 5.29.1: '(Indra) the companion (*aryamā*), (and the *Ādityas*), by the sacrifice of Manu, held up the three divine luminous spaces.' All this seems to me in the very line of the Rishis' thought, and unusually enticing evidence that 5.29.1 is partly founded on 2.27.9.

2.27.17 (Kurma Gārtsamada, or Gr̥tsamada; to Ādityas) =

2.28.11 (The same; to Varuṇa) =

2.29.7 (The same; to Viṣṇve Devāḥ)

māhām maghóno varuṇa priyásya bhūridāvna á vidaṁ ṣúnam āpéh,
má rāyó rājan suyámād áva sthām [bṛhád vadema vidátthe suvírāḥ.]
c: refrain, 2.1.16^d ff.

2.28.1^b (Kurma Gārtsamada, or Gr̥tsamada; to Varuṇa)

idām kavér ādityásya svaríjo viṣvāni sánty abhy āstu mahná,
āti yó mandró yajáthāya devāḥ sukṛtini bhikṣe vāruṇasya bhūreh.

8.100.4^b (Indra; to Indra)

ayām asmi jaritaḥ páya mehá viṣvā jātāny abhy āsmi mahná,
ṛtásya mā pradīḥo vardhayanty ādardiró bhūvanā dardarīmi.

See p. vii, line 7 from top.—For the repeated pāda cf. also 6.25.5^d; 8.88.4^b.

[2.28.3^c, yūyām naḥ putrá aditer adabdhāḥ: 7.60.5^d, ṣagmāsah putrá āditer
adabdhāḥ.]

2.28.11: see 2.27.17.

[2.29.2^b, yūyām dvēṣānsi sanutár yuyota: 10.100.9^b, viṣvā dvēṣānsi, &c.]

2.29.7: see 2.27.17.

2.31.1^b (Gr̥tsamada; to Viṣṇve Devāḥ)

asmákam mītrāvaruṇāvatam rátham ādityái rudráir vásubhiḥ sacābhúvā,
prá yád váyo ná páptan vásmanas pári ṣravasyāvo hṣṣivanto vanarṣādaḥ.

8.35.1^b (Ṣyāvāṣya Ātreya; to Aṣvins)

agninéndreṇa vāruṇena viṣṇunādityái rudráir vásubhiḥ sacābhúvā,
[sajṣasā usāsā súryeṇa ca] [sómam píbatam aṣvínā.]

c: refrain, 8.35.1^c–21^c; d: refrain, 8.35.1^d–3^d

2.33.2^c (Gr̥tsamada; to Rudra)

tvádattebhi rudra ṣāntamebhiḥ ṣatām himā aṣṭya bheṣajebhiḥ,
vy āsmád dvēṣo vitarām vy āñho vy āmivāḥ cātayasvā viṣūcēḥ.

6.44.16^d (Ṣamyu Bārhaspatya; to Indra)

idām tyát pūtram indrapūnam indrasya priyām amítam apāyi,
mātsad yáthā sāumanasíya devāni vy āsmád dvēṣo yuyávad vy āñhaḥ.

For 2.33.2^{cd} cf. 6.74.2^{ab}.

2.33.14^a (Gr̥tsamada; to Rudra)

pári ṇo hetí rudrásya vṛjyāḥ pári tveṣásya durmatir mahí gāt,
áva sthirá maghāvadbhyas tanuṣva [mīdhvas tokāya tánayaya mṛṣa.] c: 1.114.6^d

6.28.7^d (Bharadvāja ; to Gavaḥ)

prajāvatīḥ sūyāvasaṁ riçāntīḥ cuddhā apāḥ suprapāṇé pībantīḥ,
[mā va stenā içata māghāçānsaḥ] pāri vo hetī rudrāsya vṛjyāḥ.

2.4.2.3^c

7.84.2^c (Vasiṣṭha ; to Indra and Varuṇa)

yuvó rāṣṭrām bṛhād invati dyāur yāu setṛbhīr arajjūbhīḥ sinīthāḥ,
pāri no hēlo vāruṇasya vṛjyā urūm na indrah kṛṇavad u lokām.

The repeated pāda in its Rudra version is formulaic, and has become very popular in the later mantra literature ; see Concordance under *pari no rudrasya hetir vṛṇaktu*. We need not assume really conscious imitation of one another on the part of the two types *pāri hetih* and *pāri hēlah*. Yet I believe that *pāri hetih* preceded *pāri hēlah* ; cf. the opening paragraphs of Part 2, chapter 4.—The expression *āva sthirā maghāvadbhyas tanuṣva* means 'loosen the strung bows that are directed against our patrons' (anent Geldner, *Ved. Stud.* iii. 93, who interprets differently). Cf. under 4.4.5.

2.33.14^d, mīdhvas tokāya tānayāya mṛla : 1.114.6^d, tmāne tokāya tānayāya mṛla.

2.34.4^c (Gr̥tsamada ; to Maruts)

pṛksé tā viçvā bhūvanā vavakṣire mitrīya vā sādām ā jirādānavah,
pṛṣadaçvāso anavabhrārādhasa rjipyāso ná vayūṇeṣu dhūrśadah.

3.26.6^c (Viçvāmītra ; to Agni and Maruts)

vṛtām-vṛtām gaṇām-gaṇām suçastibhir agnér bhāmām marūtām ója
Imahe,

pṛṣadaçvāso anavabhrārādhaso gántāro yajñām vidātheṣu dhīrāḥ.

For sundry points in 2.34.6 see Pischel, *Ved. Stud.* i. 301 ; Max Müller, *SBE.* xxxii. 302 ; Ludwig, *Ueber Methode*, p. 30 ; Oldenberg, *RV. Noten*, p. 216. For 3.26.6, Max Müller, *ibid.* 299 ; Geldner, *Ved. Stud.* iii. 153, 157.—Cf. 5.57.5^b.

2.34.11^b (Gr̥tsamada ; to Maruts)

tān vo mahó marúta evayāvno viṣṇor eśāsya prabhṛthé havāmahe,
hīraṇyavarṇān kakuhān yatāsrūco brahmaṇyāntaḥ çāṇsyam rādha Imahe.

7.40.5^b (Vasiṣṭha ; to Viçve Devāḥ)

asyā devāsya mīlhuṣo vayā viṣṇor eśāsya prabhṛthé havīrbhīḥ,
vidé hí rudró rudrīyam mahitvām yāsiṣṭām vartīr açvināv īravat.

The meaning of the repeated pāda is obscure. Ludwig, 685, to 2.34.11, renders *prabhṛthé* by 'hervorbringung' ; the same author, 224, to 7.40.5, by 'darbringung'. Very different effects. Grassmann also renders the pādas divergently. See Bergaigne, ii. 419 ; Max Müller, *SBE.* xxxii. 296, 306.

[2.35.2^d, viçvāny aryó bhūvanā jajāna : 2.40.5^a, viçvāny anyó bhūvanā jajāna ;
10.85.18^c, viçvāny anyó bhūvanābhicāste.]

[2.35.9^b, jihmánām ūrdhvó vidyūtām vásānaḥ : 1.95.5^b, jihmánām ūrdhvāḥ
svayāçā upāsthe.]

2.35.12^b (Gr̥tsamada ; to Aponaptr)

asmāi bahūnām avamāya sākhye **yajñāir vidhema nāmasā havirbhiḥ**,
sām sānu mārjmi didhiṣāmi bilmāir dadhāmy ānnāiḥ pāri vanda ṛgbhiḥ.

4.50.6^b (Vāmadeva ; to Bṛhaspati)

evā pitrē viçvādevāya vṛṣṇe **yajñāir vidhema nāmasā havirbhiḥ**,

bṛhaspate suprajā vītravanto | vayān syāma pātayo rayiṇām.] 4.50.6^d

[**2.35.14^a**, asmin padē paramē tasthivānsam : 1.72.4^d, agnīn padē, &c.]

2.35.15^{cd} : 2.23.19^{cd} = 2.24.16^{cd}, viçvan tād bhadraṁ yād āvanti devā bṛhād
vadema vidāthe suvīraḥ.

[**2.36.4^a**, ā vakṣi devān ihā vipra yakṣi ca : 5.26.1^c ; 6.16.2^c ; 8.102.16^c, ā devān
vakṣi yakṣi ca.]

2.36.5^c (Gr̥tsamada ; to Ṛtus)

eśā syā te tanvō nṛṇavārdhanah sāha ojah pradivi bāhvōr hitāḥ,

tūbhyam suto maghavan tūbhyam ābṛtas tvām asya brāhmaṇād ā tṛpāt **piba**.

10.116.7^c (Agniyuta Sthāura. or Agniyūpa Sthāura ; to Indra)

idān havir maghavan tūbhyam rātām prāti samrāḥ āhrṇāno ṛgbhāya,

tūbhyam suto maghavan tūbhyam **pakvō** 'ddhīndra **piba** ca prasthitasya.

2.36.6^a (Gr̥tsamada ; to Ṛtus)

juṣéthām yajñām bódhataṁ hāvasya me sattō hōtā nividaḥ pūrvyā ānu,

āchā rājānā nāma ety avītaṁ praçāstrād ā pibatām somyān mādhu.

8.35.4^a (Çyāvāçva Atreya ; to Açvins)

juṣéthām yajñām bódhataṁ hāvasya me viçvehā devāu sāvanāva
gachatam,

| sajōsasā uṣāsā sūryeṇa cēsaṁ no vōḥam açvinā.]

4.50.6^c : refrain, 8.35.1^c–2^c ; d : refrain, 8.35.4^d–6^d

For 2.36.6 cf. Hillebrandt, *Ved. Myth.* iii. 147 ff. ; Geldner, *Ved. Stud.* ii. 145. note.

[**2.37.1^b**, ādhvaryavaḥ sā pūrṇān vasyā āsicam : 7.16.11^b, pūrṇān vivasyā āsicam.]

Both pādas apply technically to Agni Draviṇodas.

2.37.1^c, tasmā etān bharata tadvaçō dadīḥ : 2.14.2^c, tasmā etān bharata tadvaçāya.

2.38.1^a (Gr̥tsamada ; to Savitar)

ūd u syā devāḥ savitā savāya çaçvattamān tādapā vāhnir asthāt,

nūnām devēbhyo vi hi dhāti rātnam āthābhajad vitihotraṁ svastāu.

6.71.1^a (Bharadvaja ; to Savitar)

úd u syá deváh savitá hiranyáyā bāhū ayansta sávanāya sukrátuh,
ghṛtēna pānī abhi prusṇute makhó yúvā sudákṣo rájaso vídharmanī.

6.71.4^a (Bharadvaja ; to Savitar)

úd u syá deváh savitá dāmūnā hiranyapānīh pratidoṣám asthāt,
áyohanur yajató mandrájihva ā dācūṣe suvati bhūri vāmám.

7.38.1^a (Vasiṣṭha ; to Savitar)

[cf. 3.38.8^b

úd u syá deváh savitá yayāma hiranyáyim amátim yám áciṣret,
nūnām bhágo hávyo mánusebhir ví yó rátnā purūvasur dādhati.

[2.38.4¹, arámatih savitá devā ágāt : 1.35.8^c, hiranyakṣáh savitá, &c.]

2.38.11^c (Gr̥tsamada ; to Savitar)

asmábhyaṁ tát divó adbhyáh pṛthivyás tváyā dattám kámyaṁ rádha ā gāt,
çám yát stotṛbhya āpáye bhávāty uruçánsāya savitar jaritré.

7.8.6^c (Vasiṣṭha Maitravaruṇi ; to Agni)

idám vácaḥ çatasáh sámsahasram úd agnáye janisṣṭa dvibárhah,
çám yát stotṛbhya āpáye bhávāti dyumád amīvacātanaṁ rakṣohā.

2.39.8^a, etáni vām aṇvinā várdhanāni : 1.117.25^a, etáni vām aṇvinā vīryāni.

[2.40.1^b, jánanā divó jánanā pṛthivyáh : 8.36.4^a, janitá divó janitá pṛthivyáh.]

2.40.1^d (Gr̥tsamada ; to Soma and Pūṣan)

sómāpūṣaṇā jánanā rayinām jánanā divó jánanā pṛthivyáh, cf. 2.40.1^b
jātáu víçvasya bhūvanasya gopāu devá akr̥ṇvann amṛtasya nábhim.

3.17.4^d (Kata Vāiçvāmītra ; to Agni)

agnīm sudītīm sudṛçām gr̥ṇānto namasyāmas tvédyam jātavedah,
tvām dūtām aratīm havyvāham devá akr̥ṇvann amṛtasya nábhim.

Possibly the expression amṛtasya nábhim (4.58.1 ; 5.47.2 ; 8.101.15) does not fit a dual pair of divinities as well as a singular god, but this is not enough to establish the priority of 3.17.4.

2.40.2^c, ābhýim indrah pakvām āmāsv antāḥ : 6.72.4^a, indrásomā pakvām, &c.]

Cf. 1.62.9 ; 1.80.3 ; 6.17.6 ; 8.89.7.

[2.40.5^a, víçvāny anyó bhūvanā jajāna : 2.35.2^d, víçvāny aryó bhūvanā jajāna :
10.85.18^c, víçvāny anyó bhūvanābhicāṣṭe.]

2.40.5^c (Gr̥tsamada ; to Soma and Pūṣan)

víçvāny anyó bhūvanā jajāna, víçvam anyó abhicāksāna eti. cf. 2.35.2^d
sómāpūṣaṇāv ávataṁ dhīyam me yuvābhyām víçvāḥ pītanā jayema.

6.52.16^a (Rjicvan Bhāradvāja ; to Viçve Devāḥ, here Agni and Parjanya)
 ágniparjanyaṽ ávataṁ dhíyaṁ me 'smín háve suháva suṣtútīm naḥ,
 iṣam anyó janáyad gárbbham anyáḥ prajāvatir iṣa á dhattam asmé.

[2.40.6^o, ávatu devy áditir anarvá : 7.40.4^c, suháva devy, &c.]

Cf. TB. 3.1.1.4.

2.41.2^b (Gr̥tsamada ; to Vāyu)
 niyútvaṁ vāyav á gahy ayám çukró ayāmi te,
 gántāsi sunvató gr̥hām.

4.47.1^a (Vāmadeva ; to Vāyu)
 váyo çukró ayāmi te mādho ágram diviṣṭiṣu,
 á yāhi sómapítaye spārḥó deva niyútvatā.
 8.101.9^d (Jamadagni Bhārgava ; to Vāyu)
 á no yajñāṁ diviṣpṣam váyo yāhi sumānabhiḥ,
 antāḥ pavitra upāri çr̥ṇānō 'yām çukró ayāmi te.

2.41.4^b : 1.47.1^b, sutāḥ sóma ṛtāvrdha.

2.41.6^a : 1.136.1^d, tá samrāja ghr̥tāsuti.

2.41.6^b : 1.136.3^e, adityá dánunas pati.

2.41.8^{a+c} (Gr̥tsamada ; to Aṣvins)
 ná yát páro nāntara adadhārsad vṛṣaṇvasn,
 duḥcāṁso mártyo ripūḥ.

6.63.2^d (Bharadvāja ; to Aṣvins)
 áram me gantaṁ hávanāyāsmāi gr̥ṇāná yāthā píḥātho ándhaḥ,
 pári ha tyád vartir yātho riṣó ná yát páro nāntaras tuturyāt.
 8.18.14^b (Irimbiṭhi Kāṇva ; to Indra)
 sám ít tám aghām açnavad duḥcāṁsam mártyaṁ ripúm,
 yó asmatrá durhāṇāvāṁ ūpa dvayūḥ.

2.41.13^a = 6.52.7^a : 1.3.7^b, viçve devāsa á gata.

2.41.13^b (Gr̥tsamada ; to Viçve Devāḥ) =

6.52.7^b (Rjicvan Bhāradvāja ; to Viçve Devāḥ)
 [viçve devāsa á gata] çṛṇutā ma imám hávam, 6.52.7^b
 édām barhír ní ṣidata.
 8.73.10^b (Gopavana Ātreya, or Saptavadhri Ātreya ; to Aṣvins)
 ihá gataṁ vṛṣaṇvasū çṛṇutām ma imám hávam,
 [ānti śad bhutu vām ávaḥ.] 6.52.10^b refrain, 8.73.10^c—18^c

Cf. imám me çṛṇutām hávam, 8.85.2^b, and imám naḥ çṛṇavad dhāvam, under 8.43.22^o.

2.41.15 = 1.23.8.

2.41.16^c, apraçastá iva smasi: 1.29.1^b, anāçastá iva smási.

2.41.20^b: 1.142.8^d, sidhrám adyá divispf̥cam; 5.13.2^b, sidhrám adyá divispf̥caḥ.

2.42.3^c (Gr̥tsamada; Adhvani vāçyamānasya çakuntasya stutiḥ)

áva kranda dakṣiṇatō gr̥hāṇāṁ sumāṅgālo bhadravādī çakunte,

mā₂na stená içata mágghāçaṅso ṽbr̥hád vadema vidátthe suvīrah.

☞ refrain, 2.1.16^d ff.

6.28.7^c (Bharadvāja; to Gāvaḥ)

prajāvatīḥ sūyāvasaṁ riçántīḥ çuddhā apāḥ suprapāṇé pibantīḥ,

má va stená içata mágghāçaṅsaḥ ṽpári vo hetí rudrásya vījyāḥ.

☞ 2.33.14^a

Cf. má no duḥçaṅsa içata, under 1.23.9^c.

REPEATED PASSAGES BELONGING TO BOOK III

[3.1.5^b, krátum punānāḥ kavibhiḥ pavitrāḥ : 3.31.16^c, mādhvah punānāḥ, &c.]

3.1.13^a : 1.164.52^b, apām gārbham darçatām oṣadhīmām.

3.1.15^d (Viçvāmitra Gāthina ; to Agni)

īḷe ca tvā yājamāno havirbhir īḷe sakṛtvām sumatīm nikamaḥ,
devāir āvo mīmīhi sām jaritrē rākṣā ca no dāmyebhir ānikāiḥ.

3.54.1^c (Prajāpati Vaiçvāmitra, or Prajāpati Vācyā ; to Viçve Devāḥ,
here Agni)

imām mahē vidathyāya çūśām çāçvat kṛtvā idyāya prā jabhruḥ,
çṛṇōtu no dāmyebhir ānikāiḥ çṛṇōtv agnir divyāir ājasraḥ.

A good illustration of the need of confronting repeated pādas. Grassmann translates the two pādas respectively : 'und schütze uns durch hausliches Erglänzen' ; and 'es hör' uns Agni mit des Hauses Feuern'. Ludwig, 303, ad 3.1.15, 'behüt' uns mit deinen hausliebenden [vilen] antlitzten' ; and, 200, ad 3.54.1, 'er erhöere uns mit seinen hausfreundlichen angesichtern'. Ludwig is right in holding to the same rendering of ānikāiḥ in both places. Bergaigne, *Études sur le Lexique*, p. 67, suggests 'ses formes domestiques' for dāmyebhir ānikāiḥ in 3.1.15, but refrains from applying the same suggestion to 3.54.1, perhaps because 'hearing with domestic forms' is not easy. It seems to me that we should take the pāda in 3.1.15 in its ordinary sense, 'protect us with thy several faces (which thou showest as house-fire)'. A bolder poet treats the idea more secondarily, to wit, 'hear us with thy faces', i.e. having faces, ergo ears, he can hear with them each and all (dāmyebhiḥ, and divyāiḥ). Cf. Geldner, *Ved. Stud.* i. 158 ; Oldenberg, *SBE.* xlvii. 221.

3.1.19^{ab} (Viçvāmitra Gāthina ; to Agni)

ā no gahi sakhyébhiḥ çivébhir mahān mahibhir ūtibhiḥ saranyān,
asmé rayīm bahulām śāntarutrām suvācam bhagām yaçasām kṛdhi naḥ.

3.31.18^{cd} (Kuçika Āṣirathi, or Viçvāmitra ; to Indra)

pātir bhava vṛtrahan śāntānām girām viçvāyur vṛsabho vayodhāḥ,

ā no gahi sakhyébhiḥ çivébhir mahān mahibhir ūtibhiḥ saranyān.

4.32.1^c (Vāmadeva ; to Indra)

ā tū na indra vṛtrahann asmākam ardhām ā gahi,
mahān mahibhir ūtibhiḥ.

3.1.20^{c+d} (Viçvāmitra Gāthina ; to Agni)

etā ta agne jānimā sanāni prā pūrvyāya nūtanāni vocam,

mahānti vṛṣṇo sāvānā kṛtómā jānmañ-janman nihito jātāvedāḥ.

3.30.2^c (Viçvāmitra ; to Indra)

nā te dūrē paramā cid rājāṁsy ā tu prā yāhi harivo hāribhyām,
sthirāya vṣṣṇe sāvānā kṛtēmā yuktā grāvāṇaḥ samidhānē agnāu.

For 3.1.20^d see the next full paragraph, i.e. under 3.1.21^{cd}.

3.1.21^a : 3.1.20^d, jānmañ-janman nihito jātavedaḥ.

3.1.21^{cd} (Viçvāmitra Gāthina ; to Agni)

jānmañ-janman nihito jātaveda, viçvāmitrebhir idhyate ājasraḥ. 60 3.1.20^d
tāsya vayām sumatāu yajñīyasyāpi bhadre sāumanasē syāma.

3.59.4^{cd} (Viçvāmitra ; to Mitra)

ayām mitrō namasyāḥ suçōvo rāja suksatṛo ajanīṣṭa vedhāḥ,
tāsya vayām sumatāu yajñīyasyāpi bhadre sāumanasē syāma.

6.47.13^{ab} (Garga Bhāradvāja ; to Indra) =

10.131.7^{ab} (Sukīrti Kākṣivata ; to Indra)

tāsya vayām sumatāu yajñīyasyāpi bhadre sāumanasē syāma,
sā sutrāmā svāvāḥ indro asmē ātē cid dveṣaḥ sanatār yuyotu.

60 6.47.13^{cd}

10.14.6^{cd} (Yama Vāivasvata ; Līngoktadevatāḥ)

āṅgirasō naḥ pitāro nāvagvā ātharvāṇo bhṛgavaḥ somyāsaḥ,
tēsām vayām sumatāu yajñīyānām āpi bhadre sāumanasē syāma.

The order of the two hemistichs in 6.47.13 = 10.131.7 seems inverted and secondary.

3.1.22^d (Viçvāmitra Gāthina ; to Agni)

imāñ yajñāñ sahasāvan tvāñ no devatrī dhehi sukrato rārāṇaḥ,
prā yañsi hotar bṛhatīr īṣo nō 'gne māhi drāviṇam ā yajasva.

10.80.7^d (Agni Sautika, or Agni Vāiçvānara ; to Agni)

agnāye brāhma rbhāvas tataksur agniñ mahām avocāmā suvṛktim.
agne prāva jaritārañ yaviṣṭhāgne māhi drāviṇam ā yajasva.

3.1.23 = 3.5.11 = 3.6.11 = 3.7.11 (Viçvāmitra Gāthina ; to Agni) = 3.15.7 (Utkīla

Kātya ; to Agni) = 3.22.5 (Gāthiñ Kāuṣika ; to Agni) = 3.23.5

(Devaçravas Bhārata, and Devavata Bhārata ; to Agni)

iḷām agne purudāṁsañ sanīm gōḥ çaçvattamām hāvamānāya sādha,
syāñ naḥ śunūs tānayo vijāvāgne sā te sumatir bhūtv asmē.

3.2.2^c (Viçvāmitra Gāthina ; to Agni)

sā rocayaḥ januṣā rōdasi ubhē sā mātṛōr abhavaḥ putrā īdyāḥ,
havyavāl agnir ajāraç cānohito duḥabho viçām atithir vibhāvasuḥ.

5.4.2^a (Vasuçruta Ātreya ; to Agni)

havyavāl agnir ajāraḥ pitā no vibhur vibhāvā sudṛçko asmē,
sugārhapatyāḥ sām īṣo didihy āsmadyak sām mīmīhi çrāvāñsi.

60 3.54.22^b

The two hymns correspond als

3.2.5^a (Viçvāmitra Gāthina; to Agni)

agnīm sumnāya dadhire puró jánā vājaçravasam ihá vṛktábarhiṣaḥ,
yatásrucaḥ surucañ viçvádevyañ rudrañ yajñānām sádhadiṣṭim apásām.

10.140.6^b (Agni Pāvaka; to Agni)

ṛtvānañ mahisāñ viçvadarçatam agnīm sumnāya dadhire puró jánāḥ,
ṛtṛkarmañ sapráthastamañ tvá girā, dáivyañ mánusā yugá. 1.45.7^c

We render 3.2.5, 'Men, having arranged the sacrificial grass, holding the sacrificial ladle, for welfare have established as their Purohita brilliant Agni, renowned as (giver of) substance, representative of all the gods, the Rudra of sacrifices, who promotes the desire of active (worshippers)'. Cf. Oldenberg, SBE. xlv. 228, 327; ZDMG. lxii. 476; RV. Noten, p. 226. With this perfect stanza we compare 10.140.6, to wit: 'The order-obeying bull, the all-visible, for welfare men have established as their Purohita; thee, that hast attentive ears, art spread most widely, the divine, the generations of men (have established)'. The second hemistich is anacoluthic; the change of person in the phrase tvá girá limps along late in the stanza; moreover tvá girá is almost certainly an appendage to the third páda which occurs also minus that appendage in 1.45.7^c. There the sense is perfect: 'The seers have established thee, O Agni, at the daily (morning) oblations as their Hotar (priest), as their Rtvij (serving priest), thee that art the greatest acquirer of wealth, hast attentive ears, art spread most widely.'

3.2.8^d (Viçvāmitra Gāthina; to Vaiçvánara)

namasyáta havyádātim svadhvarám duvasyáta dāmyañ jātavedasam,
rathír ṛtasya bṛhato vícarṣaṇir agnir devánām abhavat puróhitaḥ.

10.110.11^b (Jamadagni Bhārgava, or Rāma Jamadagnya; Āpriyaḥ)
sadyó jātó vy āmimita yajñām agnir devánām abhavat purogáḥ,
asyá hótuh pradīçy ṛtasya vāci sváhākṛtañ havir adantu deváh.

10.150.4^a (Mr̥ṣika Vāsiṣṭha; to Agni)

agnir devó devánām abhavat puróhito 'gnīm manuṣyā ṛṣayaḥ sám idhire,
agnīm mahó dhānasātāv ahām huve mṛṣikām dhānasātaye.

The páda 10.150.4^a is certainly secondary, as shown by the metre (devó is gloss); see p. vii, line 6 from top.

3.2.10^a (Viçvāmitra Gāthina; to Vaiçvánara)

viçám kavīm viçpátim mánuṣir iṣaḥ sám sīm akr̥ṇvan svádhitim ná téjase
sá udvāto nivāto yāti véviṣat sá gārbham eṣu bhūvaneṣu dīdharat.

5.4.3^a (Vasuçruta Ātreya; to Agni)

viçám kavīm viçpátim mánuṣiṇām çúcin pāvakām ghṛtāpr̥ṣṭham agnīm
ni hótārañ viçvavidāñ dadhidhve sá devēṣu vanate váryaṇi.

6.1.8^a (Bharadvāja Bārhaspatya; to Agni)

viçám kavīm viçpátim çáčvatīnām nitóçanañ vṛsabhām carṣaṇīnām,
pr̥tīṣaṇim iṣāyantañ pāvakām rájantañ agnīm yajatañ rayīnām.

To me viçpátim, without following genitive in 3.2.10, seems to imitate 5.4.3, especially as the expression mánuṣir iṣaḥ is, to say the least, unfamiliar.—The two hymns, 3.2 and 5.4 own jointly also the páda 3.2.2^c = 5.4.2^a.

3.2.11^c (Viçvāmītra Gāthina ; to Vaiçvānara)

sá jinvate jāthāreṣu prajāññivān vṛṣā citreṣu nānadan ná sinháh,
vāiçvānarāḥ pṛthupájā ámartyo vásu rátnā dāyamāno ví dāçuse.

3.27.5^a (Viçvāmītra ; to Agni)

pṛthupájā ámartyo ghṛtānirñik svāhutah,
agnir yajñāsya havyavāt.

3.4.6^c, yāthā no mitró váruṇo jújoṣat : 1.43.3^a, yāthā no mitró váruṇah.

3.4.7 = 3.7.8 (Viçvāmītra Gāthina ; Āpra, here Daivyā Hotārā)

ḍáivya hotārā prathamá ny řñje, saptá pṛkṣāsah svadháyā madanti,

2.3.7^a

ṛtām gānsanta ṛtām ít tá āhur ānu vratām vratapá dídhyanāḥ.

3.4.7^a = 3.7.8^a, dáivya hotārā prathamá ny řñje : 2.3.7^a, dáivya hotārā prathamá viduṣtārā ; 10.66.13^a, dáivya hotārā prathamá purohitā ; 10.110.7^a, dáivya hotārā prathamá suvācā.

3.4.8 (Viçvāmītra Gāthina ; Āpra, here Tisro Devīḥ)

7.2.8 (Vasiṣṭha Maitrāvaruṇi ; Āpra, here Tisro Devīḥ)

á bhāratī bhāratībhiḥ sajóṣā ilā devāir manuṣyēbhir agnīḥ,
sārasvatī sārasvatēbhir arvāk tisoró devír barhír édām sadantu.

For this and the next three stanzas see p. 17, top.

3.4.9 (Viçvāmītra Gāthina ; Āpra, here Tvaṣṭar) =

7.2.9 (Vasiṣṭha Maitrāvaruṇi ; Āpra, here Tvaṣṭar)

tān nas turīpam ádha poṣayitnú dóva tvaṣṭar ví rāraṇáh syasva,
yáto viráh karmanyāḥ sudákṣo yuktágrāvā jáyate devákāmaḥ.

Cf. the author, Indogermanische Forschungen, xxv. 191.

3.4.10 (Viçvāmītra Gāthina ; Āpra, here Vanaspati) =

7.2.10 (Vasiṣṭha Maitrāvaruṇi ; Āpra, here Vanaspati)

vānaspaté 'va řjopa devān agnir haviḥ çamitá súdayāti,
séd u hotā satyátaro yajāti yāthā devānām jānimāni véda.

Cf. for the first distich 2.3.10^{ab}.

3.4.11^{b+d} (Viçvāmītra Gāthina ; Āpra, here Agni) =

7.2.11^{b+d} (Vasiṣṭha Maitrāvaruṇi ; Āpra, here Agni)

á yāhy agne samidhānó arvāñ indreṇa devāiḥ sarátham turóbhiḥ,
barhír na ástām áditiḥ suputrā svāhá devá amftā mādayantām.

5.11.2^c (Sutambhara Ātreya ; to Agni)

ḍajñāsya ketūm prathamām purohitam, agnīm náras triṣadhasṭhé sám
idhire,

5.11.2^a

indreṇa devāiḥ sarátham sá barhiṣi sídan ní hotā yajāthāya sukrātuḥ.

10.15.10^b (Çaṅkha Yamāyana ; to the Fathers)

yé satyáso havirādo haviṣpá indreṇa devāiḥ sarátham dádhānāḥ,

agne yāhi sahásraim devavandūiḥ pārañiḥ pūrvāñiḥ pītṛbhir gharmaśadbhiḥ.

10.70.11^d (Sumitra Bādhryaṣva; Āpra, here Agni)

āgne vaha vāruṇam iṣṭāye na indraṁ divo marūto antāriksāt,
sīdantu barhiṣ viṣva ā yājatrāḥ svāhā devā amṛtā mādayantām.

To me 10.15.10 conveys the impression of secondary workmanship. The division of the Fathers in havirādah, havispāh, gharmāsadah, also perhaps pārāh and pūrvāh, savours of the system of the later ritualistic cult of the dead. Cf. Hillebrandt, *Verh. Myth.* iii. 414.—For 3.4.11^d cf. 10.16.8^d, tāsmin devā amṛtā mādayante.

[3.5.4^a, mitrō agnir bhavati yāt sāmiddhaḥ : 5.3.1^d, tvāṁ mitrō bhavasi yāt, &c.]

Cf. 3.18.5^b.

3.5.4^b (Viṣvāmitra Gāthina; to Agni)

mitrō agnir bhavati yāt sāmiddho, mitrō hótā vāruṇo jātavedāḥ, ~~cf.~~ 3.5.4^a
mitrō adhvaryūr iṣirō dāmūnā mitrāḥ sindhūnām utā pūrvatānām.

10.83.2^b (Manyu Tāpasa; to Manyu)

manyūr indro manyūr evāsa devō manyūr hótā vāruṇo jātavedāḥ,
manyūm viṣa ṛṣate mānuṣir yāḥ pāhī no manyo tāpasā sajoṣāḥ.

For the character and relative date of the Manyu hymns see under 8.100.2. It is quite clear that the Manyu pāda is a *tour de force* in imitation of the Agni pāda. Cf. under 10.45.2.

3.5.5^a (Viṣvāmitra Gāthina; to Agni)

pāti priyāṁ ripó āgraṁ padāṁ vēh pāti yahvāc cāraṇaṁ sūryasya,
pāti nābhā saptācīrṣaṇam agniḥ pāti devānām upamādām ṛṣvāḥ.

4.5.8^d (Vāmadeva Gāutama; to Vāiṣvānara)

pravācyaṁ vācasah kṛh me asyā gūhā hitām ūpa niṇig vadanti,
yād usriyāṇām āpa vār iva vrān pāti priyāṁ rupó āgraṁ padāṁ vēh.

I have dealt with these stanzas in JAOS. xxvii. 74 ff. The main point there is to show that rūp means 'ascent' or 'height', in 4.5.8. This is supported by the expressions āgre rupā ārupitam in 4.5.7, which can scarcely mean anything else than 'ascended on the top of the height'; and 10.13.3, pāṇca padāni rupó ānv aroham, 'five steps along the ascents I have ascended'. In these circumstances it seems to me certain enough that ripó in 3.5.5 is a slip for rupó on the part of the redactors who had lost touch with the latter word which is moribund in the hieratic mantras, and does not occur at all outside of them. With ripó changed to rupó in 3.5.5 we have a perfect description of the solar paradise, the paradise of Viṣṇu; cf. in addition to my former statements, 3.55.10. I cannot find any refutation of this not unimportant point of Vedic critique in Oldenberg's brief statements, RV. Noten, pp. 227, 271. Cf. also Roth, Nirukta, 6.17, Erläuterungen, p. 85 ff.

3.5.6^b, viṣvāni devō vayūnāni vidvān : 1.189.1^b, viṣvāni deva vayūnāni vidvān.

3.5.11 = 3.1.23 = 3.6.11 = 3.7.11 = 3.15.7 = 3.22.5 = 3.23.5.

3.6.2^a (Viṣvāmitra Gāthina; to Agni)

ā ródasi aprṇā jāyamāna utā prā rikthā ādha nū prayaṇyo,
divāc cid agne mahinā pṛthivyā vacyāntām te vāhnayaḥ saptājihvāḥ.

4.18.5^d (Sainvāda Indrāditi-vāmadevanām)

avadyām iva mānyamānā guhākar indraṁ mātā vryeṇā nyṣṭam,
āthód asthāt svayām ātkauḥ vāsāna ā ródasi aprṇā jāyamānaḥ.

7.13.2^b (Vasiṣṭha Maitrāvaruṇi ; to Vaiçvānara)
 tvām agne çociṣā çocucāna á ródasī aprṇā jáyamānaḥ,
 tvām devān abhiçaster amuñco vaiçvānara jātavedo mahitvá.
 10.45.6^b (Vatsapri Bhālandana ; to Agni)
 viçvasya ketur bhūvanasya gárbha á ródasī aprṇāj jáyamānaḥ,
 vīlūm cid ádrim abhinat parāyāñ jánā yád agním áyajanta páñca.

For 3.6.2^d see Geldner, Ved. Stud. ii. 258.

3.6.6^d (Viçvāmītra Gāthina ; to Agni)

ṛtāsyā vā keçinā योग्यábhīr ghṛtasnuvā róhitā dhurī dhiṣva,
 áthā vaha devān deva viçvān svadhvará kṛṇuhi jātavedaḥ.

6.10.1^d (Bharadvāja Bārhaspatya ; to Agni) [dhvam,
 puró vo mandráñ divyāñ suvṛktīñ prayatī yajñó agním adhvaré dadhi-
 purā ukthébhīḥ sá hí no vibháva svadhvará karatī jātávedāḥ.

7.17.3^b (Vasiṣṭha Maitrāvaruṇi ; to Agni)
 ágne víhi haviṣā yáksi devān svadhvará kṛṇuhi jātavedaḥ.

7.17.4^a (Vasiṣṭha Maitrāvaruṇi ; to Agni)
 svadhvará karatī jātávedā yáksad devān amñtān piprāyac ca.

Stanzas 7.17.3 and 7.17.4 in concatenation.—In 6.10.1^b agním is apparently the secondary element in the hypermetric line; mandráñ in páda a without agním in páda b would be sufficiently distinct, as it is one of Agni's 'leitmotifs'.

3.6.9^d: 2.3.11^c, anuṣvadhām á vaha mādāyasya.

3.6.11 = 3.1.23 = 3.5.11 = 3.7.11 = 3.15.7 = 3.22.5 = 3.23.5.

3.7.8: see under 3.4.7.

3.7.11: see preceding item but one.

3.8.3^d (Viçvāmītra Gāthina ; to Yupa)

úc chrayasva vanaspate vārṣman pṛthivýá ádhi,
 súmiti mryámāno várco dhā yajñávāhase.

3.24.1^d (Viçvāmītra ; to Agni)
 ágne sáhasva pñtanā abhimātṛ apāsyā,
 duṣṭāras tāranu árātṛ várco dhā yajñávāhase.

For 3.8.3^b cf. 3.29.4^b, nábhā pṛthivýá ádhi, under 2.3.7^d.

[3.8.8^a, ádityá rudrá vásavaḥ sunitháñ ; 7.35.14^a, ádityá rudrá vásavo juṣanta
 (idāñ bráhma) ; 10.66.12^c, áditya rudrá vásavaḥ súdanavaḥ (imā
 bráhma).]

3.8.9^a, hañsá iva çreñiçó yātānāḥ : 1.163.10^c, hañsá iva çreñiçó yatante.

3.8.9^d (Viçvāmītra Gāthina ; to Yupāḥ)

[hañsá iva çreñiçó yātānāñ, çukrá vásānāñ svārayo na éguḥ, 1.163.10^c
 unnyámānāñ kavibhiḥ purāstād devá devānām ápi yanti pāthaḥ.

7.47.3^b (Vasiṣṭha ; to Āpaḥ)

ṣatāpavitrāḥ svadhāya mādantr devīr devānām āpi yanti pāthah,

ṭā indrasya nā minanti vratāni, ṭsindhubyo havyām ghṛtāvaj juhota,

☞ c: cf. 7.47.3^c; d: cf. 3.59.1^d

The ritualistic stanza 3.8.9, on the evidence of its two repeated pādas (cf. 7.34.10), seems to be secondary.—For the repeated pāda see also 2.3.9^d, āthā devānām āpy etu pāthah.

3.9.1^b: 5.22.3^b; 8.11.6^b, devām mārtaśa ūtāye; 1.144.5^b, devām mārtaśa ūtāye havāmahe.

3.9.1^c (Viṣvāmitra Gāthina ; to Agni)

sākhāyas tvā vavṛmahe ṭdevām mārtaśa ūtāye,

☞ 1.144.5^b

apām nāpātām subhāgam sudīditīm ṭsuprātūrtim anehāsam,

☞ 1.40.4^d

8.19.4^a (Sobhari Kāva ; to Agni)

ūrjō nāpātām subhāgam sudīditim agnīm ṣṛṣṭhaṣocīṣam,

sā no mītrāsya vārunasya sō apām ā sumnām yakṣate divi.

SV. 2.764, in its version of RV. 8.19.4, substitutes apām nāpātām, &c. Throughout the RV. both expressions apply primarily to Agni. On the theme of apām nāpāt see Magoun, JAOS. xix. 137 ff.; AJPh. xxi. 274 ff.; Hillebrandt, Ved. Myth. i. 365 ff.

3.9.1^d: 1.40.4^d, suprātūrtim anehāsam.

3.9.6^b (Viṣvāmitra Gāthina ; to Agni)

tām tvā mārta agrbhata devébhyo havyavāhana,

viṣvān yad yajñān abhipāsi mānuṣa tāva krātvā yaviṣṭhya.

10.118.5^b (Uruṣaya Āmahyava ; to Agni Rakṣohan)

jāramāṇaḥ sām idhyase devébhyo havyavāhana,

tām tvā havanta mārtyāḥ.

10.119.13^b (Laba Āindra ; Labasya [Indrasya] ātmastutiḥ)

grhō yāmy āraṇīkṛto devébhyo havyavāhana,

ṭkuvit sōmasyāpām iti,

☞ refrain, 10.119.1^c–13^c

10.150.1^b (Mṛṇka Vasiṣṭha ; to Agni)

sāmiddhaṣ cit sām idhyase devébhyo havyavāhana,

ādityāi rudrāir vāsuhīr na ā gahi mṛṇikāya na ā gahi.

The repeated pāda, from its own nature, and its use in three out of the four connexions, is an Agni formula. Both Ludwig and Grassmann felt this in dealing with 10.119.13. The former, 976, 'ich geh ins haus des, der [das opfer] bereit halt, zu den göttern [geht Agni] der havyabeförerer'. Grassmann points out that Agni is the speaker in this stanza, and that the stanza therefore originated in an Agni hymn: 'Ich gehe als Diener bereit gemacht, indem ich den Göttern die Opferspeisen zuführe.' Geldner and Kagi, Siebenzig Lieder, p. 82, calmly assign the stanza to Indra: 'Ich geh nun wohlversehn nach Haus (grhō = grhām u), und bring den Göttern Opfer mit.' Similarly v. Schroeder, Mysterium und Mimus, p. 367. Hillebrandt, Ved. Myth. i. 165, reads grāho for grhō: 'ein Becher wohlbereitet wurde geschöpft, der den Göttern die Opfergabe zuführt' (yāmi, as aorist pass. 3rd sing.). To my mind the difficulty remains unsolved, but the repetitions of the pāda show that it certainly originated in the sphere of Agni. Cf. also Geldner, Rigveda-Komm., p. 203.

3.9.8^b (Viṣvāmitra Gāthina ; to Agni)

ā juhota svadhvarām cīrām pāvakācociṣam,

açum dutām ajirām pratnām īdyaṁ çruṣṭī devām saparyata.

8.43.31^b (Virūpa Āṅgīrasa ; to Agni)

agnīm mandrām purupriyām cīrām pāvakācociṣam,

hr̥dbhīr mandrēbhīr imahe.

8.102.11^a (Prayoga Bhārgava, or others ; to Agni)

cīrām pāvakācociṣam jyēṣṭho yó dāmeṣv ā,

dīdāya dīrghaçrūtamaḥ.

10.21.1^d (Vimada Āindra, or others ; to Agni)

āgnīm nā svāvṛktibhīr ḥotāraṁ tvā vṛṇīmahe,

☞ 5.20.3^a

yajñāya stīrṇābarhiṣe ví vo māde cīrām pāvakācociṣam vívaksase.

The refrains in 10.21.1, of course, suggests lateness.—Cf. agnīm pāvakācociṣam, 8.44.13^b.

3.9.9 (Viṣvāmitra Gāthina ; to Agni) =

10.52.6 (Agni Sāucika ; to Devāḥ)

trīṇi çatā trī saḥsārāṇy agnīm triṇçac ca devā náva cāsaparyan,

āukṣan ghṛtāir āstṛṇan barhīr asmā ād id dhótāraṁ ny āsādayanta.

Cf. 10.7.5^d, vikṣu hotāraṁ ny āsādayanta.

3.10.1^{a+b} (Viṣvāmitra Gāthina ; to Agni)

tvām agne manīṣiṇaḥ samrājāṁ carṣaṇinām,

devām mātāsa indhate sām adhvaré.

8.44.19^a (Virūpa Āṅgīrasa ; to Agni)

tvām agne manīṣiṇas tvām hinvanti cīttibhīḥ,

ḥtvām vardhantu no girāḥ,

☞ 1.5.8^c

10.134.1^d (Mādhātār Yāuvanaçva ; to Indra)

ubhé yād indra ródasi apaprāthosā iva,

mahāntām tvā mahīnām samrājāṁ carṣaṇinām ḥdevī jānītry ajījanad

bhadraī jānītry ajījanat.

☞ refrain, 10.134.1^{ef}—6^{ef}

See under 1.5.8^c for the character of 8.44.19. For the pāda samrājāṁ carṣaṇinām cf. 8.16.1^a, prī samrājāṁ carṣaṇinām, done over secondarily from iambic to trochaic ; see Part 2, chapter 2, line 9 from top.

3.10.2^{a+c} (Viṣvāmitra Gāthina ; to Agni)

tvām yajñéṣv ṛtvijam ḥagne hotāram īlate,

☞ cf. 1.128.8^a

gopā ṛtāsya dīdīhi své dāme.

10.21.7^a (Vimada Āindra, or others ; to Agni)

tvām yajñéṣv ṛtvijam cūrum agne ní ṣedire,

ghṛtāpratīkaṁ mānuṣo ví vo māde çukrām cētīṣṭham akṣābhīr vivaksase.

10.118.7^c (Uruksaya Āmahīyava ; to Agni Rakṣohan)

ādābhyena çociṣāgne rākṣas tvām daha,

gopā ṛtāsya dīdīhi.

Note that 3.10.2^c and 10.21.7^{cd} are both metrically composite.—Cf. gopām ṛtāsya dīdivim, 1.1.8^b, and see p. 19.

[3.10.2^b, ágne hótāram ivate: 6.14.2^c, agnīm hótāram ivate. See also under 1.128.8^a.]

3.10.3^b (Viçvāmitra Gāthina; to Agni)
sá ghā yás te dādāçati samidhā jātāvedase,
só agne dhatte suvīryam sá puçyati.

7.14.1^a (Vasiṣṭha Maitrāvaruṇi; to Agni)
samidhā jātāvedase devaya devahūtibhiḥ,
havirbhiḥ çukraçoçe namasvino vayanā dāçemāgnaye.

[3.10.4^b, agnir devēbhir á gamat: 1.1.5^c, deva devēbhir á gamat.]

Cf. in the Introduction, p. 19.

3.10.8^a, sá naḥ pāvaka dīdhi: 1.12.10^a, sá naḥ pāvaka dīdivaḥ.

[3.10.8^b, dyumād asmé suvīryam: 3.13.7^c, dyumād agne suvīryam.]

3.10.9^{ab}, tām tvā viprā vipanyāvo jāgrvánsaḥ sām indhate: 1.22.21^{ab}, tad
viprāso vipanyāvaḥ jāgrvánsaḥ sām indhate.

3.10.9^c (Viçvāmitra Gāthina; to Agni)

[tām tvā viprā vipanyāvo jāgrvánsaḥ sām indhate,]

cf. 1.22.21^{ab}

havyavāham āmartyam sahovīdham.

4.8.1^b (Vāmadeva Gāutama; to Agni)
dūtām vo viçvāvedasaṁ **havyavāham āmartyam**,
yājīṣṭham rñjase girā.

8.102.17^c (Prayoga Bhārgava, or others; to Agni)
tām tvājananta mātaraḥ kavīm devāso aṅgiraḥ,
havyavāham āmartyam.

We may assume that the longer form of the repeated pāda is composite (see Part 2, chapter 2, class B 4). On the other hand 3.10.9 is certainly superior to 1.22.21^{ab} (see there).

[3.11.3^b, ketūr yajñāsya pūrvyāḥ: 9.2.10^c, ātmā yajñāsya pūrvyāḥ.]

3.11.4^c (Viçvāmitra Gāthina; to Agni)

agnīm sūnūm sānaçrutam sāhaso jātāvedasam,
vāhniṁ devā akr̥vata.

7.16.12^b (Vasiṣṭha Maitrāvaruṇi; to Agni)
tām hótāram adhvarāśya praçetasam **vāhniṁ devā akr̥vata**,
dādhati rātnam vidhate suvīryam, agnir janāyā dāçuṣe.

cf. 4.12.3^c

3.11.6^c (Viçvāmitra Gāthina; to Agni)

sāhvān viçvā abhiyujāḥ krātur devānām ām̐ktaḥ,
agnis tuviçravastamaḥ.

5.25.5^a (Vasūyava Ātreyaḥ ; to Agni)

**agnis tuviçravastamaṁ tuvibrahmaṇam uttamām,
atūrtam çṛavayātpatiṁ putrām dadāti dāçṇse.**

May we think that tuviçravastama is originally epithet of Agni, as in 3.11.6? Cf. related passages, 1.91.20 ; 3.4.9 ; TS. 1.2.13.1 ; MS. 1.2.9.

3.11.8^c (Viçvāmītra Gāthina ; to Agni)

**pāri viçvāni sūdhitāgnér açyāma mánmabhīh,
viprāso jātāvedasaḥ.**

8.11.5^c (Vatsa Kāṇva ; to Agni)

**mārtā amartyasya te bhūri náma manāmahe,
viprāso jātāvedasaḥ.**

3.12.4^b (Viçvāmītra Gāthina ; to Indra and Agni)

**toçā vṛtrahāṇā huve sajítvanāparājītā,
indrāgnī vājasātama.**

8.38.2^b (Çyāvāçva Ātreya ; to Indra and Agni)

**toçāsā rathayāvánā vṛtrahāṇāparājītā,
indrāgnī tāsya bodhatam.**

One is obviously patterned after the other. But which?

[3.12.9^c, tād vām ceti prá vīryam : 1.93.4^a, āgniṣomā ceti tad vīryam vām.]

3.13.2^b : 1.134.2^o, dākṣam śacanta ūtayaḥ.

[3.13.7^c, dyumād agne suvīryam : 3.10.8^b, dyumād asmé suvīryam.]

3.14.5^b (R̥ṣabha Vaiçvāmītra ; to Agni)

**vayāṁ te adyā rarimā hi kāmam uttānāhastā nāmasopasādya,
yājīṣṭhena mánasā yakṣi devān āsredhatā mánmanā vipro agne.**

6.16.46^l (Bharadvāja ; to Agni)

**vītí yó devāṁ mārto duvasyed agnīm ilitādhvaré haviṣmān,
[hotarāṁ satyayājāṁ ródasyor] uttānāhasto nāmasā vivāset.** 4.3.1^b

10.79.2^d (Agni Sāuerka, or others ; to Agni)

**gūhā çiro nihitam f̥dhag akṣi āsinvaṁ atti jihvāyā vānāni,
ātrāṇy asmāi padbhīḥ sām bharanty uttānāhastā nāmasādhi vikṣū.**

3.15.5^a, āchidrā çarma jaritaḥ purūṇi : 2.25.5^b, āchidrā çarma dadhire purūṇi.

3.15.7 = 3.1.23 = 3.5.11 = 3.6.11 = 3.7.11 = 3.22.5 = 3.23.5.

3.16.2^a (Utkīla Kātya ; to Agni)

**imām naro marutaḥ saçcatā v̥f̥dham yásmin rāyaḥ çévr̥dhāsaḥ,
abhi yé sánti p̥ftanāsu dūdhyo viçvāhā çātrum adabhūh.**

7.18.25^a (Vasiṣṭha Maitravaruṇi; Sudasaḥ Pāijavanasya dānastutiḥ)
imām naro marutaḥ saçcatānu divodasaṁ nā pitāraṁ sudāsaḥ,
aviṣṭānā pāijavanasya kētaṁ duṇācaṁ kṣatrām ajāraṁ duvovy.

For 7.18.25^{cd} cf. 6.46.10. For vṛdham in 3.16.2^a, Oldenberg, RV. Noten, p. 231.—Antecedently it is likely that the dānastuti has patterned the repeated pāda after the Agni pāda; cf. under 1.8.5^c.

3.16.6^d, tūvidyumna yāçasvatā: 1.9.6^c, tūvidyumna yāçasvatāḥ.

[3.17.2^b, yātha divo jātavedaḥ cikivān: 4.3.8^d, sādha divo, &c.]

3.17.4^d: 2.40.1^d, devā akr̥ṇvann amṛtasya nābhim.

3.17.5^a (Kata Vaiçvāmitra; to Agni)

yās tvād dhótā pūrvo agne yājīyān dvitā ca sātā svadhāyā ca çambhūḥ,
tāsyānu dhārma prā yajā cikivō 'thā no dhā adhvarāni devāvītāu.

5.3.5^a (Vasuçruta Ātreya; to Agni)

nā tvād dhótā pūrvo agne yājīyān nā kāvyāiḥ parō asti svadhāvaḥ,
viçāç ca yāsyā ātithir bhāvāsi sā yajñena vanavad deva mātān.

The two repeated pādas express paradoxically exactly the opposite thing. Surely Agni is the pūrvo hótā (cf. 10.53.1), who, in truth, follows his own law when he sacrifices; therefore he receives the epithet svadharman in 3.21.2. Therefore 5.3.5 is normal (cf. also under 5.1.5^d); 3.17.5 ecstatic and paradoxical. Evidently the poet of the latter stanza builds his strange statement upon familiar ideas, and cannot resist the temptation to go the poet of 5.3.5 'one better' by introducing the fable of a yet more primordial and superior sacrificer than Agni himself.

3.19.1^c (Gāthiṇ Kauçika; to Agni)

agnīm hōtāraṁ prā vṛṇe miyédhe gṛtsaṁ kavīṁ viçvavidam āmūram,
sā no yakṣad devātātā yājīyān rāyē vājaya vanate maghāni.

10.53.1^c (Agni Sāucika; to Agni)

yām āichāma mānasā sō 'yām āgād yajñāsya vidvān paruṣaḥ cikivān,
sā no yakṣad devātātā yājīyān nī hī śatsad āntaraḥ pūrvo asmāt.

Cf. Neisser, Bezz. Beitr. vii. 223; Oldenberg, RV. Noten, p. 232. The expression devātātā yājīyān occurs also at 4.6.1; cf. the intimate correspondence of 3.19.2 and 4.6.3 (next item).

3.19.2^c (Gāthiṇ Kauçika; to Agni)

prā te agne haviṣmatim iyarmy āchā sudyumnām rātīnīm ghṛtācīm,
pradakṣiṇīd devātātīm urāṇāḥ sām rātibhir vāsubhir yajñām açret.

4.6.3^b (Vamadeva Gāutama; to Agni)

yatā sujūrṇī rātīnī ghṛtāçī, pradakṣiṇīd devātātīm urāṇāḥ, ~~cf.~~ cf. 4.6.3^a
ūd u svārjā navajā nākrāḥ paçvō anakti sūdhitaḥ sumekāḥ.

We render 3.19.2, 'To thee, O Agni, I hold out the bright ladle, full of havis, full of gifts, dripping ghee. Moving from left to right, choosing the gods, he hath established the sacrifice with good gifts.' Cf. Ludwig, 318; Grassmann, i. 70; Oldenberg, SBE. xlii. 279, 281.

This faultless stanza (cf. 6.63.4) may be contrasted with 4.6.3, to wit : ‘(The ladle), glowing, full of gifts, dripping ghee, is held out—(Agni) moving from left to right choosing the gods.—Up stands the sacrificial post like a new-born akra; well-placed, well-established, it anoints the (victim) cattle.’ I have refrained from translating akra by ‘horse’, as suggests Geldner, *Ved. Stud.* i. 168, with Oldenberg’s approval, *SBE.* xlv. 342. The comparison here is unfit, and I cannot believe that even a Vedic poet would say of Agni, *RV.* 1.143.7, *indhāno akró vidāthesv dīdyae chukrāvāṇām ūd u no yaṇsate dhiyam*, ‘the kindled horse shining at the sacrifice shall now lift up our luminous prayer’. akra seems to mean ‘beacon’. Cf. Ludwig, *Über die neuesten Arbeiten*, p. 54. Be this as it may, the anacoluthic and parenthetic position of the second pāda in 4.6.3 leaves no doubt to my mind that it is borrowed directly from 3.19.2.

3.20.5^a (Gāthīn Kāuṣika; to Viçve Devāḥ)

dadhikrām agnīm uśāsam ca devīm bḥaspātīm savitāram ca devām,
açvīnā mitrāvāṇā bhāgam ca vāsūn rudrān ādityān ihā huve.

10.101.1^c (Budha Sāumya; to Viçve Devāḥ, or Rtvikstutih)

*ūd budhyadhvaṇī sāmanasaḥ sakhāyaḥ sām agnīm indhvaṇī bahāvah
sānīlāḥ,*

dadhikrām agnīm uśāsam ca devīm indrāvato vāse nī hvaye vah.

hvaye is popular, *huve* hieratic; but they are not so clearly differentiated as to be available for chronological distinctions: cf. *RV.* 1.13.7-12, and see Bloomfield, *The Atharva-Veda*, p. 46.

3.21.1^c, 4^b, stokānām (4^b, stokāso) agne mēdaso ghr̥tāsyā.

3.21.2^d (Gāthīn Kāuṣika; to Agni)

ghr̥tāvantaḥ pāvaka te stokā çtotanti mēdasah,
svādharman devāvītaye çrēṣṭhaṁ no dhehi vāryam.

10.24.2^d (Vimada Āindra, or others; to Indra)

*tvām yājñebhir ukthāir ūpa havyēbhir imahe,
çācīpate çacīnām vi vo mādē çrēṣṭhaṁ no dhehi vāryam vīvakṣase.*

3.22.5 = 3.1.23 = 3.5.11 = 3.6.11 = 3.7.11 = 3.15.7 = 3.23.5.

3.23.5: see preceding item.

3.24.1^d: 3.8.3^d, vāro dhā yajñāvāhase.

3.24.3^{b+c} (Viçvāmītra; to Agni)

āgne dyumnēna jāgrve sāhasaḥ sūnav āhuta,
édām barhiḥ sado māma.

8.19.25^c (Sobhari Kāṇva; to Agni)

*yād agne mārtyas tvām syām ahām mitramaho amartyaḥ,
sāhasaḥ sūnav āhuta.*

8.75.3^b (Virūpa Āngirasa; to Agni)

*tvām ha yād yaviṣṭhya sāhasaḥ sūnav āhuta,
ṛtāvā yajñīyo bhūvaḥ.*

8.17.1^o (Irimbiṭhi Kāṇva ; to Indra)

ā yāhi suṣumā hī ta ḥndra sōmaṁ pibā imām,

cf. 8.17.1^b

édām barhiḥ sado māma.

For 8.19.25 cf. 8.14.1, 2 and 8.44.23, and Max Müller, SBE. xxxii. 87.

[3.26.3^c, sá no agniḥ suvīryaṁ svāçvyam : 8.12.33^a, suvīryaṁ svāçvyam.]

3.26.6^c : 2.34.4^c, pṛṣadaçvāso anavabhrārādhasaḥ.

3.27.2^b, girā yajñāsya sādhanam : 1.44.11^a, ní tvā yajñāsya sādhanam ; 8.6.3^b,
stómair yajñāsya sādhanam ; 8.23.9^b, yajñāsya sādhanam girā.

[3.27.3^c, āti dvēṣāṁsi tarema : 2.7.3^c, āti gahemahi dviṣaḥ.]

[3.27.4^b, agniḥ pāvaka īdyah : 7.15.10^c, çúciḥ pāvaka īdyah.]

3.27.5^a, pṛthupājā āmartyah : 3.2.11^o, vaiçvānarāḥ pṛthupājā āmartyah.

3.27.7^a (Viçvāmitra ; to Agni)

hótā devō āmartyah purástād eti māyāyā,

vidāthani pracodāyan.

8.19.24^d (Sobhari Kāṇva ; to Agni)

yō havyāny āirayata mánurhito devā asā sugandhinā,

vivāsate vāryāṇi svadhvarō hótā devō āmartyah.

3.27.13^b (Viçvāmitra ; to Agni)

ilēnyo namasyas tirās tāmāṁsi darçatāḥ,

sām agnir idhyate vīṣā.

8.74.5^b (Gopavana Ātreya ; to Agni)

amftam jātavedasaṁ, tirās tāmāṁsi darçatām,

cf. 6.48.1^c

ghṛtāhavanam īdyam.

The expressions tirās tāmāṁsi darçatāḥ, and ghṛtāhavana īdyah are 'leitmotifs' of Agni ; they both figure in his nivid, ÇÇ. 8.24.

3.28.1^b, 6^b, puroḷāçaṁ jātavedaḥ.

3.29.4^b, nābhā pṛthivyā ādhi : 2.3.7^d, nābhā pṛthivyā ādhi sānuṣu triṣu.

3.29.4^d : 1.45.6^d, āgne havyāyā vōlhava ; cf. agniḥ havyāyā, &c., 5.14.3^c.

3.29.16^d (Viçvāmitra ; to Agni)

yād adyā tvā prayati yajñe asmīn hōtaç cikitvō 'vr̥ṇmahitā,

dhruvām ayā dhruvām utāçamiṣṭhāḥ prajānān vidvān ūpa yāhi sōmam.

3.35.4^d (Viçvāmītra; to Indra)

brāhmaṇā te brahmayujā yunañmi hāri sākhyā sadhamāda açū,
sthīrāṁ rātham sukham indradhitisthan prajānān vidvān ūpa yāhi
sómam.

3.30.2^c, sthīrāya vṛṣṇe sāvānā kṛtemā : 3.1.20^c, mahānti vṛṣṇe sāvānā kṛtemā.

3.30.13^d (Viçvāmītra; to Indra)

didṛkṣanta usāso yāmanu aktōr vivāsvatyā māhi citram ānikam,
viçve jānanti mahinā yād āgād indrasya kārma sūktā purūṇi.

3.32.8^a (Viçvāmītra; to Indra)

indrasya kārma sūktā purūṇi vratāni devā nā minanti viçve,
[dadhāra yāḥ pṛthivīm dyām utēmāni] jajāna sūryam usāsam sudānsah.
cf. 3.32.8^c

3.34.6^b (Viçvāmītra; to Indra)

mahō mahāni panayanty asyēndrasya kārma sūktā purūṇi,
vrjānema vrjīnān sām pipeṣa mayābhir dāsyūr abhiḥbhutyojah.

For vrjānema vrjīnān in 3.34.6 see Oldenberg, RV. Noten, p. 246, where earlier literature is cited.—For 3.32.8^c cf. 3.34.8^c, again of Indra, sasāna yāḥ pṛthivīm dyām utēmām.

3.30.17^d (Viçvāmītra; to Indra)

ūd vrja raksah sahāmulam indra vrçā mādhyam prāty āgram çṛṇhi,
ā kīvataḥ salalūkam cakārtha brahmadviṣe tāpuṣīm hetim asya.

6.52.3^d (Rjigyan Bhāradvāja; to Viçve Devah)

kim aṅgā tvā brāhmaṇaḥ soma gopām kim aṅgā tvāhur abhiçastipām naḥ,
kim aṅgā naḥ paçyasi nidyamānān brahmadviṣe tāpuṣīm hetim asya.

For salalūka see Geldner, Ved. Stud. iii. 204 ff.

3.30.20 = 3.50.4 (Viçvāmītra; to Indra)

imām kāmam mandayā gōbhīr açvāiç candrāvatā rādhasā paprāthaç ca,
svaryāvo matibhis tūbhyam viprā indrāya vāhaḥ kuçikāso akran.

Cf. Muir, OST. i. 347; Geldner, Ved. Stud. ii. 271.

3.30.21^d (Viçvāmītra; to Indra)

ā no gotrā dardhi gopate gāḥ sām asmābhyam sanāyo yantu vājāḥ,
divākṣā asī vṛṣabha satyaçuṣmo 'smābhyam sū maghavan bodhi godāḥ.

3.31.14^d (Kuçika Āiṣṭrathi, or Viçvāmītra; to Indra)

māhy ā te sakhyām vaçmi çaktīr ā vṛtraghnō niyūto yanti purvīḥ,
māhi stotrām āva āganma sūrē asmākam sū maghavan bodhi gopāḥ.

4.22.10^d (Vānadeva; to Indra)

asmākam it sū çṛṇuhi tvām indrasmābhyam citrān ūpa māhi vājān,
asmābhyam viçvā iṣaṇaḥ purāndhitr asmākam sū maghavan bodhi
godāḥ.

Cf. godā id indra bodhi naḥ, 8.45.19^c, and, for 3.30.21, see Geldner, Ved. Stud. ii. 275.

3.30.22 = 3.31.22 = 3.32.17 = 3.34.11 = 3.35.11 = 3.36.11 = 3.38.10 = 3.39.9 =
3.43.8 = 3.48.5 = 3.49.5 = 3.50.5 = 10.89.18 = 10.104.11 (Viçvāmītra,
or his descendants; to Indra)

çuṇām huveṃa maghāvānam indram asmīn bhāre nṛtamañ vājasātāu,
çṛṇvāntam ugrām ūtāye samātsu ghnāntam vṛtrāṇi samjītam dhānānām.

The appearance of this Viçvāmītra refrain stanza in book ten is due to late repetition. Cf. under 4.5.4.

3.31.8^b (Kuçika Āiṣṭrathi, or Viçvāmītra; to Indra)

sataḥ-sataḥ pratimānañ purobhūr viçvā veda jānimā hānti çuṣṇam,
prā ño divāḥ padavīr gavyūr ārcan sākḥa sākḥūr amuñcan nīr avadyāt.

10.111.5^b (Aṣṭradanṣṭra Vāirūpa; to Indra)

indro divāḥ pratimānañ pṛthivyā viçvā veda sāvanā hānti çuṣṇam,
mahīm cid dyām ātanot sūryeṇa cāskāmbha cit kāmbhanena skābhīyañ.

We render 3.31.8, 'Of every valiant man the match, the leader, he knoweth all creatures, slayeth Çuṣṇa; from heaven the booty-seeking pathfinder, singing, hath he, our friend, freed us, his friends, from calumny.' This good verse has furnished material for a hackneyed, commonplace stanza, in which the repeated pāda is varied insipidly, to wit 10.111.5, 'Indra, match of heaven and earth, knoweth all (soma) pressings, slayeth Çuṣṇa. He spread out the great heaven with the sun, yea supported it with support, the strong supporter.' That viçvā veda sāvanā hānti çuṣṇam is the overshadowed thought of an epigonal poet is not doubtful: viçvā veda jānimā, or the like, also at 4.27.2; 6.15.13; 8.46.12.

3.31.9^b: 1.72.9^b, kṛṇvānāso amṛtatvāya gātum.

3.31.14^d, asmākañ sū maghavan bodhi gopāḥ: 3.30.21^d; 4.22.10^d, asmākañ
(3.30.21^d, asmābhyam) sū maghavan bodhi godāḥ.

[3.31.16^c, mādhvah punanāḥ kavibhiḥ pavitrāḥ: 3.1.5^b, krātum punanāḥ, &c.]

3.31.17^a (Kuçika Āiṣṭrathi, or Viçvāmītra, to Indra)

ānu kṛṣṇe vāsudhiti jhāte ubhe sūryasya mahānā yājatre,
pāri yāt te mahimānañ vrjādhyāi sākḥaya indra kāmā rjipiyāḥ.

4.48.3^a (Vāmadeva; to Vāyu)

ānu kṛṣṇe vāsudhiti yemāte viçvāpeçasā,

lavyav ā candreṇa rātheṇa yāhi sūtāsyā pitāye. 4.48.10^d-4^{cd}

The words kṛṣṇe and vāsudhiti are both dvandva ekaṣeṣa: 'black (Night) and (Uṣas)' is a way of saying naktosāśā; conversely 'treasure-giving (Morn) and black (Night)' is uśāsānāktā. Cf. Bergaigne, i. 250.—The quantity of vāsudhiti in 4.48.3 is not to be changed to vāsūdḥiti, as Arnold suggests, VM. pp. 124, 302, because the pāda really continues fairly well (Oldenberg, Prol. p. 64) with the metrical 'vox media' yemāte; cf. under 1.2.8^a. By the same terms the priority of 3.31.17 is possible but uncertain. For the meaning of 3.31.17 see Ludwig, 498 (with note); Pischel, Ved. Stud. ii. 117 ff.; Oldenberg, RV. Noten, p. 242.

3.31.18^{cd}: 3.1.19^{ab}, ā no gahi sakhyebhiḥ çivebhir mahān mahībhir utibhiḥ
saranyān; 4.32.1^c, mahān mahībhir utibhiḥ.

3.31.21^d (Kuçika Āiṣṭrathi, or Viçvāmītra ; to Indra)

ādediṣṭa vṛtrahā gópatir gá antāḥ kṛṣṇān aruṣāir dhāmabhir gāt,
prá sūnītā diçamāna r̥tēna dūraç ca viçvā avṛṇod ápa svāḥ.

10.120.8^d (Bṛhaddiva Ātharvaṇa ; to Indra)

imā brāhma bṛhaddivo vivaktīndrāya çuśam agriyāḥ svarsāḥ,
mahō gotrāsya kṣayati svarājo dūraç ca viçvā avṛṇod ápa svāḥ.

The repeated pāda is not too well knit in with the rest in 3.31.21. Unless we assume that ca connects lumberingly the two halves of the stanza, the word is entirely superfluous : 'pointing out (assigning) liberal goods in accord with divine (or sacrificial law), he opened all the doors (of the stables) which belong to him.' Ludwig, 498 : 'he opened all his doors [or all gates and the Svar].' The second distich of 10.120.8 is better ; in it ca connects properly its two pādas, and dūrah, which lacks definition in 3.31.21, is defined by gotrāsya : 'he, Indra, controls the stable of the great tyrant (Vala, Paṇi, or the like), and he opened all the doors of the stables which belong to him (in reality, rather than to the demon).' In this stanza also there is a decided anacoluthon between the two halves, which Bergaigne, ii. 241, 321, note, would smooth out by identifying Bṛhaddiva with Indra himself, which is not credible. On the whole the cloudy composition 3.21 is not above the suspicion of having borrowed the pāda from 10.120. See in general Bergaigne, ii. 160, 183, 201, 213 ; iii. 211, note, 248 ; Ludwig, Kritik, p. 29 ; Geldner, Ved. Stud. ii. 276.

3.31.22 : see under 3.30.22.

[3.32.4^d, amarmāṇo mānyamānasya mārma : 5.32.5^b, amarmāṇo vidād id asya mārma.]

3.32.7^b (Viçvāmītra ; to Indra)

yājama in nāmasā vṛddhām indram bṛhāntam ṛṣvām ajāram yuvānam,
yāsa priyō mamātur yajñiyasya nā rōdasi mahimānam mamāte.

6.19.2^b (Bharadvāja ; to Indra)

indram evā dhiṣāṇā sātīye dhād bṛhāntam ṛṣvām ajāram yuvānam,
āṣāḥena çavasā çūçuvānsam sadyāç cid yō vāvṛdhē āsāmi.

6.49.10^c (Rjçyan Bhāradvāja ; to Viçve Devāḥ, here Rudra)

bhūvanasya pitāraṁ girbhīr ābhī rudrām divā vardhāya rudrām aktāu,
bṛhāntam ṛṣvām ajāram suṣumnām řdhag ghuvema kavineṣitāsāḥ.

In the two Indra stanzas the repeated pāda, as said of Indra, is peculiarly fit. Moreover, ajāram yuvānam, 'youth that does not age', is a better sequence of words than ajāram suṣumnām, 'ageless and kind'. In adapting the pāda to Rudra the need of mentioning his precarious kindness was sufficiently urgent to procure the change ; cf. his epithets midhvās and çivā ; his hāsto mṛṣayākūḥ in 2.33.7, and more directly such a passage as 2.33.1^a, ā te pitar marutāṁ sunmām etu. See also 1.43.4 and 2.33.6.—For 3.32.7^{cd} see Oldenberg, RV. Noten, p. 244 ; for dhiṣāṇā in 6.19.2, Geldner, Ved. Stud. ii. 83.

3.32.8^a : 3.30.13^d ; 3.34.6^b, indrasya kārma sūkr̥tā purūṇi.

[3.32.8^c, dādhrā yāḥ pṛthivīm dyām utēmām : 3.34.8^c, sasāna yāḥ, &c.]

Cf. under 3.59.1^b.

3.32.11^a (Viçvāmītra ; to Indra)

āhann āhim pariçáyānam ārṇa ojayāmānam tuvijāta tāvyān,
nā te mahitvām ānu bhud ādha dyāur yād anyāya sphigya kṣām āvasthāḥ.

4.19.2^c (Vāmadeva; to Indra)

āvāsṛjanta jivrayo nā devā bhūvaḥ samrāj indra satyāyonih,
āhann āhiṃ pariśāyānam āraṇaḥ prā vartanīr arado viśvādenaḥ.

6.30.4^c (Bharadvāja; to Indra)

satyām it tān nā tvāvān anyo astīndra devō nā mārtyo jyāyan,
āhann āhiṃ pariśāyānam āraṇo 'vāsṛjo apō āchā samudrām.

3.32.17: see under 3.30.22.

[3.33.3^d: 10.17.11^c, samānām yonim ānu samcāranti (10.17.11^c, samcārantam);
1.146.3^a, samānām vatsām abhi samcāranti.]

3.33.5^c (Viśvāmitra; to the Rivers)

rāmadvanī me vācase somyāya itāvarīr ūpa muhūrtām ōvāih,
prā sindhum āchā bṛhatī manīṣāvasyūr ahve kuçikāsyā sūmih.

6.49.4^a (Rjçivan Bharadvāja; to Viçve Devāḥ; here Vāyu)

prā vāyūm āchā bṛhatī manīṣā bṛhādrayīm viśvāvarīm rathaprām,
dyutādyamā niyūtaḥ pātyamānaḥ kavīḥ kavīm iyakṣasi prayajyo.

Ladwig, 1002 and 216, renders bṛhatī manīṣā as instrumental; Grassmann, i. 80 and 278, as nominative. The connexion in 3.33.5 seems to me to favour the instrumental; so Geldner and Kaegi, Siebenzig Lieder, p. 133. It is tempting to assign priority to 3.33.5.

[3.34.2^c, indra kṣitnām asi mānuṣiṇām: 1.59.5^c, rāja kṣitnām, &c.]

[3.34.5^b, nṛvād dādāhāno nārya purūṇi: 1.72.1^b; 7.45.1^c, hāste dādāhāno, &c.]

3.34.6^b: 3.30.13^d; 3.32.8^a, indrasya kārma sūkṛtā purūṇi.

[3.34.7^a, yudhēndro mahnā vārivaḥ cakāra . . . devēbhyaḥ: 1.59.5^d; 7.98.3^d,
yudhā devēbhyaḥ vārivaḥ cakārtha.]

3.34.8^a, satrāsūhaṃ vāreṇyaṃ sahodām: 1.79.8^b, satrāsūhaṃ vāreṇyam.

[3.34.8^c, sasāna yāḥ pṛthivīm dyām utēmām; 3.32.8^c, dādāhā yāḥ, &c.]

3.34.11: see under 3.30.22.

3.35.1^b (Viśvāmitra; to Indra)

tīṣṭhā hārī rātha ā yujāmāna yāhi vāyūr nā niyūto no āchā,
pībāsy āndho abhīrṣṭo asmē indra svāhā rarimā te mādāya.

7.23.4^c (Vasiṣṭha Maitravaruṇi; to Indra)

āpaḥ cit pipyu staryō nā gāvo nākṣann ṛtām jaritūras ta indra,
yāhi vāyūr nā niyūto no āchā tvām hi dhībhir dāyase vī vājān.

Cf. Bergaigne, La Syntaxe des Comparaisons, Mélanges Renier, p. 93; Oldenberg, RV. Noten, pp. 139, 246. I believe that after all niyūto is for niyūdbbhiḥ, case attraction in comparison: 'Come to us, O Indra, as Vāyu goes with his niyūt (his span).'

3.35.4^d: 3.29.16^d, prajānān vidvān ūpa yāhi sōmam.

3.35.5^b: 2.18.3^d, ní rīraman yājamānāso anyé.

3.35.6^c (Viçvāmitra ; to Indra)

tāvāyām sómas tvām éhy arvāñ chaçvattamām sumānā asyā pāhi,
asmin yajñō barhiṣy ā niśādyā dadhiṣvēmām jaṭhāra indum indra.

10.14.5^d (Yama Vāivasvata ; Liṅgoktadevatāḥ)

āngirobhīr ā gahi yajñīyebhīr yāma vāitūpāir ihā mādayasva,
vivasvantañ huve yāḥ pitā te 'smin yajñō barhiṣy ā niśādyā.

3.35.11: see under 3.30.22.

3.36.2^d (Viçvāmitra ; to Indra)

indrāya sómāḥ pradīvo vidānā ṛbhūr yēbhīr vṛṣaparvā vihāyāḥ,
prayamyāmānān prāti śū ṛbhāyēndra pība vṛṣadhūtasya vṛṣṇaḥ.

3.43.7^a (The same)

indra pība vṛṣadhūtasya vṛṣṇa ā yām te çyenā uçatō jabhāra,
yāsya māde cyāvāyasi prā kṛṣṭir yāsya māde āpa gotrā vavārtha.

3.36.7^{a+b} (Viçvāmitra ; to Indra)

samudrēṇa sindhavo yādāmānā indrāya sómam sūṣutam bhārantāḥ,
aṅguṇi duhanti hastino bharitrāir mādhyah punanti dhārāyā pavitrāñ.

6.19.5^d (Bharadvāja ; to Indra)

dhṛtāvratō dhanadāḥ sōmavṛddhaḥ sā hi vāmāsyā vāsunaḥ purukṣūḥ,
sām jagmire pathyā rāyo asmin samudrō nā sindhavo yādāmānāḥ.

10.30.13^d (Kavaṣa Āilusa ; to Āpaḥ or Aponaptar)

prāti yad āpo adṛṣam āyatīr ghṛtām pāyāñsi bibhratīr mādhyani,
adhvaryūbhīr mānasā sanivīdānā indrāya sómam sūṣutam bhārantīḥ.

I have treated the relation of two of these stanzas in JAOS. xxvii. 7 ff., where is shown that samudrēṇa in 3.36.7 is to be changed to samudrō nā, as has 6.19.5. Both pādas then mean 'as rivers uniting in the sea', and both fit their connexions. It is a matter of vacillating redaction, and therefore no chronological deductions are in place. Cf. also Ludwig, Der Rig-Veda, vi. 265; Oldenberg, RV. Noten, p. 247. For 10.30.13 see Hillebrandt, Ved. Myth. i. 214, 376; for purukṣūḥ in 6.19.15^b, the author, Indogermanische Forschungen, xxv. 190 ff.

3.36.11: see under 3.30.22.

3.37.2^a: 1.84.3^c, arvācīnam sū te mánāḥ.

3.37.5^a (Viçvāmitra ; to Indra)

indram vṛtrāya hāntave puruhūtām āpa bruve,
bhāreṣu vājasātaye.

8.12.22^a (Parvata Kāṇva ; to Indra)

indram vṛtrāya hāntave devāso dadhire purāḥ,

indram vāñir anuṣatā sam ōjase.

9.61.22^b (Āmahīyu Āṅgīrasa ; to Soma Pavamāna)
 sā pavasva yá āvithéndraṁ vṛtrāya hántave,
 vavrivānsaṁ mahīr apāḥ.

For 9.61.22 see Hillebrandt, *Ved. Myth.* i. 413 ; iii. 174.—Cf. 3.37.6^e, indra vṛtrāya hántave, and 8.93.7^b, mahé vṛtrāya hántave.

[3.37.8^c, indra sómam çatakrato (sc. pāhi) : 8.76.7^b, pibā sómam çatakrato.]

3.37.11^{a+d} (Viçvāmītra ; to Indra)
 arvāvato na á gahy átho çakra parāvataḥ,
 u lokó yás te adriya indrehá táta á gahi.

3.40.8^a (The same)
 arvāvato na á gahi parāvataç ca vṛtrahan,
 imá juṣasva no girāḥ.
 3.40.9^c (The same)
 yád antará parāvátam arvāvátam ca hūyāse,
 indrehá táta á gahi.

Cf. 8.82.1, especially its second pāda, arvāvataç ca vṛtrahan ; and also under 8.13.15.

3.38.8^b : 7.38.1^b, hiraṇyáytṁ amatīm yám áçiçret. See under 7.38.1.

This item is an addition in the proof-sheets. Hence its irregular treatment.

3.38.10 : see under 3.30.22.

3.39.6^c : 2.11.5^a ; 10.148.2^c, gūhā hitām gūhyam gūlhām apsū.

3.39.9 : see under 3.30.22.

3.40.4^a (Viçvāmītra ; to Indra)
 indra sómam sutá imé tava prā yanti satpate,
 çāyam candrāsa indavaḥ.

3.42.5^a (The same)
 indra sómam sutá imé tán dadhiṣva çatakrato,
 jathāre vajjinvaso.

Note the slight difference in the repeated pāda : sutáḥ in 3.40.4 is attributive, in 3.42.5 predicative. Cf. 8.93.25^a, tūbhyam sómam sutá imé.

3.40.6^c : 1.10.7¹, indra tvádātā id yāçāḥ.

3.40.8^a : 3.37.11^d, arvāvato na á gahi.

3.40.9^c : 3.37.11^d, indrehá táta á gahi.

.41.2^b, tistiré barhīr ānuṣāk : 1.13.5^a, str̥ṇitá barhīr ānuṣāk ; 8.45.1^b, str̥ṇánti barhīr ānuṣāk.

3.41.6 (Viçvāmitra ; to Indra) =

6.45.27 (Çam̐yu Barhaspatya ; to Indra)

sá mandasvā hy ándhaso rádhase tanvā mahé,
ná stotāraṁ nidé karaḥ.

3.41.7^a (Viçvāmitra ; to Indra)

vayám indra tvāyávo haviṣmanto jarāmahe,
utā tvám asmayūr vaso.

7.31.4^a (Vasiṣṭha Māitravaruṇi ; to Indra)

vayám indra tvāyávo 'bhí prá ṇonumo vṛṣan,
viddhí tv āsyā no vaso.

10.133.6^a (Sudās Pāijavana ; to Indra)

vayám indra tvāyávaḥ ṣakhitvám á rabhāmahe, 9.61.4^c
ṛtāsya naḥ pathá nayāti viçvāni duritā ṇābhantām anyakéṣāṁ jyākā
ádhi dhānvasu. 4^{re} refrain, 10.133.1^{ff} ff.

Note the thoroughgoing similarity of 3.41.7 and 7.81.4.

3.41.9^b (Viçvāmitra ; to Indra)

arvāñcaṁ tvā sukhé rāthe váhatām indra keçinā,
ghṛtāsnu barhīr āsāde.

8.17.2^b (Irimbiṭhi Kāṇva ; to Indra)

á tvā brahmayūja hāri váhatām indra keçinā,
úpa bráhmāṇi naḥ çṛṇu.

3.42.1^a: 1.16.4^a, úpa naḥ sutām á gahi ; 5.71.3^a, úpa naḥ sutām á gatam.

3.42.4^a: 1.16.3^c ; 8.17.15^d ; 92.5^b ; 97.11^b ; 9.12.2^c, indraṁ sómasya pitáye.

3.42.5^a: 3.40.4^a, indra sómāḥ sutā imé.

3.42.6^{a+c} (Viçvāmitra ; to Indra)

vidmā hí tvā dhanam̐jayám vájeṣu dadhr̥ṣāṁ kave,
ádhā te sumnám imahe.

8.45.13^a (Triçoka Kāṇva ; to Indra)

vidmā hí tvā dhanam̐jayám indra dṛḷhā cid arujām,
ādāriṇaṁ yāthā gāyam.

8.75.16^c (Virūpa Āṅgīrasa ; to Agni)

vidmā hí te purā vayám āgne pitūr yāthávasaḥ,
ádhā te sumnám imahe.

8.98.11^c (Nṛmedha Āṅgīrasa ; to Indra)

tvām hí naḥ pitā vaso tvāṁ mātā çatakrato babhūvitha,
ádhā te sumnám imahe.

3.42.8^b (Viçvāmītra ; to Indra)

tūlhyéd indra svá okyè **sómañ codāmi pītāye**,
eśā rārantu te hrđi.

8.68.7^b (Priyamedha Āṅgīrasa ; to Indra)

tām-tam id rādhasē mahā **indrañ codāmi pītāye**,
yāḥ pūrvyām ānuṣṭutim iḥe kṛṣṭinām nṛtūḥ.

Ludwig's emendation of ānuṣṭutim to ānu ṣṭutim in 8.68.7^c (Der Rig-Veda, vi. 95) does not commend itself in the light of 8.63.8. For iḥ with the accusative see (Grassmann's Lexicon, s.v. 8.

[**3.43.3^b**, indra deva hāribhir yāhi tūyam : 7.29.2^b, arvācno hāribhir, &c.]

3.43.6^a (Viçvāmītra ; to Indra)

ā tvā bṛhānto hārayo yujānā arvāg indra sadhamādo vahantu,
prā ye dvitā diva pūjanty ātāḥ sūsanmṛṣṭāso vṛṣabhāsya mūrāḥ.

6.44.19^a (Çaṁyu Bārhaspatya ; to Indra)

ā tvā hārayo vṛṣaṇo yujānā vṛṣarathāso vṛṣaraçmayo 'tyāḥ,
asmatrāṇco vṛṣaṇo vajravāho vṛṣṇo mādāya suyujō vahantu.

Of the two stanzas 6.44.19, with its insistent play upon stem vṛṣan, makes the less good impression. If ā tvā hārayo vṛṣaṇo yujānā were the primary pāda, why, one may ask, was the word vṛṣaṇo changed to bṛhānto in 3.43.6? Of course considerations of this sort are subjective : in the very next item (3.44.1) we have an instance of punning structure, in a hymn ascribed to Viçvāmītra, whose originality there is no reason to question. For 3.43.6 cf. Geldner, Ved. Stud. iii. 2, 28 ; Oldenberg, RV. Noten, p. 250.

3.43.7^a : 3.36.2^d, indra pība vṛṣadhūtasya vṛṣṇaḥ.

3.43.8 : see under 3.30.22.

3.44.1^c (Viçvāmītra ; to Indra)

ayām te astu haryatāḥ sóma ā hāribhiḥ sutāḥ,
juṣāṇā indra hāribhir na ā gahy ā tiṣṭha hāritam rātham.

8.13.13^c (Nārada Kāṇva ; to Indra)

hāve tvā sūra ūdite hāve madhyāṁdine divāḥ,
juṣāṇā indra sāptibhir na ā gahi.

The relation of the repeated padas is curiously analogous to that of the preceding item : 3.44.1, though it puns sturdily on hāribhiḥ, does not strike me as secondary, especially as there is no reason why hāribhiḥ should be less original than sāptibhiḥ. I think that 8.13.13. is epigonal clap-trap. See under 3.43.6.

3.44.4^b, viçvam ā bhāti rocanām : 1.49.4^b, viçvam ābhāsi rocanām ; 1.50.4^c,
viçvam ā bhāsi rocanām.

3.46.2^c (Viçvāmītra ; to Indra)

mahāñ asi mahīṣa vṛṣṇyebhir dhanaspṛd ugra sāhamāno anyāñ,
éko viçvasya bhūvanasya rūjā sā yodhāyā ca kṣayāyā ca jānān.

6.36.4^d (Nara Bharadvāja ; to Indra)

sá rāyás khām ūpa srjā gr̥ṇānāḥ puruṣcandrāsya tvām indra vásvaḥ,
pātir babhūtāsamo jānānām éko viçvasya bhúvanasya rājā.

For the repeated pāda cf. 5.85.3^c, téna viçvasya, &c. ; 9.97.56^b, sómo viçvasya, &c. ; 10.168.2^d, asyā viçvasya, &c.

3.47.2^{ab} (Viçvāmītra ; to Indra)

sajóṣā indra ságaṇo marúdbhiḥ sómaṁ piba vṛtrahá çūra vidván,
jahí çátrūṇr āpa mṛdho nudasvāthábhayaṁ kṛṇuhi viçvāto naḥ.

3.52.7^{cd} (The same)

pūṣaṇvāte te cakr̥mā karambhām hárivate háryaṣvāya dhanāḥ,
apūpām addhi ságaṇo marúdbhiḥ sómaṁ piba vṛtrahá çūra vidván.

The variation of the repeated distich in 3.52.7 is a sort of ūha into which the words apūpām addhi, a Pūṣan motif, are introduced, because Indra appears here in the company of Pūṣan (pūṣaṇvāte). The obviously ritual character of 3.52 shows that the liturgy, here as elsewhere, recruits its materials from the existing stock of hymns and their ideas. Cf. Bergaigne, *Recherches sur l'Histoire de la Liturgie*, p. 18 ; Hillebrandt, *Ved. Myth.* i. 229. Note also the close parallelism between 3.47.3 and 3.51.8 (next item).

3.47.3^b (Viçvāmītra ; to Indra)

utá rtúbhīr rtupāḥ pāhi sómaṁ indra devébhiḥ sákhibhiḥ sutām naḥ,
yān ābhajo marúto yé tvān v āhan vṛtrām ādadhus túbhyam ójaḥ.

3.51.8^b (The same)

sá vāvaçāná ihā pāhi sómaṁ marúdbhir indra sákhibhiḥ sutām naḥ,
jātām yāt tvā pári devī ābhūṣan mahé bhārāya puruhūta viçve.

Note that 3.47.2^{ab} is almost identical with 3.52.7^{ab} (prec. item).

3.47.5 (Viçvāmītra ; to Indra) =

6.19.11 (Bharadvāja ; to Indra)

marútvantaṁ vṛṣabhām vāvṛdhānām ákavāriṁ divyām çāsām
indram,
viçvāsáham ávase nūtanāyográṁ sahodām ihā táṁ huvema.

3.48.4^b (Viçvāmītra ; to Indra)

ugrás turāśīḥ abhibhūtyojā yathāvaçám tanvām cakra eṣāḥ,
tvāṣṭāram indro janūśābhibhūyāmūṣyā sómaṁ apibac camūṣu.

7.101.3^b (Kumāra Āgneya, or Vasiṣṭha ; to Parjanya)

starīr u tvad bhāvati sūta u tvad yathāvaçám tanvām cakra eṣāḥ,
pitūḥ páyaḥ prāti gr̥bhṇāti matá téna pitá vardhate téna putráḥ.

Grassmann translates the repeated pāda at 3.48.4, 'gestaltete den Leib er ganz nach Wunsch sich' ; at 7.101.3, 'und wie er will gestaltet er den Leib ihr'. Ludwig, 958 and 720, consistently construes cakra as reflexive. Bergaigne, *Quarante Hymnes*, p. 79, translates and

comments upon 7.101.3 : 'At one time he (Parjanya) is sterile, at another he begets ; as he wills he fashions his body. The Mother (Earth) receives the milk of the Father ; through it the Father (Parjanya) grows, through it the Son.' Bergaigne identifies the Son with Agni, or Soma, and fitly compares 1.164.51. Aside from the mythological paradox of the 'female male' the stanza is clear, the aptness of the repeated pada seems here impeccable. But Indra also can assume different forms, not only in 3.48.4, but (by means of his *māyās*) in 3.53.8 ; 6.47.18, so that we can come to no definite conclusion as to the relative chronology of the stanzas. Yet there is an interesting difference between the two : 7.101.3 describes a natural trait of Parjanya, the controller of rain and fertility ; 3.38.4, an obscure legendary trait in the life of Indra. I cannot, therefore, for my part suppress a considerable prejudice in favour of 7.101.3. For 3.48.4 cf. Hillebrandt, *Ved. Myth.* i. 517, 518 ; Geldner, *Ved. Stud.* ii. 51.

3.48.5 : see under 3.30.22.

3.49.5 : see under 3.30.22.

3.50.2^d (Viçvāmitra ; to Indra)

ā te saparyū javāse yunajmi yāyor ānu pradivaḥ ṛṣṭīm āvaḥ,
ihā tvā dheyur hārayaḥ suçipra pibā tv āsyā sūṣutasya cāroḥ.

7.29.1^c (Vasiṣṭha Maitravaruṇi ; to Indra) [cf. 7.29.1^a
ayām soma indra tūbhyam sunva, ā tu prā yāhi harivas tādokāḥ,
pibā tv āsyā sūṣutasya cāror dādo maghāni maghavann iyanāḥ.

Note in 3.50.2 the change from the dual saparyū to the plural hārayaḥ as a possible sign of secondary composition ; cf. under 1.14.12.

3.50.4 = 3.30.20.

3.50.5 : see under 3.30.22.

3.51.5^a (Viçvāmitra ; to Indra)

pūrvīr asya niṣṣidho mārtyeṣu purū vāsūni prthivī bibharti,
indrāya dyāva ōṣadhīr utāpo rayīm rakṣanti jirāyo vanāni.

6.44.1^c (Çamyu Bārhaspatya ; to Indra)
mā jāsvane vṛṣabha no raritā mā te revātaḥ sakhye riṣāma,
pūrvīṣ ta indra niṣṣidho jāneṣu jahy āsuṣvīn prā vrhāprnataḥ.

A close parallel of 3.51.5^{ab} is 3.55.22^{ab}, niṣṣidhvaris ta ōṣadhīr utāpo rayīm ta indra prthivī bibharti ; cf. 8.59 (Val. 11).2.

3.51.6^d, sūkhe vāso jaritṛbhyo vāyo dhāḥ : 1.30.10^c ; 8.71.9^c, sūkhe vāso jaritṛbhyah.

3.51.8^b, marūdbhir indra sākhibhiḥ sutām naḥ : 3.47.3^b, indra devēbhiḥ sākhibhiḥ sutām naḥ.

3.51.10^c (Viçvāmitra ; to Indra)

idām hy ānv ōjaṣā sutām rādhanām pate,
pibā tv āsyā girvaṇaḥ.

8.1.26^a (Pragātha Kāṇva ; to Indra)

**pibā tv āsyā girvaṇaḥ sutāsya pūrvapā iva,
pāriṣkṛtasya rasina iyām āsutīc cārur mādāya patyate.**

For the obscure stanza 3.51.10 see Grassmann, i. 93 ; Ludwig. 515 ; Oldenberg, RV. Noten, p. 252. Oldenberg proposes, 'dieses (dasein) folgt ja dem gepressten (soma), vermöge seiner kraft.' But I am struck with the parallelism of *sutām* and *sutāsya* in the two stanzas. Perhaps, 'along here is the (soma) pressed with might, O lord of benefits ! Therefore drink of it, O thou that delightest in song !'

3.52.1^{ab} (Viçvāmitra ; to Indra)

**dhānāvantaṁ karambhiṇaṁ apūpāvantaṁ ukthīnam,
indra prātār juṣasva naḥ.**

8.91.2^{de} (Apālā Ātreya ; to Indra)

**asūu yā eṣi virakō grhaṇi-grhaṇi vicākaṣat,
imāṁ jāmbhasutaṁ piba dhānāvantaṁ karambhiṇaṁ apūpāvantaṁ
ukthīnam.**

Almost certainly the Apālā story or charm (8.91.2) quotes mechanically the ritualistic distich 3.52.1. For the former see v. Schroeder, WZKM. xxii. 236 ; for the latter, the note under 3.47.2.

3.52.3^c (Viçvāmitra ; to Indra) =

4.32.16^c (Vāmadeva ; to Indra)

**puroḷāṇaṁ ca no ghāso joṣāyāse gīraṣ ca naḥ,
vadhūyūr iva yōṣaṇām.**

3.62.8^c (Viçvāmitra ; to Pūṣan)

**tūṁ juṣasva girāṁ māma vājayāntīm avā dhiyam,
vadhūyūr iva yōṣaṇām.**

We have here one of the not too common cases in which we can judge the prior place of an entire repeated stanza. The hymn 3.52 is a liturgic appendix with some features of an omnium gatherum (see under 3.47.2). 3.52.3 is preceded by the stanza (2): *puroḷāṇaṁ paçatyāṁ juṣāvendrā gurasva ca, tubhyaṁ havyāni sisrate*. There is small sense, beyond concatenating jingle, in continuing with st. 3, *puroḷāṇaṁ ca no ghāso joṣāyāse, &c.* Stanza 4.32.16 is preceded effectively by (15): *asmākaṁ tvā matinām ā stoma indra yachatu, arvāg ā vartayā hāri*. Cf. Hopkins, AJPh. xlii. 36, who judges the relative chronology of the stanzas aright, though I fail to see why he ascribes future value to *ghāso* and *joṣāyāse* (*juṣasva* in 3.62.8) ; cf. Oldenberg, RV. Noten, p. 252. The position of the repeated pada in 3.62.8 is also distinctly inferior: the words *juṣasva girāṁ* are separated violently from *vadhūyūr iva yōṣaṇām* by the parenthesis, *vājayāntīm avā dhiyam*.

3.52.7^{cd}, **apūpām addhi sāgaṇo marūdbhiḥ sōmaṁ piba vṛtrahā çūra vidvān :
3.47.2^{ab}, sajōṣā indra sāgaṇo marūdbhiḥ sōmaṁ piba vṛtrahā çūra
vidvān.**

3.53.3^c (Viçvāmitra ; to Indra)

**çāṁsāvadhvaryo prāti me grṇhīndrāya vāhaḥ kṛnavāva juṣtam,
ēdām barhīr yājamānasya sīdāthā ca bhūd uktham indrāya çastām**

6.23.7^o (Bharadvāja; to Indra)

sā no bodhi puroḷāṣaṁ rārāṇaḥ pibā tū sōmaṁ gōrjīkam indra,
édām barhīr yājamānasya sīdorūm kṛdhi tvāyatā u lokām.

For 3.53.3 see Neisser, Bezz. Beitr. vii. 234; xviii. 303. In this ritual stanza prāti gr̥ṇīhi doubtless indicates the pratigara, or response, of the Adhvaryu priest, to the chant of the Hotar; cf. Hillebrandt, *Rituallitteratur*, p. 101.

3.53.5^c, 6^c, yātrā rāthasya bṛhatō nidhānam.

3.53.7^{b+d} (Viṣvāmitra; to Indra)

imé bhojā āṅgirasō virūpā divās putráso ásurasya virāḥ,
viṣvāmitrāya dádato maghāni sahasrasāvē prá tiranta áyuh.

10.67.2^b (Ayāsyā Āṅgirasā; to Brhaspati)

rtāni ṣānsanta rjū dīdhyānā divās putráso ásurasya virāḥ,
vipraṁ padām āṅgirasō dādhanā yajñāsyā dhāma prathamām mananta.
7.103.10^d (Vasiṣṭha; to the Frogs [Parjanyaśtutīḥ])
gōmāyur adād ajāmāyur adāt pñenir adād dhārito no vāsūni,
gāvāni maṇḍūkā dádataḥ ṣatāni sahasrasāvē prá tiranta áyuh.

We may render 3.53.7: 'These liberal Āṅgiras and Virūpas, children of heaven, men belonging to Asura, while giving liberal gifts to Viṣvāmitra, shall prolong life at the thousandfold pressing (of soma).' Cf. Grassmann, i. 532; Ludwig, 1003 (rather fanciful). The stanza is clear: The Āṅgiras and Virūpas, mythical sacrificers of yore (cf. 10.67.2), typify the present sacrificers who obtain the benefits of sacrifice, because they fee Viṣvāmitra and perform a great soma-sacrifice. The fourth pāda in the last stanza of the frog-hymn is applied secondarily to an uncongenial theme, to wit: 'He that lows like a cow, bleats like a goat; the speckled and the green (frogs) have bestowed upon us wealth. The frogs bestowing hundreds of cows shall extend (our) life at the thousandfold pressing.' Sayana takes sahasrasāvē in the sense of 'generation of thousand plants' (sahasrasamkhyakā ṣadhayah sūyante), but I think that the word indicates the downpour of rain which is compared to the flow of soma. Geldner and Kaegi, *Siebenzig Lieder*, p. 170, and Grassmann regard this stanza as an appendage. This is, in my view, quite the reverse of the truth: the hymn is a rain-charm; its last stanza states, by means of the emphatic prophetic aorist, the fervent hope that the practice shall succeed. Cf. JAOS. xvii. 173 ff. But there can be no doubt that the fourth pāda is borrowed from the ritual sphere of the soma sacrifice, and that sahasrasāvē is used in an applied sense. More precisely, the second distich of 7.103.10 is a clever imitation of the second distich of 3.53.7. Ludwig, who does not note the repetition of the pāda, renders it in 1003, 'setzen sie fort ihr leben unter tausend rossopfern'; at 1021, 'verlängern bei hervorbringung von tausendfachem das leben'.—For 3.53.7^b cf. 10.10.2^c, mahās putráso ásurasya virāḥ.

3.53.12^a (Viṣvāmitra; to Indra)

yá imé ródasī ubhé aham indram átuṣṭavam,
viṣvāmitrasya rakṣati brāhmedām bhāratam jānam.

8.6.17^a (Vatsa Kāṇva; to Indra)

yá imé ródasī mahī samteí samājagrābhīt,
tāmobhir indra tāni guhah.

9.18.5^d (Asita Kāçyapa, or Devala Kāçyapa; to Soma Pavamāna)

yá imé ródasi mahi sám mātāreva dōhate,

ṛmādeṣu sarvadhā asi.]

☞ refrain, 9.18.1^c–7^c

The connexion of the distich in 3.53.12 is loose, the relation of pādas a and b asyndetic.—In 9.18.5 I suspect we must read sahmātārā instead of sám mātārā, because the root duh does not elsewhere in the RV. combine with sam; cf. 10.117.9.

3.53.13^b (Viçvāmitra; to Indra)

viçvāmitrā arasata brāhmēndrāya vajriṇe,

ṛkārād in naḥ surādhasaḥ.]

☞ cf. 1.23.6^c

8.24.1^b (Viçvāmanas Vāiyaçva; to Indra)

sākhāya ā çīsamahi brāhmēndrāya vajriṇe,

stuṣā ū sū vo nītamāya dhṛṣṇāve.

For 8.24.1 cf. Bartholomae, Bezz. Beitr. xv. 225; Neisser, ibid. xxvii. 271.

[3.53.13^c, kārād in naḥ surādhasaḥ : 1.23.6^c, kārātām naḥ surādhasaḥ.]

3.53.16^c (Viçvāmitra; to Vāc Sasarpārī)

sasarpārīr abharat tūyam ebhyó 'dhi çrávaḥ pūñcajanyāsu kṛṣṭīsu,

pakṣyā návyam áyur dádhdhānā yām me pulastijamadagnāyo dadūḥ.

7.80.2^a (Vasiṣṭha; to Uṣas)

eṣā syā návyam áyur dádhdhānā gūdhvī tāmo jyōtiṣoṣā abodhi,

āgra eti yuvatīr ahrayānā ṛprācikitat sūryam yajñām agnīm.] ☞ 7.78.3^c

[3.53.18^c, bālaṁ tókāya tánayāya jīvāse : 10.35.12^c, pāçve tókāya, &c.]

3.54.1^c, çṛṇōtu no dāmyebhir āntkāiḥ : 3.1.15^d, rākṣā ca no dāmyebhir āntkāiḥ.

3.54.3^d : 1.58.7^d, saparyāmi prāyasā yāmi rātnam.

3.54.5^{a+d} (Prajāpati Vāiçvāmitra, or Prajāpati Vācyā; to Viçve Devāḥ)

kó addhā veda ká ihā prā vocat devān āchā pathyā ká sám eti,

dādṛçra esāmi avamā sādāṁsi páreṣu yá gūhyeṣu vratéṣu.

10.129.6^a (Prajāpati Paramēṣṭhīn; Bhāvavṛttam)

kó addhā veda ká ihā prā vocat kṛta ājātā kṛta iyām viṣṛṣṭīḥ,

arvāg devā asyā viśārjanenāthā kó veda yāta ababhūva.

10.114.2^d (Sadhri Vāirūpa, or Gharma Tāpasa; to Viçve Devāḥ)

tisró deṣṭrāya nīrṭīr upāsate dirghaçrúto ví hi jānānti vāhnayaḥ,

tāsām ní cikyuḥ kavāyo nidānaṁ páreṣu yá gūhyeṣu vratéṣu.

As regards 3.54.5^a; 10.129.6^a, it is interesting to see mystic phraseology already in a formulaic state; see p. ix, line 9 from top.—Cf. also 10.10.6^b, ká ihā dadarya ká ihā prā vocat; and 1.164.7, 18; 10.10.6; 114.7.

3.54.11^b (Prajāpati Vaiṣvāmītra, or Prajāpati Vācyā ; to Viṣve Devāḥ)
hīraṇyapaṇiḥ savitā sujihvās trīr ā divó vidátthe pátyamānaḥ,
devēṣu ca savitaḥ clókam āçrer ād asmābhyam ā suva sarvátatim.

3.56.5^d (The same)

trī gadhástḥa sindhavas trīḥ kavínām utá trimātá vidáttheṣu samrāt,
ṛtāvartir yóṣaṇās tisró ápyās trīr ā divó vidátthe pátyamānāḥ.

For 3.56.5 cf. Bergaigne, i. 231 ; ii. 54 ; iii. 243 ; Oldenberg, SBE. xlv. 302 ; RV. Noten, p. 258.

3.54.15^b (Prajāpati Vaiṣvāmītra, or Prajāpati Vācyā ; to Viṣve Devāḥ, here Indra)

índro víçvair viryāḥi pátyamāna ubhé ā paprāu ródasī mahitvá,
puraṁdaró vṛtrahā dhṛṣṇúṣeṇaḥ saṁgṛbhyā na ā bhara bhūri paçvāḥ.

4.16.5^b (Vāmadeva Gautama ; to Indra)

vavakṣā índro ámitam ṛjīsy ūbhé ā paprāu ródasī mahitvá,
átaç cid asya mahimā ví recy abhí yó víçvā bhúvanaḥ babhúva.

8.25.18^c (Viṣvamanas Vaiyaçva ; to Mitra and Varuṇa, here Sūrya)

pári yó raçmínā divó 'ntān mamé pṛthivyāḥ,
ubhé ā paprāu ródasī mahitvá.

3.54.18^b : 1.24.10^c, ádabdhāni várūṇasya vratāni.

[**3.54.20^b**, dhruvákṣemāsa ilayā mādantaḥ : 3.59.3^a, anamivāsa ilayā mādantaḥ.]

3.54.22^b (Prajāpati Vaiṣvāmītra, or Prajāpati Vācyā ; to Viṣve Devāḥ, here Agni)
svádasva havyā sám iṣo didihy asmadryāk sám mimīhi çrávāṁsi,
víçvān agne pṛtsú tāñ jeṣi çátrūn áhā víçvā sumāná didihī naḥ.

5.4.2^d (Vasuçruta Ātreya ; to Agni)

ḥhavyavāḥ agnir ajārah pitā no, vibhūr vibháva sudṛçṭiko asmé, 3.2.2^c
sugārhapatyāḥ sám iṣo didihy asmadryāk sám mimīhi çrávāṁsi.

6.19.3^b (Bharadvāja ; to Indra)

pṛthú karāsna bahulá gābhastī asmadryāk sám mimīhi çrávāṁsi,
yúthéva paçvāḥ paçupá dāmūnā asmān indrabhy ā vavṛtsvājáu.

For 3.54.22 cf. Oldenberg, RV. Noten, p. 256 ; for 5.4.2, ibid. 315 ; for 6.19.3, Oldenberg, SBE. xlv. 123, 323.

3.55.1^d–22^d, mahád devānām asuratvām ékam : 10.55.4^d, mahán mahatyā
asuratvām ékam.

3.55.9^b (Prajāpati Vaiṣvāmītra, or Prajāpati Vācyā ; to Viṣve Devāḥ, here Agni)
ní veveti palitó dutá āsv antár mahāñç carati rocanéna,
vápūṁsi bíbhrah abhí no ví caṣṭe ḥmahád devānām asuratvām ékam.]

refrain, 3.55.1^d–22^d

10.4.2^d (Trita Āptya ; to Agni)

yām tvā jánāso abhī samcāranti gāva usṇām iva vrajām yaviṣṭha,
dutó devānām asi mārtyānām antár mahāñc carasi rocauēna.

For 3.55.9 see Bergaigne, i. 115 ; ii. 65, 456, note ; iii. 286 ; Oldenberg, Prol. 432 ; RV. Noten, p. 257 ; Geldner, Rigveda Komm., p. 62.

3.55.13^{ab} (Prajāpati Vaiçvāmitra, or Prajāpati Vācyā ; to Viçve Devāḥ)
anyāsyā vatsām rihati mimāya kāyā bhuvā ní dadhe dhenúr údhaḥ,
ṛtāsyā sá páyasāpinvatēla mahād devānām asuratvām ekam.]

☞ refrain, 3.55.1^d—22^d

10.27.14^{od} (Vasukra Āindra ; to Indra)

bṛhānn achāyō apalāçō ārva tasthāu mātā viṣito atti gārbhaḥ,
anyāsyā vatsām rihati mimāya kāyā bhuvā ní dadhe dhenúr údhaḥ.

Cf. Bergaigne, i. 321, 325 ; ii. 11, 72, 73, 73 note, 86 note, 106 ; iii. 243.

3.55.19^a (Prajāpati Vaiçvāmitra, or Prajāpati Vācyā ; to Viçve Devāḥ)
devās tvāṣṭā savitā viçvārūpaḥ pupōsa prajāḥ purudhā jajāna,
imā ca viçvā bhūvanāny asya mahād devānām asuratvām ekam.]

☞ refrain, 3.55.1^d—22^d

10.10.5^b (Yami Vāivasvati ; Samvāda)

gārbhe nū nāu janitā dāmpati kar devās tvāṣṭā savitā viçvārūpaḥ,
nākir asya prā minanti vratāni veda nāv asyā pṛthivī utā dyāuh.

Cf. Muir, OST. i. 181 ; Hillebrandt, Ved. Myth. i. 528 ; v. Schroeder, *Mysterium und Mimus*, p. 283.—For 10.10.5^c cf. 1.69.7^a ; 7.47.3^c.

3.55.21^{abc}, imām ca naḥ pṛthivīm viçvādhayā ūpa kṣeti hitānitro ná rájá,
puraḥsādah çarmasādo ná virāḥ : 1.73.3^{abc}, devō ná yāḥ pṛthivīm
... upakṣēti, &c.

3.56.3^d (Prajāpati Vaiçvāmitra, or Prajāpati Vācyā ; to Viçve Devāḥ)
tripājasyō vṛṣabhō viçvārūpa utā tryudhā purudhā prajāvān,
tryanikūḥ patyate māhināvān sá retodhā vṛṣabhāḥ çāçvatinām.

7.101.6^a (Kumāra Āgneya, or Vasistha ; to Parjanya)

sá retodhā vṛṣabhāḥ çāçvatinām tāsminn ātmā jāgatas tasthūsaç ca,

☞ 1.115.1^c

tān ma ṛtām pātu çatāçaradāya yūyām pāta svastibhiḥ sādā naḥ.]

☞ refrain, 7.1.20^d ff.

Grassmann, i. 99, thinks that the subject of 3.56.3 is Agni ; Bergaigne, i. 231 ; ii. 54, 109, suggests Agni or Soma. The parallel seems to me to point to some Tvaṣṭar-like god, if not to Parjanya himself, or to Dyāus-Parjanya (cf. āsurah pitā = dyāus pitā in 5.83.6).

3.56.5^d, trīr ā divō vidāthe pātyamānaḥ : 3.54.11^b, trīr ā divō vidāthe pātyamānaḥ.

3.56.7^b : 1.71.9^c, rájānā mitrávaruṇa supāñi.

3.58.3 = 1.118.3, except that 1.118.3 begins with *pravādyāmanā*, whereas 3.58.3 has in its place, *suyūgbhir āçvāih*.

3.58.5^c: 1.183.6^c = 1.184.6^c, *éha yātaṁ pathribhir devayānāih*.

3.58.5^d: 1.183.4^d, *dāsrāv imé vāṁ nidhāyo mādhunām*.

3.58.8^d, *pāri dyāvaprthivī yāti sadyāh*: 1.115.3^d, *pāri dyāvaprthivī yanti sadyāh*.

[3.59.1^a, *mitró jánān yātayati bruvānāh*: 7.36.2^d, *jānaṁ ca mitró yatati bruvānāh*.]

[3.59.1^b, *mitró dadhāra prthivīm utā dyām*: 6.51.8^b, *nāmo dadhāra, &c.*]

Cf. under 3.32.8^c.

[3.59.1^d, *mitráya havyām ghṛtāvaj juhota*: 7.47.3^d, *síndhubhyo havyām, &c.*]

[3.59.3^a, *anamivāsa ilayā mādantaḥ*: 3.54.20^b, *dhruvākṣemāsa ilayā mādantaḥ*.]

3.59.4^{cd}: 3.1.21^{cd}; 6.47.13^{ab} = 10.131.7^{ab}, *tāsyā vayām sumatāu yajñīyasyāpi bhadre sāumanasó syāma*; 10.14.6^{cd}, *tōsām vayām sumatāu yajñīyānām āpi, &c.*

3.59.9^b (*Viçvāmitra*: to *Mitra*)

mitró devésv ayūsu jánāya vṛktābarhiṣo,
iṣa iṣṭāvratā akah.

5.23.3^b (*Dyumna Viçvacarṣaṇi Ātreya*; to *Agni*)

viçve hí tvā sajoṣaso, jánāso vṛktābarhiṣaḥ,
hotāraṁ sādmasu priyām vyānti váryā puru.

5.21.3^a

5.35.6^b (*Prabhūvasu Āngirasa*; to *Indra*)

tvām íd vṛtrahantama, jánāso vṛktābarhiṣaḥ,
ugrām pūrvīṣu pūrvyām hāvante vájasātaye.

5.35.6^a

5.35.6^d

8.5.17^a (*Brahmātithi Kāṇva*; to *Açvins*)

jánāso vṛktābarhiṣo, havīṣmanto aramkṛtaḥ,
yuvām havanto açvinā.

1.14.5^c

1.47.4^d

8.6.37^b (*Vatsa Kāṇva*; to *Indra*)

tvām íd vṛtrahantama, jánāso vṛktābarhiṣaḥ,
hāvante vájasātaye.

5.35.6^a

5.35.6^d

For the relation of 5.35.6 to 8.6.37 see under 5.35.6. Cf. *kāṇvāso vṛktābarhiṣaḥ*, 1.14.5^c, q.v.

3.60.3^d (*Viçvāmitra*; to *Rbhus*)

indrasya sakhyām rbhávaḥ sām ānaçur mánor nāpāta apāso dadhanvire,
sāudhanvanāso amṛtatvām érire viṣṭvī çámibhiḥ sukṛtaḥ sukṛtyáyā.

10.94.2^c (*Arbuda Kādraveya Sarpa*; to the *Press-Stones*)

etē vadanti çatāvat sahasravād abhi krandanti hāritebhīr asābhiḥ,

viṣṭvī grāvāṇaḥ sukṛtaḥ sukṛtyáyā hotuç cit pūrve havirādyam açata.

We render 3.60.3, 'The Rbhus have obtained the friendship of Indra; they the children of Manu, the workers, have bestirred themselves. The Sāudhanvanas, labouring on (pious)

tasks, have obtained immortality, they the pious workers through their pious work'. Cf. Ludwig, 164; Grassmann, i. 103; Bergaigne, i. 69, note; ii. 403, 409, 412, 418; Ryder, Die Rbhus im Rgveda, pp. 21, 22, 25. The fourth pāda is of the very essence of the Rbhu myth (see especially 4.33.4; 4.35.2, 7, 8); there can be no question as to its primary character. The pāda with an obviously ritualistic variant recurs at 10.94.2, to wit: 'They speak a hundredfold, a thousandfold, shout to us with their yellow mouths; the press-stones labouring, they the pious workers through their pious work, have come to the eating of the havis even before the Hotar.' Exact technical proof that the repeated pāda is here remodelled secondarily cannot be rendered, but I am, nevertheless, certain that of the two phrases *viṣṭvī ṣāmibhiḥ* in 3.60.3, and *viṣṭvī grāvāṇaḥ* in 10.94.2, the former is the mother; cf. *vivēsa* . . . *ṣāmibhiḥ* in 5.77.4, and the interesting epithets of the Rbhus in their nivid, ÇÇ.8.20, *viṣṭvī svapasaḥ*, and *ṣamyā ṣamisthāḥ*. The expression *sukṣṭāḥ sukṛtyāya* also belongs primarily to divine beings; secondarily to a ritualistic instrument such as press-stones; cf. *rbhāvāḥ sukṣṭāḥ sūhastāḥ*, 7.35.12. The passage 3.54.12, where the Rbhus are said to have fashioned the sacrifice *ūrdhva-grāvāṇaḥ*, 'holding high the press-stones', may help to account for the slip of the pāda from Rbhus to Grāvāṇaḥ.

3.61.7^b (Viçvāmītra; to Uṣas)

ṛtāsyā budhnā uṣasām iṣanyān vṛṣā mahī ródasī ā viveça,
mahī mitrāsyā vāruṇasyā mayā candréva bhanūm vi dadhe purutrā.

10.80.2^b (Agni Sāucika, or Agni Vaiçvānara; to Agni)

agnér āpnasah samid astu bhadragñir mahī ródasī ā viveça,
agnir ekam codayat samātsv agnir vṛtrāni dayate purūṇi.

The *vṛṣā* in 3.61.7 is Agni; see 3.3.4; 7.4; 10.80.2; and even more markedly 4.3.10 (q. v.). See Bergaigne, i. 15, 142; ii. 160, 358. For *uṣasām* in 3.61.7^a see last Oldenberg, RV. Noten, p. 261.

3.62.8^c: 3.52.3^c = 4.32.16^c, *vadhuyūr iva yōṣaṇām*.

3.62.9^{ab} (Viçvāmītra; to Pūṣan)

yó viçvābhī vipāçyati bhūvanā sām ca pāçyati,
sā naḥ pūṣāvitā bhuvat.

10.187.4^{ab} (Vatsa Āgneya; to Agni)

yó viçvābhī vipāçyati bhūvanā sām ca pāçyati,

ṛśā naḥ parṣad āti dviṣaḥ.

66 refrain, 10.187.1^c-5^c

There is little doubt that the repeated distich is original with the Pūṣan hymn; cf. 2.40.4, 5; 6.58.2.

3.62.13^c (Viçvāmītra; to Soma)

sómo jigāti gātuvīd devānām eti niṣkṛtām,
ṛtāsyā yónim āśādam.

5.21.4^d (Sasa Ātreya; to Agni)

devāni vo devayajyāyagnīm ilita mārtyaḥ,

sāmiddhaḥ çukra dīdihy ṛtāsyā yónim āśadaḥ saśasya yonim āśadaḥ.

9.8.3^c (Asita Kāçyapa, or Devala Kāçyapa; to Soma Pavamāna)

īndrasya soma rādhasē punāno hārdi codaya,

60 9.8.3^c

ṛtāsyā yónim āśādam.

9.64.22^c (Kaṣyapa Mārīca; to Soma Pavamāna)
indrāyendo marútivate pávasva mádhumattamaḥ,
ṛtāśya yónim āśádām.

Cf. arkāśya yónim āśádām, under 9.25.6; yónāṁ ṛtāśya sídatam, 3.62.18^b; sídann ṛtāśya yónim ā, 6.16.35^c; and yónim ṛtāśya sídata, under 9.13.9^c.—For 5.21.4 see Oldenberg, SBE. xlii. 243, 345.

3.62.16^{ab} (Viçvāmītra, or Jamadagni; to Mitra and Varuṇa)
ā no mitrāvaruṇā ghr̥tāir gāvyyūtim ukṣatam,
mādhvā rājāṁsi sukratū.

7.65.4^{ab} (Vasiṣṭha; to Mitra and Varuṇa)
ā no mitrāvaruṇā havyājūṣṭim ghr̥tāir gāvyyūtim ukṣatam ilābhīḥ,
pr̥atī vām ātra vāram ā jānāya, pr̥itām udnō divyāśya cāroḥ. ~~cf.~~ 7.65.4^c
8.5.6^c (Brahmātīthi Kaṇva; to Aṣvins)
tā sudevāya dācūse sumedhām avitāriṇim,
ghr̥tāir gāvyyūtim ukṣatam.

Cf. ā no gāvyyūtim ukṣatam ghr̥tēna, 7.62.5^b. There can be little doubt that the pāda, ghr̥tāir gāvyyūtim ukṣatam in 3.62.16^b and 8.5.6^c is the 'mother' form, from which is derived ghr̥tāir gāvyyūtim ukṣatam ilābhīḥ. By the same terms 7.65.4^{ab} is an extended form of 3.62.16^{ab}. There we must take the pāda ā no mitrāvaruṇā as a true pāda, for better or for worse. Arnold, VM. p. 300, suggests correction to abhī no mitra varuṇa for 3.62.16^a, without having in mind ā no mitrāvaruṇā havyājūṣṭim in 7.65.4^a. The theoretic extension of defective dimeter pādas is fraught with especial risk, as is shown by the fact that they are not infrequently paralleled by perfect trimeter pādas; see especially 1.80.10, and in general Part 2, chapter 2, class B 9.—For gāvyyūti, cf. Geldner, Ved. Stud. ii. 291.—Pāda 7.65.4^c has a partial parallel in 7.70.5^c, pr̥atī pr̥ā yātām vāram ā jānāya; and 7.65.4^a is reproduced even more closely in 1.152.7^a, ā vām mitrāvaruṇā havyājūṣṭim.

3.62.18^a (Viçvāmītra, or Jamadagni; to Mitra and Varuṇa)
gr̥ṇānā jamádagninā yónāṁ ṛtāśya sídatam,
pātām sómam ṛtāvṛdhā.

~~cf.~~ 9.13.9^c
~~cf.~~ 1.47.3^b

7.96.3^c (Vasiṣṭha; to Sarasvatī)
bhadrām id bhadrā kr̥ṇavat sárasvaty ákavāri cetati vājínivātī,
gr̥ṇānā jamádagnivát stuvānā ca vasiṣṭhavát.
8.101.8^d (Jamadagni Bhārgava; to Aṣvins)
rātīm yád vām arakṣásam hāvāmahe yuvābhyām vājínīvasū,
pr̥ācīm hōtrām pratirántāv itām narā gr̥ṇānā jamádagninā.
9.62.24^c (Jamadagni Bhārgava; to Soma Pavamāna)
utā no gómātir īṣo viçvā arṣa pariṣṭúbhah,
gr̥ṇānō jamádagninā.
9.65.25^b (Bhṛgu Varuṇi, or Jamadagni Bhārgava; to Soma Pavamāna)
pāvate haryatō hārir gr̥ṇānō jamádagninā,
hinvānō gōr ādhi tvaci.

The pāda-type gr̥ṇānā jamádagnivát (vasiṣṭhavát) in 7.96.3 is posterior to the type with jamádagninā; cf. Oldenberg, ZDMG. xlii. 204.

3.62.18^c: 1.47.3^b; 47.5^d; 7.66.19^c; 8.87.5^d, pātām sómam ṛtāvṛdhā.

REPEATED PASSAGES BELONGING TO BOOK IV

4.1.3^e (Vamadeva Gāutama ; to Agni, or Agni and Varuṇa)

sákhe sákḥāyam abhy á vavṛtsvācūm ná cakráñ ráthyeva ráñhyasmábhyañ
dasma ráñhya,

ágne mṛṇíkāñ várūṇe sácā vido marútsu viçvábhānuṣu,
tokāya tujé çuçuçāna çāñ kṛdhy asmábhyañ dasma çāñ kṛdhi.

8.27.3^d (Manu Vāivasvata ; to Viçve Devāḥ)

prā sū na etv adhvarō 'gná devēṣu pūrvyāḥ,

ādityēṣu prā várūṇe dhṛtāvrate marútsu viçvábhānuṣu.

For 4.1.3^a cf. 10.10.1^a.—For the same stanza see Oldenberg, *Prolegomena*, pp. 141, 146 ; Bergaigne, *Quarante Hymnes*, p. 11 ; Hillebrandt, *Ved. Myth.* iii. 65.—Though the entire distichs in which occurs the repeated páda are markedly imitative, I cannot discover any chronological criterion. In both stanzas the succession, Agni, Varuṇa (Ādityas), and Maruts, bears the ritualistic stamp.

[4.1.11^b, mahó budhné rájaso asyá yónāu : 4.17.14^d, tvacó budhné, &c.]

[4.1.13^c, āçmavrajāḥ sudūghā vavré antāḥ : 5.31.3^c, prácodayat sudūghā, &c.]

4.1.15^d (Vamadeva Gāutama ; to Agni)

té gavyatá mánasā dṛdhram ubdhām gá yemānām pári śāntam ádrim,
dṛḥhām náro vácasā dáivyaena vrajám gómantam uçijo ví vavruḥ.

4.16.6^d (Vamadeva Gāutama ; to Indra)

viçvāni çakró náryāṇi vidvāñ, apó rirēca sákhibhir níkamaiḥ,

cf. 4.16.6^a

āçmānām cid yé bibhidúr vácobhir vrajám gómantam uçijo ví vavruḥ.

10.45.11^d (Vatsapri Bhālandana ; to Agni)

tvām agne yájamānā ānu dyūm viçva vásu dadhire váryāni,

tvāya sahā drávinam ichāmānā vrajám gómantam uçijo ví vavruḥ.

The repeated páda is bald in 10.45.11 ; note the absence of an equivalent for either the word vácasā or vácobhiḥ of the other two stanzas. These give character and definiteness to the repeated páda whose subject is uçijāḥ (cf. 7.10.2). 10.45 is otherwise also under suspicion as being a good borrower, having six repeated pádas ; see in its order. Cf. Ludwig, *Der Rig-Veda*, iii. 97 ff.—For the repeated páda cf. also 7.90.4^e, gavyām cid ūrvām uçijo ví vavruḥ.

4.1.17^d (Vamadeva Gāutama ; to Agni)

néçat támo dúdhitam róçata dyáur úd devyá uşáso bhānúr arta,

á súryo bṛhatás tiṣṭhad ájrañ rjú márteṣu vrjiná ca páçyan.

6.51.2^c (Rj̥içvan Bhāradvāja; to Viçve Devāḥ)

vēda yās trīṇi vidāthāny eṣāṃ devānāṃ jānma sanutār ā ca viprah,
rj̥ū mārteṣu vr̥jinā ca pāçyan abhi caṣṭe sūro aryā evān.

7.60.2^d (Vasiṣṭha; to Mitra and Varuṇa)

eṣā syā mitrāvaruṇā nṛcākṣa ubhé ūd eti sūryo abhi jmān,
ṽviçvasya sthātūr jāgataç ca gopā, rj̥ū mārteṣu vr̥jinā ca pāçyan.

6.50.7^d

For 6.51.2 see Oldenberg, SBE. xlv. 27, 205, 322; RV. Noten, p. 403. The repeated pāda really applies to Sūrya (Sūra) in each occurrence.

4.1.20^d (Vāmadeva Gāutama; to Agni)

viçvesāṃ āditir yajñīyānāṃ viçvesāṃ ātithir mānuṣāṇāṃ,
agnir devānāṃ āva āvr̥janāḥ sumṛṭikó bhavatu jātāvedāḥ.

6.47.12^b (Garga Bhāradvāja; to Indra)=

10.131.6^b (Sukṛti Kākṣivata; to Indra)

indrah sutrāmā svāvāḥ āvobhiḥ sumṛṭikó bhavatu viçvāvedāḥ,
'bādhatāṃ dvēṣo ābhayaṃ kṛṇotu ṽsuvīryasya pātayaḥ syāma.

4.51.10^d

Ludwig, Kritik, p. 35, notes that TB. 2.7.12.5 = RV. 4.1.20 substitutes viçvāvedāḥ for jātāvedāḥ, and thinks that this is due to assimilation to viçvesāṃ āditir . . . viçvesāṃ ātithir in the same stanza. The present item, however, shows that the parallel pāda with viçvāvedāḥ is responsible for the change in the main, though the assumed assimilation may have helped along the process.—For 4.1.20^b cf. 1.127.8^a; 8.23.25^a, ātithim mānuṣāṇāṃ.

4.2.1^a: 1.77.1^c, yó mārteṣv amṛta ṛtāvā.

[4.2.2^a, ihā tvāṃ sūno sahaso no adyā: 1.58.8^a, āchidrā sūno, &c.; 6.50.9^a, utā tvāṃ sūno, &c.]

[4.2.18^{ab}, ā yūthēva kṣumāti paçvó akhyad devānāṃ yāj jānimānty ugra:
7.60.3^d, sām yó yūthēva jānimāni caṣṭe; 8.25.7^{ab}, ādhi yā br̥ható divó 'bhi yūthēva pāçyataḥ.]

4.2.20^a: 1.73.10^a, etā te agna ucāthāni vedhah.

[4.2.20^c, ūc chocasva kṛṇuhi vāsyaso naḥ: 8.48.6^b, prā cakṣaya kṛṇuhi, &c.]

4.3.1^b (Vāmadeva Gāutama; to Agni)

ā vo rājānam adhvarāsyā rudrāṃ hótārāṃ satyayājāṃ ródasyoḥ,
agnim purā tanayitnór acittād dhiraṇyarūpam āvase kṛṇudhvam.

6.16.46^c (Bharadvāja; to Agni)

vití yó devāṃ mārto duvasyéd agnīm ṽltādhvare havīsmān,
hótārāṃ satyayājāṃ ródasyor ṽuttānāhasto námasā vivāset.

3.14.5^b

4.3.2^b: 1.124.7^c; 10.71.4^d; 91.13^d, jāyeva pātya uṇatī suvāsāḥ.

[4.3.8^d, sādha divo jātavedaḥ cikittvān: 3.17.2^b, yātha divo, &c.]

4.3.10^d (Vāmadeva; to Agni)

ṛtēna hi śmā vṛsabhaḥ cid aktāḥ pumān agniḥ pāyasaḥ pṛṣṭhyēna,
āspandamāno acarad vayodhā vṛṣā ṣukrām duduhe pṛṇir ūdhaḥ.

6.66.1^d (Bharadvāja; to Maruts)

vāpūr nū tāt cikittiṣe cid astu samānām nāma dhenū pātyamānam,
mārteṣv anyād dohāse pīpāya sakṛc chukrām duduhe pṛṇir ūdhaḥ.

We render 4.3.10, 'In accord with the divine law, indeed, Agni, the bull, the man, has been anointed with the heavenly fluid. Unwavering he moved, strength-bestowing; he the bull, the Pṛṇi-cow, has milked his bright udder.' The paradox in pāda d between vṛṣā, 'bull', and pṛṇi, 'heavenly cow' (especially mother of the Maruts, with Rudra as father, 2.34.2), has led the interpreters in various directions. Ludwig, 330, changes pṛṇir to pṛṇer, 'es melkte der stier der Pṛṇi helles euter'; in his commentary he retains pṛṇir but takes vṛṣā with the preceding pāda, so as to avoid the paradox, to wit: 'nicht zuckend ohne anstrengung gieng der lebenskraft schaffende stier, ihr helles euter liess Pṛṇi fliessen.' Grassmann's rendering, 'der Same strömt dem Stier, der Kuh das Euter', is negligible, in the light of the parallel pāda, 6.66.1^d. Oldenberg, SBE. xlv. 326, does not quite do justice to pṛṇir in his rendering, 'the speckled bull has poured out his bright udder'. I think that Bergaigne, ii. 397, 398, is unquestionably right in assuming a paradoxical 'taureau-vache', here and in other passages mentioned by him. The daring metaphor is, that Agni shoots out his flames from his bright udder; he, a bull, is thereby—mirabile dictu—also a pṛṇi, the heavenly, yielding cow, *par excellence*. Although the conception is very effective, it is, nevertheless, modelled after a simpler one, of which we have the exact record in 6.66.1.

Ludwig, 696, very cleverly, 'Ein wunder muss sein selbst dem weisen, was den gemeinsamen namen kuh hat; das eine schwoll dass die menschen es melkten, einmal nur hat Pṛṇi ihr helles euter gemolken'. In 6.48.22 we have a similar statement, pṛṇyā dugdhām sakṛt pāyaḥ. Max Müller, in a note to his similar translation, SBE. xxxii. 370, explains that dhenū, a cloud, yields rain but once, or that Pṛṇi gave birth but once to the Maruts. The second alternative seems likely to me, as it does to Bergaigne, i. 321; ii. 399. The pertinence and originality of the repeated pāda in 6.66.1 is established beyond peradventure by the parallel in 6.48.22; equally certain it is, that the metaphor which turns Agni in 4.3.10 into a 'bull Pṛṇi who milked his bright udder' is the work of a later poet, who is unquestionably bending to his purpose the very wording of a familiar mythological conceit, current in his time as kind of mystery (brahmodya) about Pṛṇi. We may finally remark that in the secondary form of the pāda 4.3.10^d, ṣukrām may possibly have assumed the value of 'semen', which it certainly does not have in 6.66.1^d: 'As a bull he hath spurted semen, as a Pṛṇi cow he hath milked his udder' (zeugma of duduhe). Cf. v. Bradke, Festgruss an Roth, p. 123; Oldenberg, RV. Noten, p. 268.

4.3.11^d (Vāmadeva Gāulama; to Agni)

ṛtēnādrim vy āsan bhidāntaḥ sām āṅgirasō navanta gōbhiḥ,
ṣuṇām nārāḥ pāri ṣadann uṣāsam āviḥ svār abhavaj jātē agnāu.

10.88.2^b (Murdhanvat, an Āṅgirasa, or Vāmadevya; to Sūrya and Vāicvānara)
gṛṇām bhūvanam tamasāpagūlham āviḥ svār abhavaj jātē agnāu,
tāsya devāḥ pṛthivī dyāur utāpō 'raṇayann ṣadadhī sakhye asya.

The relation of pādas a and b in 10.88.2 is anacoluthic, curable by substituting akṛnot for abhavat in pāda b; see 7.76.1^d, āvir akar bhūvanam viḥvam uṣāḥ (cf. also 5.2.9; 6.17.3).

But the repeated pāda in 4.3.11 sustains abhavaj ; cf. Bergaigne, i. 115 (bottom); ii. 75 ; Oldenberg, SBE. xlv. p. 330.—For navanta, emendable to anavanta, see Grassmann's Lexicon, s.v. ; Oldenberg, Prol. 73 ; RV. Noten, p. 268.

4.4.5^c (Vāmadeva Gāutama ; to Agni)

ūrdhvō bhava prāti vidhyādhy asmād aṁṣi kṛṇuṣva dāivyāny agne,
āva sthirā tanuhi yātujūnām jāmim ājāmim prā mṛṇṭhi cātrūn.

10.116.5^b (Agniyuta Sthāura, or Agniyūpa Sthāura ; to Agni)
nī tigmāni bhrāçāyan bhrāçyāny āva sthirā tanuhi yātujūnām,
ugrāya te siho bālaṁ dadāmi pratītyā cātrūn vigudēṣu vṛçca.

For the repeated pāda cf. 2.33.14^c ; 8.19.20^c. See note under 2.33.14^a.

[4.4.7^b, yās tvā nītyena haviṣā yā ukthāih : 6.5.5^a, yās te yajñēna samidhā yā ukthāih.]

4.4.13 = 1.147.3.

4.4.15^a (Vāmadeva Gāutama ; to Agni)

ayā te agna samidhā vidhema prāti stōmanī casyāmanam grbhāya,
dāhāçaso raksāsah pāhy āsmān druho nidō mahāmaho avadyāt.

7.14.2^a (Vasiṣṭha Māitrāvaruṇi ; to Agni)
vayām te agne samidhā vidhema vayām dāçema suṣṭutī yajatra,
vayām ghṛtēnādhvarasya hotar vayām deva haviṣā bhadrāçoce.

Cf. 5.4.7^a, vayām te agna ukthāir vidhema.

[4.5.3^b, saḥsāraretā vṛṣabhās tūviṣman : 2.12.12^a, yāḥ saptāraçmir vṛṣabhās, &c.]

4.5.4^c (Vāmadeva Gāutama ; to Vaiçvānara)

prā tām agnī babhasat tigmājambhas tāpiṣṭhena çociṣā yāḥ surādhaḥ,
prā yé minānti várūṇasya dhāma priyā mitrásya cétato dhruvāni.

10.89.8^c (Reṇu Vaiçvāmītra ; to Indra)
tvāni ha tyād ṛṇayā indra dhīro 'sir nā pārva vṛjinā çṇāsi,
prā yé mitrásya várūṇasya dhāma yujāni nā jānā minānti mitrām.

We render 4.5.4, 'May sharp-toothed Agni, the very liberal, consume with his hottest flames them that violate the laws of Varuṇa, the own, firmly established (laws) of wise Mitra'. This faultless stanza has been exploited by the later poet of 10.89.8 : 'Thou art, O Indra, here a shrewd exactor of debts, breakest evil as a sword (cuts) limbs ; (the evil of them) that violate the laws of Mitra and Varuṇa, as persons violate an allied friend (mitrá).' Cf. Bergaigne, iii. 110. The fourth defective pāda (dvipadā virāj) has elicited suggestions : Grassmann supplies ā before minānti, but the verb has the preposition prā in the third pāda, and pra+ā+mi does not exist. Oldenberg, Prol. p. 74, reads prā minanti in pāda d, having, apparently, overlooked prā in the third pāda ; possibly he may mean to repeat it. In addition to the defect of the fourth pāda, the second distich is anacoluthic ; there need be no reluctance to assume that it is introduced and imperfectly assimilated from 4.5.4. The fact that 10.89 belongs to a doubtless late Vaiçvāmītrid poet (stanza 17 ; see under 1.4.3) is calculated to support this conclusion.

4.5.8^d, pāti priyām rupó ágram padām véh: 3.5.5^a, pāti priyām ripó ágram padām véh.

4.6.2^c (Vāmadeva Gāutama; to Agni)

ámūro hótā ny asādi vikṣv agnir mandró vidātheṣu prācetāḥ,
ūrdhvām bhānūm savitā devó açred drapsām dávidhvaḍ gaviṣó ná

4.13.2^a (Vāmadeva Gāutama; to Agni, or Liṅgoktadevatāḥ)

ūrdhvām bhānūm savitā devó açred drapsām dávidhvaḍ gaviṣó ná
sátvā,

ánu vratām váruṇo yanti mitró yát súryam divy ārohayānti.

4. 4.2^a (Vāmadeva Gāutama; to Agni, or Liṅgoktadevatāḥ)

ūrdhvām ketūm savitā devó açrej jyótir viçvasmāi bhūvanāya kṛṇvān,

cf. 1.92.4^c

áprā dyāvapṛthiví antarikṣam, ví súryo raçmibhiç cékitānaḥ.

cf. 1.115.1^c

7.72.4^c (Vasiṣṭha; to Açvins)

ví céḍ uchānty açvinā uśāsah jprā vām brāhmāni kārāvo bharante,

cf. 6.67.10^a

ūrdhvām bhānūm savitā devó açred brhád agnāyaḥ samidhā jarante.

The case of 4.6.2^c is interesting in that it presents ocular testimony of one pāda patterned after another. What is stated descriptively in 4.13.2^a; 14.2^a; 7.72.4^c (cf. also 7.76.1^b), is here worked over into a comparison which necessitates the presence of *iva*; consequently the word *devó* is thrown out. The result is a frankly poor pāda: it is difficult to say, hardly worth while to inquire, how the pāda was then read. Perhaps, *ūrdhvām bhānūm savitā iva açret*; cf. Oldenberg, RV. Noten, p. 272. AV. 18.3.29 has another pāda in which Savitar's action is worked into a comparison, *ūrdhvām bhānūm savitā dyām ivopari*, without damage to the metre.—The two hymns 4.13 and 4.14 share the last stanza and are imitative throughout; see p. 13.—For *drapsā* in 4.13.2 see Geldner, Ved. Stud. iii. 56 ff. (unconvincing as far as this particular passage is concerned).

[4.6.3^a, yatā sujūrñí rātini ghr̥tāci: 6.63.4^b, prá rātir eti jūrñini ghr̥tāci.]

Cf. under 3.19.2.

4.6.3^b: 3.19.2^c, pradakṣiṇid devātātim urāṇaḥ.

4.6.4^a (Vāmadeva Gāutama; to Agni)

stīrné barhīṣi samidhāné agnā ūrdhvó adhvaryúr jujuṣāno asthāt,
pāry agniḥ paçupā ná hótā triviṣty eti pradiva urāṇaḥ.

6.52.17^a (Rjīçvan Bhāradvāja; to Viçve Devāḥ)

stīrné barhīṣi samidhāné agnāu sūktēna mahā nāmasā vivāse,
asmin no adyā vidāthe yajatrā viçve devā haviṣi mādayadhvam.

4.6.5^b (Vāmadeva Gāutama; to Agni)

pāri tmānā mitādrur eti hótāgnir mandró mādhuvacā ṛtāvā,
drāvanty asya vājino ná çoka bhāyante viçvā bhuvanā yád ābhraṭ.

7.7.4^d (Vasiṣṭha Māitravaruṇi; to Agni)

sadyó adhvaré rathirāṃ jananta mānuṣāso vīcetaso yá eṣāṃ,
viçām adhāyi viçpātir duroṇe 'gnír mandró mádhuvacā ṛtāvā.

4.6.11^{cd} (Vāmadeva Gāutama; to Agni)

ākāri brāhma samidhāna tūbhyaṃ çānsāty ukthāṃ yájate vy ñ dhāḥ,
hótāram agnīm mānuṣo ní ṣedur namasyánta uçijāḥ çānsam āyóḥ.

5.3.4^{cd} (Vasuçruta Ātreya; to Agni)

táva çriyá sudṛço deva devāḥ purú dādhanā amṛtaṃ sapanta,
hótāram agnīm mānuṣo ní ṣedur daçasyánta uçijāḥ çānsam āyóḥ.

The repeated distich involves, no doubt, a case of real precedence. But which came first? Both stems, namasyá- and daçasyá-, are good hieratic Vedic: I know of no means for deciding.

4.7.1^b (Vāmadeva Gāutama; to Agni)

ayām ihā prathamó dhāyi dhātṛbhir hótā yájiṣṭho adhvaréṣv íḍyaḥ,
yām āpnavāno bhṛgavo virurucúr vāneṣu citrāṃ vibhvaṃ viçe-viçe.

8.60.3^c (Bhargha Prāgātha; to Agni)

ágne kavir vedhā asi hótā pāvaka yákṣyaḥ,
mandró yájiṣṭho adhvaréṣv íḍyo viprebhīḥ çukra mánmabhīḥ.]

cf. 1.127.2^c

Cf. 5.22.1^{cd}, yó adhvaréṣv íḍyo hótā mandrātamo viçi, containing an almost perfect blend of the wordings of the repeated padas.

4.7.4^b: 1.86.5^b; 5.23.1^c, viçvā yāç carṣanír abhi.

[4.7.8^d, viduṣṭaro divā āródhanāni; 4.8.4^c, vidvān āródhanam divāḥ.]

4.7.9^a, kṛṣṇāṃ ta óma ruçataḥ puró bhāḥ: 1.58.4^d, kṛṣṇāṃ ta óma ruçadūrme ajara.

[4.7.10^b, yád asya vátó anuvāti çociḥ: 1.148.4^c; 7.3.2^c, úd asya vátó ánu vāti çociḥ; 10.142.4^c, yadā te vátó anuvāti çociḥ.]

4.8.1^b: 8.102.17^c, havyaváham amartyam; 3.10.9^c, havyaváham amartyam sahovídham.

4.8.2^c: 1.1.2^c, sá devān éhá vakṣati.

[4.8.4^c, vidvān āródhanam divāḥ: 4.7.8^d, viduṣṭaro divā āródhanāni.]

The two stanzas show considerable similarity; cf. also 8.39.1. See introduction, p. 16, top.

4.8.6^b (Vāmadeva Gāutama; to Agni)

té rāyá té suviryāḥ sasavāṃso ví çṛṇvire,
yé agná dadhire dúvaḥ.

8.54(Vāl.6).6^d (Mātariçvan Kāṇva ; to Indra)

ājipate nṛpate tvām id dhī no vāja ā vakṣi sukrato,
viti hōtrābhīr utā devāvītibhiḥ sasavāṅso ví çṛṇvire.

In 8.54 (Vāl. 6).6 vāja ā means 'to substance, to booty'; not 'zur schlacht' (Ludwig, 670); or, 'zu unserm Opfer' (Grassmann, ii. 439). The presence in the stanza of ājipate and sasavāṅsaḥ calls up the notion of the Vedic contest for vāja 'substance', probably the sacrificial contest (saṁsava). Apparently the Vāḷakhilya stanza shows anacoluthon between the two distichs.

[4.9.1^a, āgne mṛlā mahān asi : 1.36.12^d, sá no mṛlā mahān asi.]

4.9.5^a (Vāmadeva Gāutama ; to Agni)

véṣi hy ādhvarīyatām upavaktā jánānām,
havyā ca mānuṣānām.

6.2.10^a (Bharadvāja Bārhaspatya ; to Agni)

véṣi hy ādhvarīyatām āgne hōtā dāme viçām,
samfīdho viçpate kṛṇu juṣásva havyām āṅgiraḥ.

Ludwig, 336, ad 4.9.5 : 'du kommst als upavaktar zu denen die der adhvaryu dienste verrichten, zu dem havya der menschen.' This is essentially correct, in my belief, as in Oldenberg's, SBE. xlv. 348. It is interesting to observe how the failure to note the parallel leads Ludwig, 368, to render 6.2.10 : 'du genießest von denen die adhvaryudienste leisten, [und] als hotar im hause von den menschen.' The distich again means : 'thou comest, O Agni, as Hotar to the houses of the folk who minister at the sacrifice.' Grassmann is far afield as regards 4.9.5 : 'Denn du als der Ermunterer der Männer, die das Fest begeh'n, verzehrst der Menschen Opferguss.' Whereas he renders 6.2.10^{ab} correctly : 'Denn in der frommen Stämme Haus, O Agni, kommst als Priester du.' The enclitic ca in 4.9.5^c is a little awkward, metrical expletive, but is not sufficient to warrant the priority of 6.2.10.

[4.10.5^c, çriyē rukmó nā rocata upāké : 7.3.6^b, vi yād rukmó nā rōcasa upāké.]

4.11.5^d (Vāmadeva Gāutama ; to Agni)

tvām agne prathamāni devayānto devām mātā amṛta mandrajihvam,
dveṣoyūtam ā vivāsanti dhībhir dāmūnasam grhāpatim āmūram.

5.8.1^d (Iṣa Ātreya ; to Agni)

tvām agna ṛtāyavaḥ sām idhire pratnām pratnása utāye sahasakṛta,
puruṣcandrām yajatām viçvādhāyasani dāmūnasam grhāpatim vá-
reṇyam.

[4.12.3^b, agnir vājasya paramásya rāyāḥ : 7.60.11^b, vājasya sātāu paramásya rāyāḥ.]

4.12.3^c (Vāmadeva Gāutama ; to Agni)

agnir iḥe brhataḥ ksatriyasy, agnir vājasya paramásya rāyāḥ, cf. 4.12.3^b
dādhdhāti rātnaṁ vidhaté yáviṣṭho vy ānuṣān mārtyāya svadhāvān.

7.16.12^c (Vasiṣṭha Maitravaruṇi; to Agni)

tām hótaram adhvarásya pracetasaṁ váhniṁ devá akr̥ṇvata, ~~4.11.4^c~~
dádhdhāti rátnaṁ vidhaté suvíryam agnir jánāya dācūṣe.

The preposition ví which limps, with sharp tmesis, behind its verb dádhdhāti in 4.12.3^{cd}, impresses me as secondary.—Cf. the parallel pádas under 4.44.4.

4.12.6 (Vāmadeva Gāutama; to Agni) =

10.126.8 (Kulmalabarhiṣa Čailuṣi, or Anhomuc Vāmadevya; to Viṣve
Devāḥ, here Agni)

yáthā ha tyéd vasavo gāuryāṁ cit padí ṣitām ámuñcatā yajatrāḥ,
evó ṣv ásmān muñcatā vy áñhaḥ prá tāry agne pratarām na áyuh.

Cf. Neisser, Bezz. Beitr. vii. 235. A number of passages more or less parallel to páda d are listed by Aufrecht in the Preface to the second edition of his *Rig-Veda*, p. xxviii, nr. 109; particularly 10.59.1^a, prá tāry áyuh pratarām náviyaḥ.

[4.13.1^c, yātām aṇvinā sukṛto duroṇām: see under 1.117.2^c.]

4.13.2^a: 7.72.4^c, ūrdhvām bhānūṁ savitā devó aṇret; 4.6.2^c, ūrdhvām bhānūṁ
savitévāṇret; 4.14.2^a, ūrdhvām ketūṁ savitā devó aṇret.

4.13.5 = 4.14.5 (Vāmadeva Gāutama; to Agni)

ánāyato ánibaddhaḥ katháyām nyāññá uttānó 'va padyate ná,
káyā yāti svadháyā kó dadarṇa divá skambhāḥ sámṛtaḥ pāti nákam.

For sundry points in this stanza see Bartholomae, Bezz. Beitr. xv. 197; Oldenberg, RV. Noten, p. 276.—The stanza ends two hymns that are imitative throughout; see p. 13.

4.14.2^a, ūrdhvām ketūṁ savitā devó aṇret: 4.6.2^c: ūrdhvām bhānūṁ savitévāṇret;
4.13.2^a; 7.72.4^c, ūrdhvām bhānūṁ savitā devó aṇret.

4.14.2^b, jyótir viçvasmāi bhūvanāya kṛṇvān: 1.92.4^c, jyótir viçvasmāi bhūvanāya
kṛṇvatí.

4.14.2^c: 1.115.1^c, āprā dyāvāpṛthiví antárikṣam.

4.14.3^d, uśá iyate suyújā ráthena: 1.113.14^d, óśá yāti suyújā ráthena.

4.14.4^b (Vāmadeva Gāutama; to Aṇvins)

á vām váhiṣṭhā ihá té vahantu ráthā áçvāsa uśáso vy uṣṭu,
imé hí vām madhupéyāya sómā asmín yajñé vṛṣaṇā mādayethām, ~~4.18.4.2^a~~

4.45.2^b (Vāmadeva; to Aṇvins)

úd vām pr̥ksáso mádhumanta irate, ráthā áçvāsa uśáso vy uṣṭisu,

apornuvāntas táma á páriṇvṛtaṁ svár ná çukráṁ tanvānta á rájah. ~~4.45.2^a~~

For 4.45.2 see Pischel, Ved. Stud. ii. 96; Oldenberg, RV. Noten, p. 304. Pischel did not in his treatment there of pr̥ksá note this parallel, which seems to support his rendering of the word by 'swift'; cf. váhiṣṭhā in 4.14.4^a.

[4.14.4^d, *asmīn yajñe vṛṣaṇā mādayethām* : 1.184.2^a, *asmé n sū vṛṣaṇā*, &c.]

4.14.5 = 4.13.5.

4.15.3^c (Vāmadeva Gāutama ; to Agni)

pāri vājapatiḥ kavir agnir havyāny akramit,
dādhad rātnāni dācūṣe.

9.3.6^c (Çunaḥṣepa Ājigarti ; to Soma Pavamāna)
eśā viprāir abhiṣṭuto 'pó devó ví gāhate,
dādhad rātnāni dācūṣe.

For the repeated pāda cf. dhattām rātnāni dācūṣe, under 1.47.1^d, and the note there.

4.15.6^a (Vāmadeva Gāutama ; to Agni)

tām ārvantaṁ ná sānasīm aruṣām ná divāḥ çīçum,
marmrjyānte divé-dive.

8.102.12^a (Prayoga Bhārgava, or others ; to Agni)
tām ārvantaṁ ná sānasīm grṇīhi vipra çuṣmīnam,
mitrām na yātayājjanam.

We render 4.15.6, 'Like a winning racer, like (Soma) the bright child of heaven, they curry him day by day.' Cf. Oldenberg, SBE. xlv. 360. The care-taking of Agni is compared with currying (marj) a horse, see 1.60.5 ; 2.10.1 ; 7.3.5 ; 8.84.8 ; 8.103.7. For Soma, the bright child of heaven who is also cleansed by men (e.g. 9.33.5), see Oldenberg, *ibid.* p. 362 ; cf. also Max Müller, SBE. xxxii. 22, 26. The passages cited that involve the currying metaphor show the perfect structure of the stanza and the familiar Vedic thought. Pāda 8.102.12^a in a very different connexion : 'Praise, O poet, this fiery (Agni) as (one praises) a winning racer, (praise him) as Mitra that harmonizes (puts in order) people.' Pāda c does not seem to me certain in meaning ; I have not quite followed Geldner's painstaking analysis of the difficult root yat, *Ved. Stud.* iii. 15 ff. Ludwig, 412, 'wie Mitra der die leute in bewegung setzt' ; Grassmann, 'der wie ein Freund die Menschen eint' ; see also Bergaigne, iii. 166. The sequence ārvantaṁ . . . marmrjyānte points to the priority of 4.15.6. The poet who compares in the same stanza (8.102.12) Agni with a winning racer and with god Mitra yātayājjana has presumably borrowed from the poet, who states that Agni is curried daily as carefully as is curried a winning racer.

4.15.7^b, 9^b, *kumārāḥ sāhadevyāḥ* ; 4.15.8^b, *kumārāt sāhadevyāt.*

4.16.5^b : 3.54.15^b ; 8.25.18^c, *ubhé ā paprāu ródasī mahitvā.*

[4.16.6^a, *viçvāni çakró nāryāṇi vidvān* : 7.21.4^b, *āpāṇsi viçvā nāryāṇi vidvān.*]

4.16.6^d : 4.1.15^d ; 10.45.11^d, *vrajām gómantam uçtjo ví vavruḥ.*

4.16.12^d : 1.174.5^c, *prā sūraç cakrām vṛhatād abhíke.*

[4.16.20^b, *bráhmākarma bhṛgavo ná rátham* : 10.39.14^b, *ataksāma bhṛgavo*, &c.]

Cf. p. vii, l. 9 from top.

4.16.21^d = 4.17.21^d (Vāmadeva Gāutama; to Indra) = 4.19.11^d = 4.20.11^d =
 4.21.11^d = 4.22.11^d = 4.23.11^d = 4.24.11^d (Vāmadeva; to Indra)
 nū śtutá indra nū gr̥ṇāná iṣam jaritré nadyò ná pipeḥ,
 ákāri te harivo bráhma návyam dhiyá syāma rathyāḥ sadāsāḥ.

4.56.4^d (Vāmadeva; to Dyāvapṛthivyaū)
 nū rodasī brhādbhir no várūthāih pātnivadbhir iṣáyanti sajóṣa ḥ,
 urúci vīḥve yajaté ní pātam dhiyá syāma rathyāḥ sadāsāḥ.

For the first stanza cf. Neisser, Bezz. Beitr. vii. 234.

4.17.1^d (Vāmadeva Gāutama; to Indra)
 tvām mahān indra tūbhyam ha kṣá ānu kṣatráṁ mañhānā manyata dyáuḥ,
 tvām vṛtrám ḥavasā jaghanván sṛjáh sindhūñr áhinā jagrasānān.

10.111.9^a (Aṣṭādaṣṭra Vairūpa; to Indra)
 sṛjáh sindhūñr áhinā jagrasānān ād id etāḥ prā vivijre javēna,
 mūmuḥṣamāṇā utá yá mumucré 'dhéd etā ná ramante nitiktāḥ.

Translate 4.17.1: 'Thou art great, O Indra; Earth and Heaven have graciously consented to thy rule. Thou slewest Vṛtra with might, didst free the rivers swallowed by the dragon.' Cf. 1.63.1^a, and Ludwig, 518; Grassmann, i. 123. The fourth páda is echoed and expanded into the theme of an entire stanza by a later hand in 10.111.9, to wit: 'Thou didst free the rivers swallowed by the dragon; then they rushed forth in haste, those who desired to be free, as well as those who had been freed. Since then do they hasting not stand still.' The expression, mūmuḥṣamāṇa utá yá mumucré, does not to my mind, as it does to Geldner's, Ved. Stud. iii. 38, refer to only one kind of rivers, 'die nach befreiung verlangenden, die auch befreit wurden'. It rather marks the pedantic after-thought of a late systematic treatment of the myth of Indra and the rivers, to say that not only those who desired to be freed but also those who were already free rushed forth in haste. Ludwig, 975, correctly, 'die frei werden wollten, und die schon befreiten'; similarly Grassmann, ii. 393.

4.17.3^c (Vāmadeva Gāutama; to Indra)
 bhinád girim ḥavasā vājram iṣṇānn āviṣṭṛvānāḥ sahasanā ójah,
 vādhiḍ vṛtrám vājreṇa mandasānāḥ sārann ūpo jávasā hatāvṛṣṇih.

10.28.7^c (Vasukrapatni; to Indra)
 evá hi mām tavāsani jajñūr ugrám kárman-karman vṛṣaṇam indra deváh,
 vādhiṁ vṛtrám vājreṇa mandasānó 'pa vrajāni mahinā dāḥṣe vam.

Translate 4.17.3: 'He cleft the mountain, hurling his club with might, manifesting, exerting his strength. He hath slain Vṛtra with his club, rejoicing; the waters flew in haste after their bull (lord) had been slain.' The stanza 10.28.7 can be imagined only as spoken by Indra. Ludwig in his note (970) suggests indradevaḥ for indra deváh (cf. 6.17.8; 18.15); Grassmann also scents the difficulty at that spot: 'Thus they whose god is Indra (that is, the pious) knew me to be a mighty and strong bull in every task: I have slain Vṛtra with my club, rejoicing; with might I have opened the stable for the pious.' There can be no doubt that 10.28.7^c, with its precarious analogical vādhiṁ (also 1.165.8), is a direct copy of 4.17.3^c. This is shown further by the nonce-formation vam which is again analogical. Grassmann naïvely explains it in his Lexicon, column 1321, 'aus varam', but it is a product of proportional analogy which fills in a paradigm: vam, vaḥ, vaḥ. Both vādhiṁ and vam reflect the

difficulty in stating secondarily the deeds of Indra in the first person (ātmaśtuti), because they were originally conceived in the third person. In any case the grammatical forms here are sound criteria for determining the relative dates of the two stanzas.—Cf. 6.44.15^b, hūntā vṛtrām vājreṇa mandasānāḥ; and also under 8.59 (Vāl. 11).1^d.

4.17.5^b: 1.177.1^b, rājā kṛṣṇinām puruhūtā indrah.

[4.17.7^{cd}, tvām prāti pravāta ācāyānam āhiṃ vājreṇa maghavan ví vṛṇaḥ;
4.19.3^{cd}, sapta prāti pravāta ācāyānam āhiṃ vājreṇa ví riṇā aparván.]

[4.17.14^d, tvacó budhné rájaso asyá yónāu: 4.1.11^b, mahó budhné, &c.]

4.17.16^{ab} (Vāmadeva Gāutama; to Indra)

**gavyānta indram sakhyāya viprā aṇvāyānto vṛṣaṇam vājāyantah,
janīyānto janidām āksitotim ā cyāvayāmo 'vaté nā kócam.**

10.131.3^{cd} (Sukṛti Kākṣivata; to Indra)

**nahí sthūry ṛtuthā yātām āsti nótā ṇrávo vivide sangameṣu,
gavyānta indram sakhyāya viprā aṇvāyānto vṛṣaṇam vājāyantah.**

Translate 4.17.16, 'We poets, eager for cows, eager for horses, impelling Indra, the bull, to friendship; desirous of wives we urge on him that bestows wives, whose aid does not give out, like a bucket in the well.' For pāda d cf. 10.42.2^{cd}. This stanza is simple and effective; not so 10.131.3: 'For not with one horse does one arrive in time, nor hath (the stingy impious) man gotten glory in the assemblies. The poets, eager for cows, eager for horses, impelling Indra to friendship (obtain success).' The word sthūri reproduces the English slang 'one horse' in the sense of 'insufficient, imperfect'. The common expression asthūri no gārhapatyāni santu, and the like, RV. 6.15.19; VS. 2.27, &c. (see Vedic Concordance under asthūri, and taylor asthūri), means, 'may our house-fires not be "one-horse" affairs!' Ludwig, 518, renders 4.17.16: 'wir beutlustige machen uns Indra zur freundschaft, wir brāhmanische sänger, rosse nachahmend, ansporrend zu krafttat den stier; frauen verlangend den frauengeber, des hilfe nie auszgeht, heraneilen wie zum brunnen den eimer.' His rendering of 10.131.3, at 652, shows that he has not noted the repetition of the distich: 'denn nicht fest zu den zeiten ist sein gang, noch hat er ruhm in den versammlungen gefunden, [wol aber] die brāhmanischen sänger, die rind und rosse begehrend Indra dem stiere die kraft erhöhen.' In this rendering sakhyāya seems to be omitted altogether. So also Grassmann, ii. 407, renders the distich to the neglect of sakhyāya: 'Die Priester aber, Rind und Ross begehrend, sie sind es, die den Helden Indra stärken', whereas he had previously (1.125) dealt with 4.17.16^{ab} as follows: 'Wir Sānger ziehn den Indra her zum Beistand, um Rind und Ross und Gut den Starken bittend.' It is quite certain that the repeated distich in 10.131.3, anacoluthic and without finite verb, is borrowed directly from 4.13.16.—Cf. also for the repeated distich, 10.160.5.

4.17.21 = 4.16.21^d = 4.19.11^d = 4.20.11^d = 4.21.11^d = 4.22.11^d = 4.23.11^d =
4.24.11^d; 4.56.4^d, dhiyā syāma rathyaḥ sadāsāḥ.

[4.18.4^c, nahí nv āsya pratimānam āsti: 6.18.12^c, nāsya ṇātrur nā pratimānam
asti.]

4.18.5^d: 10.45.6^b, ā ródasī aprṇā jāyamānah; 3.6.2^a; 7.13.12^b, ā ródasī aprṇā
jāyamānah.

4.18.7^d: 4.19.8^b, vṛtrām jaghanvān asṛjad ví síndhūn; 1.80.10^d, vṛtrām jaghanvān asṛjad.

4.18.11^d (Samvāda Indrāditivāmadevānam)
utā mātā mahiśām ānv avenad amí tvā jahati putra devāḥ,
āthābravīd vṛtrām indro haniṣyān sākhe viṣṇo vitarām ví kramasva.

8.100.12^a (Nema Bhārgava; to Indra)

sākhe viṣṇo vitarām ví kramasva dyāur dehi lokām vajrāya viṣkábhe,
hánāva vṛtrām rinācāva síndhūn indrasya yantu prasavé viśṛṣṭāḥ.

Around hymn 4.18 has grown up a considerable literature of interpretation and criticism which is cited by Oldenberg, RV. Noten, p. 280. The meaning of 4.18.11 is not affected by the uncertainties of the theme: 'Now (Indra's) mother attended upon the bull (Indra); (she said): "all the gods, my child, are abandoning thee." Then Indra, bent upon slaying Vṛtra, said: "friend Viṣṇu, step out thy very widest"!' Pāda d, repeated in 8.100.12^a, would seem to be a quotation from an older familiar account, as is quite natural in a legendary or dramatic treatment of a theme such as 4.18 pretty certainly represents. The expression āthābravīd . . . sākhe viṣṇo vitarām ví kramasva impresses one as the narration of a famous utterance which Indra made at a critical time. If, indeed, 8.100.12 were connected with a narrative in the preceding stanzas it would be a very good original source for the pāda in question. But 8.100.10, 11 are addressed to Vāc; their connexion with 8.100.12 are at least doubtful. It would seem therefore that our pāda was formulaic, and in a state of flotation, prior to its emergence both in 4.18.11^d and in 8.100.12^a. The two hymns are also connected as regards 4.18.13^d: 8.100.8^d. For passages that express the partnership of Indra and Viṣṇu see Macdonell, Vedic Mythology, p. 39, bottom.

4.19.2^c: 3.32.11^a; 6.30.4^c, āhann āhiṁ pariçāyānam āṛṇaḥ.

[4.19.3^{cd}, saptā prāti pravāta açāyānam āhiṁ vājreṇa ví rinā aparvān: 4.17.7^{cd},
tvām prāti pravāta açāyānam āhiṁ vājreṇa maghavan ví vṛcaḥ.]

4.19.5^d (Vāmadeva; to Indra)

abhi prā dadrur jānayo nā gārbhaṁ rāthā iva prā yayuḥ sākām ādrayaḥ,
ātarpayo viṣṭa ubhā ūmīn tvām vṛtān ariṇā indra síndhūn.

4.42.7^d (Trasadasyn Pāurukutsya; to Indra and Varuṇa)

viduḥ ṭe viçvā bhiṣvanāni tāsya tā prā bravīṣi vāruṇāya vedhaḥ,
tvām vṛtrāṇi çṛṇviṣe jaghanvān tvām vṛtān ariṇā indra síndhūn.

We may render 4.19.5, following various indications on the part of other scholars (cf. Oldenberg, RV. Noten, p. 282): 'The rivers have burst forth, as women give birth to a child; like chariots the mountains have moved forth together (cf. st. 4). Thou, O Indra, didst delight the floods, drive their waves; didst free the confined rivers.' Differently, Hillebrandt, Ved. Myth. iii. 182, note. It will be observed that the same exploits are alluded to secondarily as a thing which is reputed (çṛṇviṣe) to have taken place, in 4.42.7, a stanza of the ātmastuti of Indra-Varuṇa, conceived as a single god; see under 4.42.3. The case is somewhat similar to the preceding item: the repeated pāda 4.42.7^d is quoted from previously existing descriptions.

4.19.8^b: 4.18.7^d, vṛtrām jaghanvān asṛjad ví síndhūn; 1.80.10^d, vṛtrām jaghanvān asṛjat.

4.19.11^d = 4.16.21^d = 4.17.21^d = 4.19.11^d to 4.24.11^d: 4.56.4^d, dhiyā syāma rathyāḥ sadāsāḥ.

4.20.3^b (Vāmadeva; to Indra)

imāṃ yajñāṃ tvām asmākam indra puró dádhat saniṣyasi krátuṃ naḥ,
çvaghñíva vajrin sanāye dhānānāṃ tvāyā vayam aryā ājīm jayema.

5.31.11^d (Avasyu Ātreya; to Indra and Kutsa?)

súraḥ cid ráthanā páritakmyāyām púrvaṃ karad uparaṃ jūjuvāṃsam,
bhārac cakráṃ étaçaḥ sām riṇāti, puró dádhat saniṣyati krátuṃ naḥ.
4.20.3^b

The repeated páda fits well in 4.20.3, is dubious in 5.31.11. Cf. under 1.121.13^b.

[4.20.6^d, udnéva kóçaṃ vásunā nyṛṣtam: 10.42.4^c, kóçaṃ ná pūrṇāṃ vásunā nyṛṣtam.]

4.20.11^d = 4.16.21^d = 4.17.21^d = 4.19.11^d to 4.24.11^d: 4.56.4^d, dhiyā syāma rathyāḥ sadāsāḥ.

4.21.10^b, hānta vṛtrāṃ vārivaḥ pūrave kaḥ: 1.63.7^d, aihó rājan vārivaḥ pūrave kaḥ.

4.21.10^d (Vāmadeva; to Indra)

evā vásva indraḥ satyāḥ samrād dhānta vṛtrāṃ vārivaḥ pūrave kaḥ. 4.21.10^d 1.63.7^d
pūruṣṭuta krátvā naḥ çagdhī rāyó bhakṣiyā té 'vaso dáivyasya.

5.57.7^d (Çyāvāçva Ātreya; to Maruts)

gómad āçvāvad ráthavat suvíraṃ candrávad rádho maruto dadā naḥ,
prāçastiṃ naḥ kṛṇuta rudriyāso bhakṣiyā vó 'vaso dáivyasya.

[4.21.11^d: see under 4.20.11^d.]

4.22.3^b (Vāmadeva; to Indra)

yó devó devátamo jīyamāno mahó vájebhir mahádbhiḥ ca çuṣmāiṇ,
dádhanó vājraṃ bāhvór uçántaṃ dyām āmena rejayat prā bhūma.

6.32.4^b (Suhotra Bhāradvāja; to Indra)

sā nivyābhir jaritāram āchā mahó vájebhir mahádbhiḥ ca çuṣmāiḥ,
puruvírabhir vṛṣabha kṣitnám á girvaṇaḥ suvitāya prā yāhi.

For mahó vájebhiḥ see Pischel, Ved. Stud. i. 11 note (cf. ibid. 268, note); Oldenberg, ZDMG. lv. 271.

[4.22.5^b, viçveṣv ít sávaneṣu pravácya: 1.51.13^d; 8.100.6^a, viçvét tá te sávaneṣu pravácya.]

4.22.9^d (Vāmadeva; to Indra)

asmé vársiṣṭhā kṛṇuhi jyēṣṭhā nṛmṇāni satrá sahure sáhāṃsi,
asmābhyāṃ vṛtrá suhānāni randhi jahí vādhar vanūṣo mártasya.

7.25.3^c (Vasiṣṭha Maitravaruṇi; to Indra)

çatām te çiprinn utāyaḥ sudāse saḥāsam çānsā utā ratir astu,
jahī vādhar vanuṣo mārtyasyāsmé dyumnām ādhi rātnām ca dhehi.

4.22.10^d: 3.30.2^{1d}, asmākam (3.30.2^{1d}, asmābhyam) sū maghavan bodhi godāḥ:
3.31.14^d, asmākam sū maghavan bodhi gopāḥ.

4.22.11^d = 4.16.2^{1d} = 4.17.2^{1d} = 4.19.1^{1d} to 4.24.11^d: 4.56.4^d, dhiyā syāma
rathyāḥ sadāsāḥ.

[4.23.4^c, devō bhuvanā vedā ma rātānām: 1.165.13^d, eṣām bhūta nā vedā ma
rātānām.]

[4.23.10^c, rāya pṛthivī bahulē gabhīrē: 10.178.2^c, ūrvī nā pṛthivī bāhulē gabhīrē.]

[4.23.11^d: see under 4.22.1^{1d}.]

4.24.3^b, ririkvānsas tanvāḥ kṛṇvata trām: 1.72.5^c, ririkvānsas tanvāḥ kṛṇvata
svāḥ.

4.24.3^d (Vāmadeva; to Indra)

tam in naro vi hvayante samikō ririkvānsas tanvāḥ kṛṇvata trām, 5^c 1.72.5^c
mithō yāt tyāgām ubhāyāso āgman nāras tokāśya tānayasya sātāu.

7.82.9^d (Vasiṣṭha; to Indra and Varuṇa)

asmākam indravaruṇā bhāre-bhare puroyodhā bhavataṁ kṛṣṭyojasa.

yad vām hāvanta ubhāye ādha sprdhi nāras tokāśya tānayasya sātīṣu.

Cf. 6.19.7^c, yēna tokāśya tānayasya sātāu.

4.24.11^d = 4.16.2^{1d} = 4.17.2^{1d} = 4.19.1^{1d} to 4.24.11^d: 4.56.4^d, dhiyā syāma
rathyāḥ sadāsāḥ.

4.25.4^{b+c} (Vāmadeva; to Indra)

tāsmā agnir bhārataḥ çarma yaṁsaj jyók paçyāt sūryam uccārantam,

yā indrāya sunāvāmēty āha nāre nāryāya nītamāya nrām.

6.52.5^b (Rijveṇa Bhāradvāja; to Viçve Devāḥ)

viçvadāntin sumānasah syāma pāçyoma nū sūryam uccārantam,

tāthā karad vasupatir vāsūnām devān ohānō vasūgamīṣṭhah.

7.104.24^d (Vasiṣṭha; to Indra);

indra jahī pūmāṁsam yātudhānam utā striyam māyāya çāçadānām,

vigrivāso mūradevā rdantu mā té dṛçan sūryam uccārantam.

10.59.4^b (Bandhu Gāupāyana, and others; to Nirṛti and Soma)

mō sū naḥ soma mrtyāve parā dah pāçyema nū sūryam uccārantam,

dyubhir hitō jarimā sū no astu parātaram sū nirṛtir jhitām.

10.59.6^c (Bandhu Gāupāyana, and others; to Asuniti)

āsunte pūnar asmāsu cākṣuḥ punaḥ prāṇam ihā no dhehi bhōgam,

jyók paçyema sūryam uccārantam anumate mṛṇāyā naḥ svasti.

5.37.1^d (Atri Bhāuma; to Indra)

sām bhānūnā yatate sūryasyājūhvāno ghr̥tāpr̥sthah svāñcāh,
tāsmā āmr̥dhra uśāso vy ūchān yā indrāya sunāvāmēty āha.

Cf. the pāda, jyōk ca sūryam droṣe, under 1.23.21.—For devān ōhānah in 6.52.5^d see Geldner, Ved. Stud. iii. 62; Oldenberg, RV. Noten, p. 403.

[4.25.5^b, urv āsmā āditiḥ çārma yaṁsat: 1.107.2^d; 4.54.6^d, ādityāir no āditiḥ, &c.]

[4.26.2^d, māma devāso ānu ketam āyan: 10.6.7^c, tām te devāso, &c.]

[4.26.7^c, ātrā pūram̐dhir ajahād ār̥tīḥ: 4.27.2^c, Irmā pūram̐dhir, &c.]

For the repeated pāda cf. Pischel, Ved. Stud. i. 212 ff.; Bloomfield, JAOS. xvi. 19; Ludwig, Ueber Methode, p. 65 ff.; Sieg, Sagenstoffe, p. 88 ff.

[4.27.2^c: see prec.]

4.28.1^c (Vāmadeva; to Indra)

tvā yujā tāva tāt soma sakhyā indro apō mānave sasrūtas kah,
āhann āhim āriṇāt saptā sindhūn āpāvṛṇod āpihiteva khāni.

10.67.12^c (Ayāsyā Āngirasa; to Brhaspati)

indro mahānā mahatō arṇavāsya, vi mūrdhānam abhinad arbudāsya,

āhann āhim āriṇāt saptā sindhūn devāir dyāvapr̥thivi prāvataṁ nah. 10.67.12^c

1.31.8^d

Cf. 2.12.3^a, yō hatvāhim āriṇāt saptā sindhūn.

4.28.2^d (Vāmadeva; to Indra, or Indra and Soma)

tvā yujā nī khidat sūryasyēndraç cakrām sāhasā sadyā indo,
ādhi sṇūnā bṛhatā vārtamānam mahō druho āpa viçvāyu dhāyi.

6.20.5^a (Bharadvāja; to Indra)

mahō druho āpa viçvāyu dhāyi vājrasya yāt pātano pādi çuṣṇah,
urū śā sarātham sārathaye kar indrah kutsāya sūryasya sātāu.

Cf. Pischel, Ved. Stud. i. 24; Geldner, ibid. ii. 172; Oldenberg, ZDMG. lv. 327.

4.29.1^c (Vāmadeva; to Indra)

ā na stutā ūpa vājebhir utī indra yāhi hāribhir mandasānāh,
tirāç cid aryāḥ sāvanā purūṇy ānguşēbhir gr̥ṇanāḥ satyārādhaḥ.

8.66.12^c (Kali Prāgātha; to Indra)

pūrvīç cid dhi tvō tuvikūrmīn āçāso hāvanta indrotāyah,
tirāç cid aryāḥ sāvanā vaso gahi çaviṣṭha çrudhī me hāvam.

Elusive aryāḥ has led Ludwig, 526, to render 4.29.1^c, 'hinweg über die vielen trankesopfer des feindes', whereas he renders 8.66.12^c at 610, 'sogar über des guten trankopfer hinweg'. In both passages aryāḥ (genitive of ari) means 'grand seigneur', 'herr', verging pejoratively on German 'protz', English slang 'swell'. In this sense it is contrasted occasionally with

viçve = of πολλοί; see 1.61.9; 8.1.22; 10.28.1. I am in close touch with Geldner's treatment of *ari*, Ved. Stud. iii. 72 ff.; but this scholar's disposition of the contrast between *viçva* and *ari* comes very near, but does not quite hit the point, else he would not have introduced the word 'sogar', e.g. in 8.1.22, where he renders *viçvāgūrto ariṣṭutāḥ* by 'der von allen Gerühmte, (sogar) von dem Reichen Gepriesene'. It means 'he who is praised by plebs and "swell" alike'. In 10.28.1, *viçvo hy anyō arir ājagāma*, the word *anyō* seems to me expletive, as frequently in classical Sanskrit (and in Greek ἄλλο-); see *ariḥ* (singular, *σχήμα καθ' ὅλον καὶ μέρος*) and *krṣṭāyaḥ* in 1.4.6. The pāda 4.29.1^c means 'to the neglect even of the many soma-pressings of the "swell"'; similarly 8.66.12^c. Though the entire question of *tirāç cid aryāḥ* has a long train of difficulties (see Oldenberg, RV. Noten, i. 363), we may consider its sense here as certain and fundamental.

4.30.20^c (Vāmadeva; to Indra)

**çatām açmanmāyīnām purām indro vy āsyat,
dīvodāsāya dāçūṣe.**

6.16.5^b (Bharadvāja; to Agni)

tvām imā vāryā purū dīvodāsāya sunvaté,
bharadvājāya dāçūṣe.

6.31.4^d (Suhotra Bhāradvāja; to Indra)

tvām çatāny āva çambarasya pūro jaghanthāpratīni dāsyoh,
açikṣo yātra çācyā çacivo dīvodāsāya sunvaté sutakre bharadvājāya
grṇatē vāsūni.

For sundry matters pertaining to these stanzas see Hillebrandt, Ved. Myth. i. 96 ff.; Ludwig, Ueber die neuesten Arbeiten auf dem Gebiete der Rigveda-Forschung, p. 71 ff.; Oldenberg, RV. Noten, i. 388.

4.30.21^a (Vāmadeva; to Indra)

**āsvāpayad dabhītaye sahasrā triṇçatām hāthāih,
dāsānām indro māyāyā.**

7.19.4^d (Vasiṣṭha Māitravaruṇi; to Indra)

tvām nṛbhīr nṛmaṇo devāvitāu bhūrīṇi vṛtrā haryaçva haṇsi,

tvām nī dāsyuṃ cūmuriṃ dhūniṃ cāsvāpayo dabhītaye suhantu. cf. 7.19.4^b

[4.30.23^b, *karisṛyā indra pāuṇsyam*: 8.3.20^d; 32.3^c, *krṣé tād indra pāuṇsyam*.]

[4.31.4^a, *abhī na ā vavṛtsva*: 10.83.6^c, *mānyo vajrinn abhī māni ā vavṛtsva*.]

4.31.11^b (Vāmadeva; to Indra)

**asmān ihā vṛṇisva sakhyāya svastāye,
mahō rāyē divitmate.**

6.57.1^b (Bharadvāja; to Pūṣan and Indra)

indrā nū pūṣanā vayām sakhyāya svastāye,
huvēma vājasātaye.

cf. 5.35.6^d

4.31.12^b: 8.97.6^d, *indra rāyā pārtiṇasā*; 1.129.9^a, *tvām na indra rāyā pārtiṇasā*.

4.32.1^c, mahān mahābhīr ūtibhiḥ: 3.1.19^{ab}; 3.1.18^{cd}, ā no gahi sakhyébhiḥ
gīvėbhīr mahān mahābhīr ūtibhiḥ saranyān.

4.32.8^{b+c} (Vāmadeva; to Indra)

nā tvā varante anyāthā yād dītsasi stutó maghām,
stotābhya indra girvaṇaḥ.

8.14.4^c (Goṣṇktin Kāṇvāyana and Aṇvasuktin Kāṇvāyana; to Indra)

nā te vartāsti rādhasa indra devó nā mártyaḥ,
yād dītsasi stutó maghām.

8.32.7^b (Medhatithi Kāṇva; to Indra)

vayām ghā te āpi śmasi stotāra indra girvaṇaḥ,
tvām no jinva somapāḥ.

Decidedly 8.14.4 with its rather exaggerated nā . . . devó nā mártyaḥ seems a secondary extension of 4.32.8^{ab}.

4.32.9^a: 1.78.1^a, abhī tvā gótamā girā.

4.32.11^c (Vāmadeva; to Indra)

tā te grṇanti vedhāso yāni cakārtha pāuṇsyā,
sutéṣv indra girvaṇaḥ,

8.99.2^d (Nṛmedha Āṅgīrasa; to Indra)

mātsvā suṇipra harivas tad imahe tvé ā bhūṣanti vedhāsaḥ,
tāva ṇrāvāṇsy upamāny ukthiyā sutéṣv indra girvaṇaḥ.

Cf. 8.94.2^b, sutāsa indra girvaṇaḥ.

4.32.12^c (Vāmadeva; to Indra)

āvīrvdhanta gótamā indra tvé stómavāhasaḥ,
āṣu dhā vīrávad yācaḥ.

5.79.6^a (Atri Bhāuma; to Uṣas)

āṣu dhā vīrávad yāca uṣo maghoni sūrīṣu,
yé no rādhanāsy āhrayā maghāvāno ārāsata śujāte āṇvasunṛte.

☞ refrain, 5.79.1^c—10^e

The cadence, vīrávad yācaḥ, also at 7.15.12; 8.23.21; 103.9; 9.61.26; 106.13; 10.36.10.

4.32.13^c (Vāmadeva; to Indra) =

8.65.7^c (Pragātha Kāṇva; to Indra)

yāc cid dhī ṇāṇvatām āsīndra śādhāraṇas tvām,
tām tvā vayām havāmahe.

8.43.23^b (Virūpa Āṅgīrasa; to Indra)

tām tvā vayām havāmahe ṇrṇvāntam jātāvedasam,
āgne ghnāntam āpa dvīsaḥ.

4.32.16 = 3.52.3.

4.32.16^c = 3.52.3^c: 3.62.8^c, vadhuṃyūr iva yōṣaṇām.

[4.33.2^c, ād id devānām ūpa sakhyām āyan: 9.97.5^a, indur devānām ūpa sakhyām āyān.]

4.33.3^a (Vamadeva; to Ṛbhus)

pūnar yé cakrūḥ pitārā yūvānā sānā yūpeva jaraṇā cāyānā,
te vājo vibhvaṇ ṛbhūr indravanto mādhusarasā no 'vantu yajñām.

4.35.5^a (The same)

çacyākarta pitārā yūvānā çacyākarta camasāni devapānam,
çacyā hāri dhānutarāv ataṣṭendravāhāv ṛbhavo vājaratnāḥ.

For sundry matters of detail see Oldenberg, RV. Noten, 296, 297. Many similar turns and ideas in 1.20.4; 111.1; 4.36.3 (rejuvenation of parents); and 1.161.6; 4.34.1 (names of the Ṛbhus with Indra).

4.33.8^c (Vamadeva; to Ṛbhus)

rātham yé cakrūḥ suvṛtam nareṣṭhām yé dhenūm viçvajūvam viçvárūpām,
tā ā takṣantv ṛbhāvō rayim naḥ svāvasaḥ svāpasāḥ suhāstāḥ.

4.36.2^a (The same)

rātham yé cakrūḥ suvṛtam sucétasō 'vihvarantaṁ mānasas pāri dhyāya,
tān ū nv āsyā sāvanasya pitāya ā vo vājā ṛbhavo vedayāmasi.

Cf. for the repeated pāda 1.20.3, and for 4.33.8^b, more remotely, 1.161.6.

4.34.2^c, sām vo mādā āgmata sām pūramdhiḥ: 1.20.5^a, sām vo mādāso agmata.

4.34.7^b (Vamadeva, to Ṛbhus, here Indra)

sajōṣā indra vāruṇena sōman sajoṣāḥ pāhi girvaṇo marūdbhiḥ,
agrepābhīr ṛtupābhiḥ sajōṣā gnāspātībhi ratnadhābhiḥ sajōṣāḥ.

6.40.5^d (Bharadvāja; to Indra)

yād indra divi pārye yād fdhag yād vā svē sādane yātra vāsi,
āto no yajñām āvase niyūtvān sajoṣāḥ pāhi girvaṇo marūdbhiḥ.

[4.34.9^d, vibhvo nāraḥ svapatyāni cakrūḥ: 7.91.3^d, viçvén nāraḥ svapatyāni cakrūḥ.]

4.34.10^b, rayim dhatthā vāsūmantam puruṣm: 6.68.6^b, rayim dhatthō, &c.;
7.84.4^d, rayim dhattam, &c.; 1.159.5^d, rayim dhattam vāsūmantam
çatagvinam; 4.49.4^b, rayim dhattam çatagvinam.

4.35.2^d (Vamadeva; to Ṛbhus)

āgann ṛbhūnām iḥa ratnadhēyam ābhūt sōmasya suṣutasya pītiḥ,
sukṛtyāyā yāt svapasyāyā cañ ékam vicakrá camasām caturdhā.

4.36.4^a (The same)

ékam ví cakracamasám caturvayam₁ níçármaṇo gām ariṇṭa dhṛtibhiḥ,
 áthā devéṣv amṛtatvám ānaça çruṣṭí vājā ṛbhavas tād va ukthyam.
 1.161.7^a

On the relation to one another of these two hymns see Oldenberg, Prol., p. 295, and our p. 18.

4.35.5^a, çacyakarta pitārā yūvānā: 4.33.3^a, púnar yé cakrūḥ pitārā yūvānā.

4.36.1^a, anaçvó jātó anabhiçūr ukthyāḥ: 1.152.5^a, anaçvó jātó anabhiçūr árvā.

4.36.2^a, rátham yé cakrūḥ suvṛtaṁ sucétasaḥ: 4.33.8^a, rátham yé cakrūḥ
 suvṛtaṁ nareṣṭhām.

4.36.4^a, ékam ví cakra camasám caturvayam: 4.35.2^d, ékam vicakrá camasám
 caturdhā.

4.36.4^b: 1.161.7^a, níçármaṇo gām ariṇṭa dhṛtibhiḥ.

[4.36.8^c, dyumántam víjaṁ víṣaçuṣmam uttamám: 9.63.29^d; 67.3^c, dyumántam
 çuṣmam uttamám.]

4.36.9^a (Vāmadeva; to Ṛbhus)

ihá prajám ihá rayīm rārāṇā ihá çrávo virávat takṣatā naḥ,
 yéna vayám citayémáty anyán táṁ víjaṁ citráṁ ṛbhavo dadā naḥ.

10.183.1^c (Prajāvat Prajāpatya; to a Yajamāna)

āpaçyam tvā mánasā cékitaṇam tāpaso jātām tāpaso víbhūtam,
 ihá prajám ihá rayīm rārāṇaḥ prā jāyasva prajāyā putrakāma.

Translate 4.36.9: 'Granting here offspring, here wealth, do ye here work out for us reputation and brave sons, so that we may excel others. That manifold (or bright) substance, O Ṛbhus, bestow ye upon us!' As regards 10.183.1 both Ludwig, 767, and Grassmann regard Agni as the speaker (Grassmann: 'Agni verheißt dem Gattenpaar Kinder'). Ludwig translates: 'ich sah dich den denkenden im geiste, was aus inbrunst entstanden, aus inbrunst sich entfaltet; nachwuchs und reichthum drum hehier schenkt' ich: pflanze dich, o kinderwünschender, fort in kindern.' In his note he modifies, supplying mām after cékitaṇam, so that the result would be: 'I saw thee in my mind pondering me (Agni) who is born of tapas, &c.' And he modifies the rendering of the third páda: 'drum hehier schenkend.' Grassmann: 'Ich sah dich, der im Geist du überlegtest, der du aus Tugend stammtest und erwuchst, drum schenke ich dir Kinderschar und Reichthum, in Kindern pflanz dich fort, o Kindbegehrer.' Doubt as to the precise meaning of 10.183.1 fastens itself upon the construction of rārāṇaḥ in its third páda. It is an attributive participle and should, grammatically speaking, agree with the subject of prā jāyasva. So Sāyaṇa, he putrakāma . . . sa tvam ihāsmiṁ loke prajám . . . rārāṇo ramayan rayīm dhanam ihāsmiṁ loke ramayan prajāyā prajanena prā jāyasva. But the sense of rārāṇaḥ is 'granting' and not 'enjoying'. Moreover its agreement with the subject of āpaçyam, though awkward, is unavoidable, because a finite verb is really needed in the place of rārāṇaḥ. As it stands, the succession of pādas c and d is anacoluthic; indeed the two pādas together yield no appreciable sense. Some creative god, rather Prajāpati-Tvaṣṭar than Agni, is addressed in this charm to

procure offspring (cf. ApÇ. 3.8.10; MS. 1.14.16; BrhD. 8.80-82). The sense is that the creative god saw the pious householder who is 'born out of tapas, developed out of tapas', reflecting on his natural chief desire, namely offspring. He grants both that and wealth with the exhortation, 'propagate thyself by offspring, O thou that desireth children'. The grammatical difficulty in *rāṇaṇaḥ* is due to the secondary use of a previously existing *pāda*. For *rāṇaṇaḥ* we should expect a verb in the sense of 'I grant', or 'I have granted'. Cf. Geldner, *Ved. Stud.* i. 169, bottom.

[4.37.1^b, *déva yātá pathibhir devayānāḥ*: 7.38.8^d, *trptā yāta*, &c.; cf. under 1.183.6.]

4.37.5^a (*Vāmadeva*; to *Rbhus*)

ṛbhūm ṛbhuksāno rayīm vāje vājintamaṁ yūjam,
indrasvantam havāmahe sadāsātamaṁ aṇvīnam.

8.93.34^b (*Sukakṣa Āṅgīrasa*; to *Indra*)
indra isē dadātu na ṛbhuksānam ṛbhūm rayīm,
vājī dadātu vājīnam.

The appreciation of these two stanzas is made very difficult because of a tangle of puns upon the names of the *Rbhus*, complicated by *Indra*'s close connexion with the *Rbhus*; see Hillebrandt, *Ved. Myth.* iii. 138 ff. A literal translation of 4.37.5 is: 'O ye *Rbhuksan* (elliptic plural for the three *Rbhus*), we call for wealth that is stout (*ṛbhūm*), that is the most substantial ally in (getting) booty (*vāje*); that has *Indra* for its patron (*indrasvantam*), that is ever most effective, and abounds in horses.' For *rayīm yūjam* cf. 5.20.1; 7.43.5; 95.4. Thus we may note that all the *Rbhus*, namely *Rbhū*, *Rbhuksan*, and *Vāja*, together with *Indra*, are punned into the stanza. The poet of 8.93.34 goes him of 4.37.5 'one better', bringing in the three names of the *Rbhus* punningly, without directly intending them, as mere attributes of wealth given by *Indra*: 'May *Indra* bestow upon us for comfort wealth that is *ṛbhuksan* ("slays the strong"), stout (*ṛbhū*); may he (*Indra*) that hath substance (*vājī*) give us substantial (*vājīnam*) wealth.' The *Pet. Lex.* and *Grassmann*, s. v. *ṛbhuksan*, would emend *ṛbhuksānam* in 8.93.34 to *ṛbhuksāno*, matching 4.37.5^a; this is unnecessary. The poet of 8.93.34 has imitated 4.37.5, which has *ṛbhūm* as adjective with *rayīm*, by adding *ṛbhuksānam* to *ṛbhūm*. All this is good Vedic practice, and seems to me to establish the chronological priority of 4.37.5.

[4.37.6^b, *yūyām indraç ca mārtyam*: 1.18.5^b, *sóma indraç ca mārtyam*.]

4.37.6^c (*Vāmadeva*; to *Rbhus*)

séd ṛbhavo yām āvatha yūyām indraç ca mārtyam,
sá dhībhir astu sánitā medhāsātā só ārvatā.

cf. 1.18.5^b

8.19.9^c (*Sobhari Kāṇva*; to *Agni*)
só addhā dāçvadhvaró gne mārtaḥ subhaga sá praçāṇsyah,
sá dhībhir astu sánitā.

4.37.7^d (*Vāmadeva*; to *Rbhus*)

vī no vājā ṛbhuksaṇaḥ pathác citana yāstave,
asmábhyaṁ sūraya stutā viçvā áçās tariṣāni.

5.10.6^d (Gaya Ātreya; to Agni)

nū no agna ūtāye sabādhasaṣ ca rātāye,

asmākāsaṣ ca sūrāyo, viçvā āṣas tarisāṇi.

cf. 1.97.3^b

Ludwig, 349, renders 5.10.6^d, 'und unsere herrlichen [sūri] sollen alle weltgegenden überwinden'; the same scholar, 169, renders 4.37.7^{cd}, 'für uns, o Sūris gepriesen, dass wir alle weltgegenden überschreiten'. Delbrück, *Altindische Syntax*, p. 416, questions the text of 4.37.7, but we may render well enough: 'Do ye, O Vājas, Ṛbhukṣas, point out to us the way to sacrifice,—so that when ye have been praised, O ye patrons, we may cross all the regions.' There is, of course, anacoluthon between the two distichs of the stanza, in that *stutāḥ* places the Ṛbhus in the third person whereas they are addressed in the first distich in the second person. For *sūrāyaḥ* as epithet of the Ṛbhus see 4.34.6. I do not think that we need doubt the text of 4.37.7 (cf. Oldenberg, *RV. Noten*, p. 298), but we may suspect that it was patterned after the simpler ideas of 5.10.6.

4.38.10^{abc} (Vāmadeva; to Dadhikrā)

ā dadhikrāḥ çavasā pāñca kṛṣṭiḥ sūrya iva jyōtiṣāpās tatāna,
sahasrasāḥ çatasā vājy ārvā prāktu mādhwā sām imā vācāṇsi.

10.178.3^{abc} (Ariṣṭanemi Tārksya; to Tārksya)

sadyāç cid yāḥ çavasā pāñca kṛṣṭiḥ sūrya iva jyōtiṣāpās tatāna,
sahasrasāḥ çatasā asya rāñhir nā smā varante yuvatiṇi nā çaryām.

For the assimilation of the (primarily) horses Dadhikrā (Dadhikrāvan) and Tārksya (Ariṣṭanemi) see Hillebrandt, *Ved. Myths*, iii. 401 ff.; Macdonell, *Vedic Mythology*, p. 149, and the literature there cited. See, in addition, Henry, *Album Kern*, p. 5 ff.; Oldenberg, *RV. Noten*, p. 298 ff.—Cf. also Geldner, *Ved. Stud.* ii. 265; *Rigveda Komm.*, p. 76.—Ludwig, *Der Rig-Veda*, vi. 97, suggests *yuvatiṇi* for *yuvatiṇi* in 10.178.3^d. Does not Ludwig rather have in mind *jūtām* instead of *yuvatiṇi*, and is *jū* to be expected at all as an expression for the swift flight of the arrow? The actual uses of *jū* are forbidding. The incidental statement in a relative clause seems to mark 10.178.3 as posterior to 4.38.10.

[4.39.1^c, uchāntir mām uṣāsah sūdayantu : 4.40.1^b, viçvā in mām, &c.]

See the stanzas as a whole, and cf. p. 14.

[4.39.3^c, ānāgasam tām āditiḥ kṛnotu : 1.162.22^c, anāgastvām no āditiḥ kṛnotu.]

4.39.5^b (Vāmadeva; to Dadhikrā)

īndram ivēd ubhāye vi hvayanta udīrāṇā yajñām upaprayāntaḥ,
dadhikrām u sūdanam mārtyāya dadāthur mītrāvaruṇā no āçvam.

7.44.2^b (Vasiṣṭha; to Dadhikrā)

dadhikrām u nāmasā bodhāyanta udīrāṇā yajñām upaprayāntaḥ,
īlām devīm barhiṣi sādāyanto 'çvinā viprā suhāvā huvema.

Note the rather inconsistent translations of the repeated pada, Ludwig, 76 and 78; Grassmann, i. 148 and 338.

[4.40.1^b, viçvā in mām uṣāsah sūdayantu : 4.39.1^c, uchāntir mām, &c.]

4.41.5^{cd} (Vamadeva ; to Indra and Varuṇa)

indrā yuvām varuṇā bhūtām asyā dhiyāḥ pretāra vṛṣabhēva dhenōḥ,
sā no duhiyad yāvaseva gatvī sahāsradhārā pāyasā mahī gāuḥ.

10.101.9^{cd} (Budha Sāumya ; to Viṣve Devāḥ, or Rtvikstutih)
ā vo dhiyam yajñīyam varta utāye devā devīm yajatām yajñīyam ihā,
sā no duhiyad yāvaseva gatvī sahāsradhārā pāyasā mahī gāuḥ.

Cf. Geldner, *Ved. Stud.* ii. 107; Oldenberg, *RV. Noten*, p. 301 (where other literature is cited).—Pāda d also at 10.133.7^d; cf. the same pāda in the accusative (phrase inflection) at VS. 17.74 et al.

4.41.6^b (Vamadeva ; to Indra and Varuṇa)

toké hité tánaya urvārasu sūro dṛṣike vṛṣaṇaḥ ca pāuṇsye,
indrā no ātra varuṇā syātām āvobhir dasmā pāritakmyāyam.

10.92.7^b (Çaryāta Mānava ; to Viṣve Devāḥ, here Indra)
indre bhūjam ḥṣamanāsa ācata sūro dṛṣike vṛṣaṇaḥ ca pāuṇsye,
prā yé nv āsyārhaṇā tataksiré yūjam vājram nṛṣādaneṣu kāravaḥ.

4.41.7^c (Vamadeva ; to Indra and Varuṇa)

yuvām id dhy āvase pūrvyāya pāri prābhnti gaviṣaḥ svāpi,
vṛṇimāhe sakhyāya priyāya çūrā mānhiṣṭhā pitāreva çambhū.

9.66.18^c (Çatām Vāikhānasāḥ ; to Pavamāna Soma)
tvām soma sūra ésas tokāsyā sātā tanūnām,
vṛṇimāhe sakhyāya vṛṇimāhe yūjyāya.

Translate 4.41.7: 'You two verily, powerful, kind friends of him that is eager for booty, we have chosen for wanted help; we have chosen for beloved friendship you two most liberal heroes, kind like parents.' The third pāda in 9.66.18 would seem to be a stunted trochaic derivative of 4.41.7^c; the form of the stanza is abrupt, and its sense obscure: 'Thou, Soma, bright (or, the sun), (bringest) hither nourishment when we obtain offspring of our bodies. We choose (thee) for friendship, choose thee for alliance. Cf. Ludwig, 856; Grassmann, ii. 232, whose translations, no less than my own, are doubtful. Bergaigne, ii. 177, note, takes tokāsyā sātā tanūnām in the sense of 'conquest of children and selves', that is, 'defence of children and selves'. For Soma compared or identified with the sun see 9.65.1; 67.9; 86.29, 32; 91.3. Stanza 9.66.18 lacks a verb with the preposition ā in the first distich, and, what is more perplexing, a direct object in the second. If we consider that the good tristubh pāda vṛṇimāhe sakhyāya priyāya, on omitting the last word, yields the rare trochaic type vṛṇimāhe sakhyāya, it seems likely that the longer form is in fact the prototype of the shorter.

4.41.10^b (Vamadeva ; to Indra and Varuṇa)

āçvyasya tmānā rāthyasya puṣṭer nityasya rāyāḥ pātayaḥ syāma,
tā cakrāṇā utibhir nāvyaṣibhir asmatrā rāyo niyūtaḥ sacantām.

7.4.7^b (Vasiṣṭha Maitravaruṇi ; to Agni)
pariṣadyam hy āraṇasya rēkṇo nityasya rāyāḥ pātayaḥ syāma,
nā çṣo agne anyajātam asty ācetānasya mā pathō vi dukṣaḥ.

For 4.41.10^{cd} see Oldenberg, *RV. Noten*, p. 301.

4.42.1^{cd}, 2^{cd}, krátuṁ sacante vāruṇasya devā rājāmi kṛṣṭér upamāsya vavréh.

4.42.3^b (Trasadasyu Paurukutsya ; to Trasadasyu)

ahām indro vāruṇas té mahitvórvī gabhīré rājāsī suméke,

tvāṣṭeva víçvā bhūvanāni vidvān sām āirayaṁ ródasī dhārāyaṁ ca.

4.56.3^c (Vāmadeva ; to Dyāvāpṛthivyāu)

sá it svápā bhūvaneṣv āsa yá imé dyāvāpṛthiví jajāna,

urvī gabhīré rājāsī suméke avaṇçé dhírah çácyā sām āirat.

For the literature of interpretation and criticism that has grown up around hymn 4.42 see Oldenberg, RV. Noten, p. 301 ff. It seems to me that the right starting-point for its understanding has yet to be found. The hymn is, in my opinion, neither dialogue, drama, nor disputation ('streitgedicht'), but a self-laudation of the dual divinity, Indra-Varuṇa. It is preceded by an Indrāvaruṇā hymn; its own last stanzas are addressed to the same devatādvandva. The type of self-praise hymns (ātmastuti) is familiar in the Rig-Veda; conspicuous examples of it are 10.48, 49 (Indra), and 10.125 (Vāc).

In st. 6, pāda b, yān mā sōmāso mamādan yād ukthā, a passage of the ātmastuti, 10.48.4^d, is repeated almost verbatim; see the next item.

In the present instance the dual character of the divinity introduces complications, for the divinity cannot in the long run sing its own praise as a whole without referring to the most characteristic qualities of its two parts. The poet, moreover, is embarrassed by grammatical conditions, for it is hard to fit ahām to a dual. Yet precisely this difficult feat is accomplished in our stanza 3: the pair Indra-Varuṇa, conceiving itself for the nonce as a unit says, by itself and for itself, in the singular: 'I am Indra, Varuṇa; by (my) might are firmly founded these two broad, deep atmospheres!' There is no need to emend either to ahām indra vāruṇas, or, in the reverse direction, ahām indro varuṇa. With skilful chiasmic interbraiding the next stanza (4) blends as well as possible some of the salient qualities of the two gods. The first hemistich alludes to Indra's functions; the second, to Varuṇa's. Indra frees the waters (ahām apō apinvam ukṣāmāṇāḥ); but Varuṇa, the son of Aditi, is in charge of the ṛtā. The chiasmus is, that Indra in pāda b holds the heavens in the seat of ṛtā, but Varuṇa in d spreads out the threefold earth. What is meant really is that both together, namely Indrāvaruṇā, accomplish this familiar task. A more skilful blend of the chief functions that belong, from the Vedic point of view, to Indra and Varuṇa, conceived as a unit, it would scarcely be possible to construct.

The circumstance which has imparted to the hymn the semblance of a dialogue between Varuṇa and Indra is quite superficial: in the first two stanzas the dual divinity describes itself from the side of Varuṇa; in st. 5 and 6 from the side of Indra. But the kernel of the hymn is in the middle (stanzas 3, 4), where the description, itself a *tour de force*, tells of both together. And, particularly, in st. 7, after the Indra stanzas, the poet of the hymn says something which creates the fiction easily enough, that the two gods are vying with one another: 'All the world know thee, (O Indra); thou dost tell forth these (deeds of thine) to Varuṇa, O pious god!' These words are natural enough in an Indra-Varuṇa hymn because, after all, the two gods are felt to be so distinct that the qualities of one may be impressed upon the other. This passage, and the miscorrected words ahām indro vāruṇas in st. 3, are responsible for the theory of a rival dialogue; if we disregard this unnecessary emendation, the theory sinks out of sight.

As for the relation of 4.42.3^b to 4.56.3^c, I confess to the impression that the appearance of the repeated pāda in the ātmastuti is, as usual, secondary (cf. under 4.17.3), drawing upon the more natural descriptive use of the pāda in 4.56.3. Cf. the similar conclusion in regard to 4.42.7^d (see under 4.19.5^b), and my remarks on first person stanzas, Part 2, chapter 3, class B 3.

4.42.6^c (Trasadasyu Pāurukutsya; to Trasadasyu)

ahām tā viçvā cakaraṁ nākir mā dāivyaṁ sāho varate āpratitam,
yān mā sōmāso mamādan yād ukthōbhē bhayete rājasi apārē.

10.48.4^d (Indra Vāikuṇṭha; to Indra Vāikuṇṭha)

ahām etāṁ gavyāyāṁ āçvyāṁ paçūṁ puriṣiṇāṁ sāyakenā hiraṇyāyāṁ,
purū sahasrā nī çīçāmi dāçuṣe, yān mā sōmāsa ukthino āmandiṣuh.

cf. 10.28.6^c

See under preceding item.

4.42.7^d: 4.19.5^d, tvām vṛtān ariṇā indra sindhan.

4.42.9^b: 7.84.1^b, havyēbhir indrāvaruṇā nāmobhiḥ; 1.153.1^b, havyēbhir mitrā-
varuṇā nāmobhiḥ.

4.43.7 = 4.44.7 (Purumīḷha Sāuhotra and Ajamīḷha Sāuhotra; to Açvins)

iḥēha yād vām samanā papṛkṣē séyām asmé sumatīr vājaratnā,
uruṣyātāṁ jaritāraṁ yuvām ha çritāḥ kāmo nāsatyā yuvadrīk.

Cf. Oldenberg, Prol. 205, and our p. 16.

4.44.1^a: 1.180.10^a, tāṁ vām rāthanāṁ vayām adyā huvema.

4.44.4^d (Purumīḷha Sāuhotra and Ajamīḷha Sāuhotra; to Açvins)

hiraṇyāyena purubhū rāthenemām yajñāṁ nāsatyōpa yātam,
piḇātha īn mādhunah somyāsyā dādhathe rātnaṁ vidhaté jánāya.

7.75.6^d (Vasiṣṭha; to Uṣas)

prāti dyutānāṁ aruṣāso āçvāç citrā adṛçrann uṣāsam vāhantaḥ,
yāti çubhrā viçvapiçā rāthena dādhathe rātnaṁ vidhaté jánāya.

Cf. dādhathe rātnaṁ vidhaté yāviṣṭhaḥ, 4.12.3^c (q. v.); and dādhathe rātnaṁ vidhaté suvīr-
yam, 7.16.12^c.

[**4.44.5^b**, hiraṇyāyena suvītā rāthena: 1.35.2^c, hiraṇyāyena savitā rāthena; 8.5.35^a,
hiraṇyāyena rāthena.]

4.44.5^c (Purumīḷha Sāuhotra and Ajamīḷha Sāuhotra; to Açvins)

ā no yātāṁ divo āchā prthivyā hiraṇyāyena suvītā rāthena, ~~cf.~~ cf. 1.35.2^c
mā vām anyé nī yaman devayāntaḥ sām yād dadé nābhiḥ pūrvyā vām.

7.69.6^d (Vasiṣṭha; to Açvins)

nārā gāurēva vidyūtāṁ tṛṣṇāśmākam adyā sāvanōpa yātam,
purutrā hī vām matibhir hāvante mā vām anyé nī yaman devayāntaḥ.

Cf. 3.45.1, and under 2.18.3^d.—For 4.44.5 see Pischel, Ved. Stud. i. 69; Oldenberg, RV. Noten, p. 304; for 7.69.6, Brunnhofer, Bezz. Beitr. xxvi. 88; Pischel, Ved. Stud. ii. 224.—
Cf. p. 23.

[**4.44.6^a**, nū no rayīm puruvīraṁ bṛhāntam: 6.6.7^c, candrām rayīm, &c.]

4.44.7 = 4.43.7.

4.45.2^a (Vāmadeva; to Açvins)

ūd vām pṛkṣāso mādhumanta irate rāthā āçvāsa uṣāso vyūṣṭiṣu, ~~cf.~~ cf. 4.14.4^b
apornvāntas tāma ā pārvīrtaṁ svār nā çukrām tanvānta ā rājaḥ. ~~cf.~~ cf. 4.45.2^d

7.60.4^a (Vasiṣṭha; to Mitra and Varuṇa)

ūd vām prkṣāso mādhumanto asthur ṛā sūryo aruḥac chukrām āraṇaḥ,

6^a 5.45.10^a

yāsmā adityā ādhvano rādanti ṛmitrō aryamā vāruṇaḥ sajōśāḥ. 6^a 1.186.2^b

Pischel, Ved. Stud. ii. 96, is probably right in rendering prkṣā by 'swift'; in support see 4.14.4^{ab}, ā vām vāhiṣṭhā ihā te vahantu rāthā ācāvāsa usāso vyūṣṭāu, where vāhiṣṭhāḥ looks like a close parallel to prkṣāsaḥ. If then prkṣāsaḥ is a mere adjective the absence in 7.60.4 of a noun to go with it contrasts that stanza unfavourably with 4.45.2, where prkṣāso is followed by rāthā ācāvāsaḥ. The sequence of ideas in 7.60.4^{ab} is rather loose; the change from the dual vām (Mitra and Varuṇa) in pāda a to the plural ādityāḥ in pāda c inconsequent; 7.60.4 shares three of its pādas with other stanzas. On the whole it is reasonable to assume that 7.60.4^a is borrowed directly from 4.45.2.—Cf. Oldenberg, RV. Noten, p. 304. For rādanti see lastly, Oldenberg, Vedaforschung, p. 55, note.

4.45.2^b, rāthā ācāvāsa usāso vyūṣṭiṣu: 4.14.4^b, rāthā ācāvāsa usāso vyūṣṭāu.

4.45.2^d, 6^b, svār nā cūkrām tanvānta ā rājaḥ.

4.45.3^a: 1.34.10^b, mādhvah pibataṁ madhupēbhīr āsābhīḥ.

[4.45.5^d, sōmam suṣāva mādhumantam ādribhiḥ: 9.107.1^b, suṣāva sōmam ādribhiḥ.]

4.46.2^b (Vāmadeva; to Indra and Vāyu)

çatēnā no abhiṣṭibhir niyūtvaṁ indrasārathiḥ,

vāyo sutāsyā tṛṁpatam.

4.48.2^b (Vāmadeva; to Vāyu)

niryuvānō āçatīr niyūtvaṁ indrasārathiḥ,

ṛvāyav ā candreṇa rāthena yāhi sutāsyā pītāye. 4^a refrain. 4.48.1^{ed}—4^{ed}

4.46.3^c (Vāmadeva; to Indra and Vāyu)

ā vām sahāsrām hārāya indravāyū abhi prāyaḥ,

vāhantu sōmapitāye.

8.1.24^d (Pragātha Kāṇva, formerly Pragātha Ghāura; to Indra)

ā tvā sahāsrām ā çatām yuktī rāthe hiranyāye,

brahmayūjo hārāya indra keçino vāhantu sōmapitāye.

Translate 4.46.3: 'A thousand horses, O Indra and Vāyu, shall carry you hither to the feast to drink the soma!' It would not seem likely antecedently that the commonplace statements of this simple stanza should reappear in such a manner as to permit chronologic conclusions. Yet the parallelism between the two major parts of the two stanzas is such as to permit such deductions; they are identical down to the precisely same order of words. We bracket the additions in 8.1.24: ā tvā sahāsrām [ā çatām yuktī rāthe hiranyāye brahmayūjo] hārāya indra [keçino], vāhantu sōmapitāye. This is the type of diluted or 'watered' stanza which is one of the natural types of imitative production throughout the Vedic period; cf., e.g., 8.19.3 under 1.12.1. The statement ā tvā sahāsrām ā çatām hārāya vāhantu (first thousand, then hundred) is so obviously anticlimax as to leave no doubt as to the after-birth of 8.1.24. The additions in this stanza are all veriest commonplace; see, e.g. 8.17.2, ā tvā brahmayūjā hāri vāhatām indra keçinā, and other citations in Grassmann's Lexicon, under keçin, brahmayūj, and hiranyāya (locative, hiranyāye).—Cf. the pāda, uṣarbudho vāhantu sōmapitāye 1.92.18^c.

4.46.4^{a+c} (Vāmadeva ; to Indra and Vāyu)

rātham hiraṇyavandhuram indravāyū svadhvarām,
ā hī sthātho divispṛṣam.

8.5.28^{a+c} (Brahmātithi Kāṇva ; to Aṇvins)

rātham hiraṇyavandhuram [hiraṇyābhīṣum aṇvinaḥ,
ā hī sthātho divispṛṣam.

☞ 8.5.28^b

This is the first of three successive items in which identical pādas are addressed to two different pairs of divinities. I have the impression that the stanzas to Indra and Vayū have borrowed from the description of the Aṇvins (cf. 8.22.5), but there is nothing so specific as to amount to proof. Note also that 4.46.5^a = 8.5.2^b.—I suspect that vandhūra (vandhūr, bandhūra) is compounded from van+dhura, and does not mean 'seat of a wagon', but perhaps 'board at the head of the wagon poles', the place where stands the charioteer. Sāyaṇa at RV. 6.47.9 simply has ratha; the commentator at TA. 1.31.1(2) explains it as ara, 'spoke'. But at RV. 1.34.9 Sāyaṇa has iśādvayam; at 1.139.4 yugabandhanādhārah kaṣṭhaviṣeṣaḥ; and at 1.64.9, bandhakakāṣṭhānirmitam sārathēḥ sthānam. That is to say: 'where the poles join the chariot there is the board upon which stands the charioteer.' Cf. also Sāyaṇa's glosses at 3.41.1, vandhuraḥ abdenēśādvayasambandhasthānam; and at 1.118.1, 2; 10.53.7; 119.5, sārathēḥ sthānam.

4.46.5^a (Vāmadeva ; to Indra and Vāyu)

rāthena prthupājasā [dācṇāṁsam ūpa gachatam,
indravāyū ihā gatam.

☞ 1.47.3^d

8.5.2^b (Brahmātithi Kāṇva ; to Aṇvins)

nṛvād dasrā manoyūjā rāthena prthupājasā,
sacethē aṇvinoṣāsam.

Note that 4.46.4^{a+c} = 8.5.28^{a+c}.

4.46.5^b: 1.47.3^d, dācṇāṁsam ūpa gachatam.

4.46.6^c (Vāmadeva ; to Indra and Vāyu)

indravāyū ayām sūtās tām devébhiḥ sajōṣasā,
pibatām dācūṣo grhē.

4.49.6^b (Vāmadeva ; to Indra and Brhaspati)

sómam indrābrhaspatī pibatām dācūṣo grhē, mādāyethām tādokasā.

8.22.8^d (Sobhari Kāṇva ; to Aṇvins)

ayām vām ādribhiḥ sūtāḥ sómo narā vṛṣanvasū,
[ā yātām sómapiṭtaye pibatām dācūṣo grhē.

☞ 4.47.3^d

4.47.1^a, vāyo cūkró ayāmi te: 2.41.2^b; 8.101.9^d, ayām cūkró ayāmi te.

4.47.2^{a+b+d} (Vāmadeva ; to Indra and Vāyu)

indraḥ ca vāyav eṣām sómānām pītim arhathāḥ,
yuvām hī yāntīndavo nimnām āpo ná sadhryāk.

5.51.6^{ab} (Svastyātreyā Ātreya; to Viṣve Devāḥ, here Indra and Vāyu)
 indraç ca vāyav eṣāṁ sutānām pītim arhathaḥ,
 tāñ juṣethām arepāsāv abhi prāyaḥ.
 8.32.23^c (Medhātithi Kāṇva; to Indra)
 sūryo raçminī yāthā srjá tvā yachantu me girāḥ,
 nīmnām āpo ná sadhryāk.

'We may render 4.47.2: 'O Indra and Vāyu, ye be pleased to drink this soma; to you verily these drops (of soma) flow, like waters gathering in a vale.' And 8.32.23: 'Let loose thy reins as the sun his rays! My songs shall draw thee hither, like waters gathering in a vale!' Zeugma of raçmi in the first pāda, for which cf. Bergaigne, ii. 161. The question as to the original source of the pāda, nīmnām āpo ná sadhryāk, is not as simple as might seem at first sight, because both songs or prayers, as well as streams of soma or milk, are said to flow freely to the recipient in the Veda, and any kind of flowing suggests water to a vale, or rivers to the ocean; see p. ix, line 9 from top. For songs and prayers see 1.190.7; 6.6.35; 36.3; 47.14; 8.6.34, 35; 12.5; 14.10; 16.2; 44.25; 98.7; 10.89 4. Still the primary and material comparison is with the fluid, e.g. 5.51.7, sutā indrāya vāyāve sōmāsaḥ . . . nīmnām ná yanti sindhavaḥ; or 8.92.22, ā tvā viçantv indavaḥ samudrām iva sindhavaḥ; or 9.108.16, indrasya hārdi somadhānam ā viça samudrām iva sindhavaḥ; cf. 9.6.4; 9.24.2. Since both figures of speech are familiar we must consider the particular use of the repeated pāda in the two connexions. There can be no doubt that the comparison in 8.32.23, though it has its origin in a familiar sphere of metaphor, is loose and anacoluthic. It is at best a mixed or inverted metaphor: 'may my songs draw thee hither as a vale brings together the waters that flow into it.' But the text does not say so; we need not fear to decide that the repeated pāda is more original in stanza 4.47.2, where it fits to perfection. Cf. Bergaigne, La Syntaxe des Comparaisons, Mélanges Renier, p. 89.

4.47.3^d (Vāmadeva; to Indra and Vāyu)

vāyav indraç ca çuṣinīṇā sarātham çavasas patī,
 niyūtantaṁ na ūtāya ā yātaṁ sōmapītaye.

8.22.8^c (Sobhari Kāṇva; to Açvins)
 ayām vām ādribhiḥ sutāḥ sōmo narā vṛṣaṇvasū,
 ā yātaṁ sōmapītaye pibataṁ dāçūṣo grhē.

60 4.40.6^c

4.47.4^{ab} (Vāmadeva; to Indra and Vāyu)

yā vām sānti puruspṛho niyūto dāçūṣe narā,
 asmé tá yajñavāhasendravāyū ni yachatam.

6.60.8^{ab} (Bharadvāja; to Indra and Agni)
 yā vām sānti puruspṛho niyūto dāçūṣe narā,
 indragñi tābhīr ā gatam.

4.48.1^{cd}—4^{cd}, vāyav ā candréṇa rāthēna yāhi sutāsya pītāye: 1.135.4^f, vāyav ā candréṇa rādhasā gatam.

4.48.2^b: 4.46.2^b, niyūtvaṁ indrasārathiḥ.

4.48.3^a, ānu kṛṣṇé vāsudhiti: 3.31.17^a, ānu kṛṣṇé vāsudhiti jihate.

4.49.1^c: 1.86.4^c, ukthāni mādaç ca çasyate.

4.49.3^b: 1.135.7^c, grhām indraç ca gachatam ; 8.69.7^b, grhām indraç ca gānvahi.

4.49.3^c: 1.23.3^c, somapā sōmapitaye.

4.49.4^b, rayiṁ dhattāni çatagvinam: 1.159.5^d, rayiṁ dhattāni vāsumantāni çatagvinam ; 4.34.10^b, rayiṁ dhatthā vāsumantāni purukṣūm ; 6.68.6^b, rayiṁ dhatthó, &c. ; 7.84.4^b, rayiṁ dhattāni, &c.

4.49.5^c: 1.22.1^c ; 23.2^c ; 5.71.3^c ; 6.59.10^c ; 8.76.6^c ; 94.10^c–12^c, asyā sōmasya pītaye.

4.49.8^b: 4.44.6^c ; 8.22.8^d, pibatāni dāçūso grhé.

[4.50.2^b, bhāspate abhi yé nas tatasré: 10.89.15^a, çatrūyānto abhi, &c.]

4.50.3^d (Vāmadeva ; to Bṛhaspati)

bhāspate yā paramā parāvād āta ā ta ṛtaspr̥ço nī śeduḥ,
tubhyaṁ khātā avatā ādridugdhā mād̥hva çcotanty abhīto virapçām.

7.101.4^d (Kumāra Āgneya, or Vasiṣṭha ; to Parjanya)

yāsmin viçvāni bhūvanāni tasthūḥ, tisro dyāvās tredhā sasarūr āpah,

trāyaḥ kōçāsa upasēcanāso mād̥hva çcotanty abhīto virapçām.

For the repeated pāda see the author, IF. xiv. 198.

4.50.6^b: 2.35.12^b, yajñāir vidhema nāmasā havīrbhiḥ.

4.50.6^d (Vāmadeva ; to Bṛhaspati)

evā pitrē viçvādevāya v̥ṣṇe yajñāir vidhema nāmasā havīrbhiḥ, 2.35.12^b
bhāspate suprajā vīravanto vayām syāma pātayo rayiṇām.

5.55.10^d (Çyāvaçva Ātreya ; to Maruts)

yūyām asmān nayata vāsyō āchā nīr aṇhatibhyo maruto gr̥ṇānāḥ,
juṣād̥hvanī no havyadātīm yajatra vayām syāma pātayo rayiṇām.

8.40.12^d (Nābhāka Kāṇva ; to Indra and Agni)

evēndrāgnibhyām pitr̥vān nāvītyo mandhātṛvād aṅgirasvād avāci,
tridhātunā çārmaṇā pātām asmān vayām syāma pātayo rayiṇām.

8.48.13^d (Pragātha Kāṇva ; to Soma)

tvām soma pitṛbhiḥ sam̐vidanō 'nu dyāvāpṛthivī ā tatantha,
tāsmāi ta indo haviṣā vidhema vayām syāma pātayo rayiṇām.

10.121.10^d (Hiraṇyagarbha Prājāpatya ; to Ka)

prājāpate nā tvād etāny anyō viçvā jatāni pāri tā babhūva,
yātkamās te juhūmās tām no astu vayām syāma pātayo rayiṇām.

Note that 4.50.6 weaves the formulaic pāda d into a longer passage, namely, the entire distich cd, whereas in the remaining cases the pāda has more or less the character of a

refrain. Cf. the similar refrain-like pāda, *suvíryasya pátayaḥ syāma*, under 4.51.10. RV. 10.121.10 (not analysed by the Padapāṭha) is suspect as late (see Oldenberg, Prol. 248, 511). I am not convinced, however, that the hymn 10.121 ever existed without that stanza; see my Religion of the Veda, p. 240 ff., and JAOS. xv. 184. For 8.48.13 see Hillebrandt, Ved. Myth. i. 394.—For 8.48.13^c cf. 8.48.12^c; 10.168.4^d.

4.50.11^{cd} (Vāmadeva ; to Indra and Bṛhaspati)

bṛhaspata indra vārdhataṁ naḥ śacā śā vān sumatīr bhūtv asmé,
aviṣṭāṁ dhiyo jigṛtāṁ pūraṁdhīr jajastāṁ aryó vanūṣāṁ árātīḥ.

7.64.5^c = 7.65.5^c (Vasiṣṭha ; to Mitra and Varuṇa)

eśā stómo varuṇa mitra tūbhyāṁ sómaḥ çukró ná vāyāve 'yāmi,

aviṣṭāṁ dhiyo jigṛtāṁ pūraṁdhīr yūyāṁ pāta svastibhiḥ śadā naḥ.
62 refrain, 7.1.20^d ff.

7.97.9^{cd} (Vasiṣṭha ; to Indra and Brahmanaspati)

iyāṁ vāṁ brahmanas pate suvrktīr brāhmēndrāya vajriṇe akāri,

aviṣṭāṁ dhiyo jigṛtāṁ pūraṁdhīr jajastāṁ aryó vanūṣāṁ árātīḥ.

4.51.3^c, acitré antāḥ paṇāyaḥ sasantu : 1.124.10^b, ābudhyamānāḥ paṇāyaḥ sasantu.

4.51.10^d (Vāmadeva ; to Uṣas)

rayīm divo duhitaro vibhatīḥ prajāvantāṁ yachatāsmāsu devīḥ,
syonád ā vah pratibūdhyamānāḥ *suvíryasya pátayaḥ syāma*.

6.47.12^d (Garga Bhāradvāja ; to Indra) =

10.131.6^d (Sukṛti Kākṣivata ; to Indra)

indrah sūtrīnā svāvaṁ āvobhiḥ sumṛṭkó bhavatu viçvāvedāḥ,

bádhatāṁ dvéšo ābhayaṁ kṛnotu *suvíryasya pátayaḥ syāma*.

9.89.7^d (Uçanas Kāvya ; to Pavamāna Soma)

vanvān āvāto abhi devāvītim indrāya soma vṛtrahā pavasva,
çagdhī mahāḥ puruçeandrasya rāyāḥ *suvíryasya pátayaḥ syāma*.

9.95.5^d (Praskaṇva Kāṇva ; to Pavamāna Soma)

iṣyan vācam upavaktéva hótuh punāná indo vi syā manīṣām,
indrac ca yāt kṣāyathah sāubhagāya *suvíryasya pátayaḥ syāma*.

Cf. the similar refrain-like pāda, *vayāṁ syāma pátayaḥ rayīṇām*, under 4.50.6. For 9.95.5^c see the note to 1.25.20.

4.52.2^c, āçveva citrāruṣi : 1.30.21^c, āçve ná citre aruṣi.

4.52.5^a : 1.48.13^b, prāti bhadrá adṛkṣata.

4.52.7^c : 1.48.14^d, ūṣaḥ çukreṇa çocīṣa.

[4.54.3^a, ácittī yác cakrmá dáivye jāne : contained almost word for word in
7.89.5, yāt . . . dáivye jāne . . . cārāmasi . . . ácittī.]

4.54.6^d : 1.107.2^d ; 10.66.3^b, ádityāir no áditīḥ çarma yaṁsat.

4.55.1^b (Vāmadeva ; to Viṣve Devāḥ)

kó vas trātá vasavaḥ kó varutá dyāvābhūmī adite trāsithām nah,
sāhiyaso varuṇa mitra mártāt kó vo 'dhvaré várivo dhāti devāḥ.

7.62.4^a (Vasiṣṭha ; to Mitra and Varuṇa)

dyāvābhūmī adite trāsithām no yé vām jajñūḥ sujanimāna ṛṣve,
mā héle bhūma varuṇasya vāyór mā mitrásyā priyátamasya nṛṇām.

We may note that the repeated pāda in 4.55.1 looks very much like parenthesis. If it is thrown out the remainder of the stanza reads: 'Who, O Vasu, of you is protector, who defender against the overstrong mortal (enemy), O Varuna and Mitra? And who (in his turn but myself, the sacrificer) furnishes you with comforts at the sacrifice, O ye gods?' That is to say: 'Protect us from enemies, O Vasus, and we will in turn sacrifice to you liberally.' There is good reason to suspect that the parenthetic pāda 4.55.1^b is borrowed from 7.62.4, where the connexion is quite sound: 'O heaven and earth, and Aditi protect us! Your good parents who have begotten you, ye lofty ones, may we not suffer from (their, namely,) Varuṇa's and Vāyu's anger, nor from (the anger) of Mitra the most beloved among men!'.—For trāsithām see Oldenberg, RV. Noten, p. 307 ff.

4.55.3^c (Vāmadeva ; to Viṣve Devāḥ)

prá pastyām áditim sindhum arkáñ svastīm iḥe sakhyáya devīm,
ubhé yáthā no áhanī nipáta uśāsánaktā karatām ádabde.

10.76.1^c (Jaratkarna Āirāvata Sarpa ; to the Press-stones)

á va ṛñjasa ūjám vyūṣṭiṣv indram maruto ródasi anaktana,
ubhé yáthā no áhanī sacābhuvā sádaḥ-sado varivasyāta udbhida.

For pastyām in 4.55.3^a cf. 8.27.5 ; for nipátaḥ in 4.55.3^c (subjunctive, as shows varivasyātaḥ in 10.76.1^c), see Neisser, Bezz. Beitr. vii. 230 ; for ṛñjase in 10.76.1^a, Geldner, Ved. Stud. iii. 35.

4.55.6^c : 1.56.2^b, samudrāñ ná sañcāraṇe sanisyávaḥ.

4.55.7^{ab} : 1.106.7^{ab}, deváir no devy áditir ní pātu devás trātá trayatām ápra-
yuchan.

[**4.55.7^c**, nahí mitrásyā varuṇasya dhāsim : 10.30.1^c, mahīm mitrásyā, &c.]

4.55.9^a (Vāmadeva ; to Viṣve Devāḥ, here Uśas)

úṣo maghony á vaha súnṛte váryā puri.

asmábhyam vājinvati.]

cf. 1.92.13^b

5.79.7^b (Satyaçravas Ātreya ; to Uśas)

tébhyo dyumnám brhád yāca úṣo maghony á vaha,

yé no rádhānsy áçvyā gavyā bhājanta sūrāyaḥ [sujāte áçvasúnṛte.]

cf. refrain, 5.79.1^c—10^c

For 5.79.7^{cd} cf. the concatenating distich 5.79.6^{cd}, yé no rádhānsy áhryā maghávāno
árāsata.

4.55.9^c : 1.92.13^b, asmábhyām vājinvati.

4.55.10^a (Vāmadeva ; to Viṣve Devāḥ)

tāt sū naḥ savitā bhāgo ḷvāruṇo mitro aryamā,
indro no rādhāsī gamat.

4.55.10^b

8.18.3^a (Irimbithi Kaṇva ; to Ādityāḥ)

tāt sū naḥ savitā bhāgo ḷvāruṇo mitro aryamā,
ḷcārma yachantu saprātho yād īmahe.

4.55.10^b4.55.10^c

4.55.10^b: 1.26.4^b; 4.1.1^b; 5.67.3^b; 8.18.3^b; 28.2^a; 83.2^b; 10.126.3^b-7^b, vāruṇo mitro aryamā.

4.56.2^a (Vāmadeva ; to Dyāvāprthivyaū)

devī devébhir yajaté yájatrāir āminatī tasthatat ukṣāmāne,
rtāvari adrihā devāputre yajñasya netrī čucāyadbhir arkāih.

7.75.7^b (Vasiṣṭha ; to Uṣas)

satyā satyébhir mahatī mahādbhir devī devébhir yajatā yájatrāih,
rujād dṛhāni dadad usriyānām prāti gāva uṣasām vāçanta.

10.11.8^b (Havirdhana Āngi ; to Agni)

yād agna eṣā sāmitir bhavāti devī déveṣu yajatā yajatra,
rātnā ca yād vibhājasi svadhavo bhāgān no ātra vāsumantañ vitāt.

Translate 4.56.2: 'The two goddesses together with the gods, the holy together with the revered, have stood uninjuring, dripping (rain, or nourishment), following the divine order, without guile, parents of the gods, guiding the sacrifice with bright rays (or songs).' And 7.75.7: 'The true (goddess) together with the true (gods), the great with the great, the goddess with the gods, the holy with the revered, broke the fastnesses, gave of the cows; the cows lowed in return to Uṣas.' Cf. 10.67.5; Geldner, *Ved. Stud.* ii. 279.

Aside from the repeated pāda the two stanzas are subtly imitative in style and conception, but I fail to find any criteria for deciding which came first. On the other hand the repeated pāda is much changed in 10.11.8: 'When, O Agni, this Assembly shall take place, the divine (Assembly) among the gods, the holy, O revered (Agni), and when thou, following thy nature, shalt divide out wealth, do thou here furnish us our abundant share.' The stanza imitates and adapts to its own sense and construction the pāda which in the preceding hymns appears in an older form and in primary application: there yajatā (yajatē) yájatrāih is parallel to devī devébhir, whereas yajatra in 10.11.8 is a mere expletive; devī sāmitih is a secondary manipulation of 'Goddesses Heaven and Earth', or 'Goddess Uṣas'.

4.56.3^c: 4.42.3^b, urvī gabhré rājasi suméke.

4.56.4^d = 4.16.21^d = 4.17.21^d; = 4.19.11^d = 4.20.11^d = 4.21.11^d = 4.22.11^d =
4.23.11^d = 4.24.11^d, dhiyā syāma rathyaḥ sadāsāh.

4.57.1^d, sá no mṛlātīdṛce: 1.17.1^c; 6.60.5^c, tá no mṛlāta īdṛce.

[4.58.3^d, mahó devó mártyañ á viveça: 8.48.12^b, ámartyo mártyañ aviveça.]

[4.58.10^a, abhy ārsata suṣṭutīm gāvyaṃ ājim: see under 9.62.3.]

REPEATED PASSAGES BELONGING TO BOOK V

5.1.5^c (Budha Ātreya and Gaviṣṭhira Ātreya ; to Agni)

jāniṣṭa hí jényo ágre áhnañ hitó hitēśv aruśó váneśu,

dáme-dame saptá rātnā dádhāno ḷgnír hótā ní śasādā yájīyān.] **cf.** 5.1.5^d

6.74.1^c (Bharadvāja ; to Soma and Rudra)

sómārudrā dhāráyethām asuryām prā vām iṣṭáyó ram aṇuvantu,

dáme-dame saptá rātnā dádhānā ḷcām no bhūtañ dvipāde cām cātuṣ-
pade.] **cf.** 6.74.1^d

[**5.1.5^d**, **6^a**, agnir hótā ní śasādā (6^a, ny āsīdad) yájīyān : 6.1.2^a, ádhā hótā ny
āsīdo yájīyān ; 6.1.6^b, hótā mandró ní śasādā yájīyān ; 10.52.2^b,
ahám hótā ny āsīdañ yájīyān.]

5.1.7^b, agnīm hótāram ṽlate námobhiḥ : 1.128.8^a, agnīm hótāram ṽlate vásudhi-
tim : 6.14.2^c, agnīm hótāram ṽlate.

[**5.1.8^c**, sahásraçrṅgo vṛṣabhās tádojah : 7.55.7^a, sahásraçrṅgo vṛṣabhāḥ.]

[**5.1.11^d**, chá devāñ havirādyāya vaksi : 5.4.4^d, á ca devāñ, &c.]

5.2.8^{bed} (Kumāra Ātreya, or Vṛça Jāna, or both ; to Agni)

hrñīyāmāno āpa hí mād āīyeh **prā me devānām vratapā uyāca,**

indro vidvāñ ānu hí tvā cacákṣa ténāhām agne ānuçīṣṭa āgām.

10.32.6^{bed} (Kavaṣa Ālīṣa ; to Indra, really Agni)

nidhīyāmānam āpagūlham apsú **prā me devānām vratapā uyāca,**

indro vidvāñ ānu hí tvā cacákṣa ténāhām agne ānuçīṣṭa āgām.

Since both stanzas are really Agni stanzas it would seem that 10.32.6 is secondary in an Indra hymn. There the connexion with the general theme is obscure, or at least abrupt : see the surrounding stanzas. Cf. Th. Baunack, KZ, xxxiv. 565 ; Hillebrandt, Ved. Myth. ii. 138.

5.2.11^b : 5.29.15^d, rátham ná dhírah svápā atakṣam ; 1.130.6^b, rátham ná dhírah
svápā atakṣiṣuḥ.

[**5.3.1^b**, tvām mitró bhavasi yát sámiddhah : 3.5.4^a, mitró agnir bhavasi yát, &c.]

5.3.4^{cd} : 4.6.11^{cd}, hótāram agnīm mánuṣo ní śedur daçasyānta (4.6.11^d, namas-
yānta) uçījah çāñsam āyoh.

5.3.8^b (Vasuçruta Ātreya ; to Agni)

tvām asyā vyūṣi deva pūrve dūtām kṛṇvānā ayajanta havyāih,
saṁsthē yād agna īyase rayṇām devó mātāir vásubhir idhyāmānah.

10.122.7^b (Citramahas Vasiṣṭha ; to Agni)

tvām id asyā usāso vyūṣṭiṣu dūtām kṛṇvānā ayajanta mānuṣāh,
tvām devā mahayāyyāya vāvṛdhur ājyam agne nimrjānto adhvaré.

5.4.2^a, havyavāl agnir ajārah pitā nah : 3.2.2^c, havyavāl agnir ajārah cānohitah.

5.4.2^d : 3.54.22^b ; 6.19.3^b, asmadyak sām mimihi çrāvānsi.

5.4.3^a, viçām kavim viçpātini mānuṣiṇām : 3.2.10^a, viçām kavim viçpātini
mānuṣir iṣah ; 6.1.8^a, viçām kavim viçpātini çaçvatīnām.

5.4.4^b, yātamāno raçmibhiḥ sūryasya : 1.123.12^b, yātamāna raçmibhiḥ sūryasya.

[5.4.4^d, ā ca devān havirādyāya vakṣi : 5.1.11^d, chā devān, &c.]

5.4.7^{ab} (Vasuçruta Ātreya ; to Agni)

vayām te agna ukthāir vidhema vayām havyāih pāvaka bhadrāçoce,
asmē rayim viçvāvāram sām invāsmē viçvāni drāviṇāni dhehi.

7.14.2^{a+d} (Vasiṣṭha Maitravaruṇi ; to Agni)

vayām te agne samidhā vidhema vayāni dāçema suṣṭutī yajatra,
vayām ghṛtēnadhvarasya hotar vayām deva haviṣā bhadrāçoce.

Cf. 4.4.15^a, ayā te agne samidhā vidhema ; and 8.54 (Vāl. 6).8^a, vayām ta indra stōmabhir vidhema.

5.4.8^a (Vasuçruta Ātreya ; to Agni)

asmākam agne adhvarām juṣasva sāhasaḥ suno triṣadhasṭha havyam,
vayām devēsu sukṛtaḥ syāma çārmaṇā nas trivārūthena pahi.

6.52.12^a (Rjicvan Bhāradvāja ; to Viçve Devāh, here Agni)

imām no agne adhvarām hotar vayunaço yaja,

cikivān dāivyaṁ jānam.]

6.52.12^c

7.42.5^a (Vasiṣṭha ; to Viçve Devāh, here Agni)

imām no agne adhvarām juṣasva marūtsu indre yaçasam kṛdhi nah,

ā naktā barhiḥ sadatām usāsoçāntā mitrāvaruṇā yajehā.

[5.4.9^d, asmākam bodhy avitā tanūnām : see under 7.32.11.]

5.5.3^{ab} : 1.142.4^{ab}, īlito agna ā vahēndram citrām iha priyam.

5.5.6^b : 1.142.7^c ; 9.102.7^b ; 10.59.8^b, yahvī ṛtasya mātārā ; 9.33.5^b, yahvīr ṛtasya
mātārāh.

5.5.7^c (Vasuṣṛuta Ātreya; Āpra, to Daīvyā Hotārā)
vātasya pātman ṛitā dāīvyā hōtārā mānuṣaḥ,
imām no yajñām ā gatam.

9.5.8^c (Asita Kācyapa, or Devala Kācyapa; Āpra, to Tisro Devī)
bhāratī pavamānasya sūrasvatīlā mahī,
imām no yajñām ā gaman tisro devī supēśasah.

For the character of hymn 9.5 see Oldenberg. Prol. pp. 28 note, 194, and our p. 17.

5.5.8 = 1.13.9.

5.6.1^e–10^c: 9.20.4^c, iṣam stotṛbhya ā bhara. Cf. 8.77.8^a, tēna stotṛbhya ā bhara,
and 8.93.19^c, kāyā stotṛbhya ā bhara.

5.6.5^a (Vasuṣṛuta Ātreya; to Agni)
ā te agna ṛcā haviḥ ṣukrasya ṇoṣas pate,
sūcandra dāsma viṣpate havyavāt tūbhyam hūyata, iṣam stotṛbhya ā bhara.
☞ refrain, 5.6.1^e–10^c; also 9.20.4^c

6.16.47^a (Bharadvāja; to Agni)
ā te agna ṛcā havir hrdā taṣṭām bharamasi,
te te bhavantūksāna ṛṣabhāso vaṇā utā.

Grassmann renders 6.16.47^{ab}, 'Wir bringen dir, O Agni, unter Gesang den aus liebendem Herzen bereitetes Trank dar'; Ludwig, 382, 'mit der ṛk, o Agni, bringen wir dir im geiste bereitetes havis'. Neither translation is quite correct; the meaning is in reality: 'we bring, O Agni, to thee oblation with song fashioned in the mind.' The cases of ṛcā haviḥ are inverted; the expression hrdā taṣṭām belongs to ṛcā rather than to haviḥ, as shows hrdā taṣṭām mantrān, 1.67.4; stōmo hrdā taṣṭāh, 1.171.2; hrdā matim, 3.26.8; 10.119.5. The same inversion in 8.76.8 where sōmāso hrdā hūyanta ukthīnah really means 'soma is sacrificed, accompanied by ukthas fashioned in the mind'. See especially, with reference to the entire stanza, 10.91.14, yāsmim . . . ṛṣabhāso ukṣāno vaṇā . . . avasṛṣṭāsa āhutaḥ, . . . hrdā matim janaye cārum agnāye. One may suspect, without finality, that 5.6.5, which repeats te and tūbhyam, 'to thee', in the same stanza (cf. Oldenberg, SBE. xlvii. p. 381), has borrowed the repeated pāda from 6.16.47; the former stanza is notable chiefly for its vacuous dilution.

5.6.6^b: 1.81.9^b, viṇvam puṣyanti vāryam · 10.133.2^d, viṇvam puṣyasi vāryam.

5.6.10^d (Vasuṣṛuta Ātreya; to Agni)
evān agnim ajuryamur gṛrbhīr yajñebhīr ānuśak,
dādhad asme suvīryam utā tyād ācāvāpyam, iṣam stotṛbhya ā bhara.
☞ refrain, 5.6.1^e–10^c; also 9.20.4^c

8.6.24^a (Vatsa Kāṇva; to Indra)
utā tyād ācāvāpyam, yād indra nāhuṣṭv ā,
agre vikṣu praḥidayat. ☞ 6.46.7^a

8.31.18^b (Manu Vāivasvata; Dampatyor ācīśah)
āsad ātra suvīryam utā tyād ācāvāpyam,
devānām yā in māno yajamāna iyakṣaty abhīd āyajvano bhuvat.
☞ refrain, 8.31.15^{cde}–18^{cde}

In 8.6.24 tyād in pāda a is correlated properly with yād in pāda b: '(Open up for us) also that stock of swift horses which has of yore lent lustre to the Nahuṣa clans.' The repeated

pāda here is preceded by *suvíryam* at the end of 23, just as in 5.6.10; 8.31.18. In these two stanzas I find it difficult to extract any real meaning out of *tyád*; cf., e.g., Grassmann's rendering of 5.6.10, where he simply leaves out *tyád*, or Oldenberg's, SBE. xlv. 380, 'and that plenty of swift horses (wished for)'. Previously Ludwig, 345, 'und jenen besitz von raschen rossen [nach dem wir so sehr verlangen]'. We are bound to assume that the original place of the *pāda* is in 8.6.24, and that *tyád* has no appreciable meaning in the other two connexions.—In *ajuryamur* in 5.6.10 (from Grassmann to Oldenberg, RV. Noten, p. 316) the interpreters have not hitherto been able to find anything but *ajur yamur*; see the literature with Oldenberg, l.c. And yet this solution is just as monstrous as it appeared to the Padakāra, who declined to analyse at all. The difficulty is easily solved if we assume haplology between the two words, *ajur(yām) yamur* = *ajuryamur*. *Agni* is *ajuryā* in 1.146.4; 10.88.13; *Agni* is held fast in 2.5.1, *ṣakéma vajino yāmam*, 'may we be able to hold fast (*Agni*), the racer'. For haplology in noun composition see *viṣvasuvidah* under 1.48.2; for the same phenomenon as between successive words see the author, Amer. Journ. of Philol. xvii. 418; Wackernagel, KZ. xl. 546; Collitz, Das schwache Praeteritum, p. 239.—For 5.6.10^c cf. the *pāda*, *dādhat stotrē suvíryam*, under 9.20.7.

[5.7.1^d, *ūrjō nāptre sāhasvate*: 8.102.7^c, *āchā nāptre sāhasvate*.]

5.8.1^d, *dāmūnasam gr̥hāpatīm vāreṇyam*: 4.11.5^d, *dāmūnasam gr̥hāpatīm āmūram*.

5.9.3^d (Gaya Ātreya; to *Agni*)

utā sma yām *ṣiṣum yathā nāvām jāniṣṭārāṇi*,
dhartārām mānuṣṭhānām *viṣām agnīm svadhvarām*.

6.16.40^c (Bharadvāja; to *Agni*)

ā yām hāste nā khādinām *ṣiṣum jātām nā bibhrati*,
viṣām agnīm svadhvarām.

The mixed metaphor in 6.16.40^{ab} explains itself neatly by the parallelism of the stanzas. Evidently the stanza is patterned secondarily after 5.9.3, whose metaphor, *ṣiṣum yathā jāniṣṭa*, is swallowed but not digested.

5.9.4^d (Gaya Ātreya; to *Agni*)

utā sma *durgṛbhiyase putrō nā hvāryānām*,
purū yō dāgdhāsi vānāgne paṣūr nā yāvase.

6.2.9^b (Bharadvāja Bārhaspatya; to *Agni*)

tvām tyā cid *ācyutāgne paṣūr nā yāvase*,
dhāmā ha yāt te ajara vānā vṛcānti ṣikvasaḥ.

The older translations and comments upon 6.2.9 (Grassmann, i. 232, 577; Ludwig, 368) are not to the point. We must recognize chiasm of *dhāma* in relation to *agne paṣūr nā yāvase*: 'Thou (establishest) these unshakable laws (*dhāma*), when, O ageless one, thy crests devour the wood, O *Agni*, like cattle (devour grass) on the meadow.' For *Agni*'s *dhāmāni* see 3.3.10. Compared with the smoothly placed repeated *pāda* in 5.9.4 we may suspect 6.2.9 as later-born. The connexion between the two stanzas is emphasized by the occurrence of the stem *hvāryā* (with *putra* or *ṣiṣu*) both in 5.9.4 and 6.2.8. This obscure word does not occur elsewhere; cf. Oldenberg, SBE. xlv. 388.

5.9.7^b (Gaya Ātreya; to *Agni*)

tām no *agno abhi nāro rayīm sahasva ā bhara*,

sā *kṣepayat sā poṣayat bhūvad vājasya sātāya putādhi pṛtsū no vṛdhē*.

cf. refrain, 5.9.7^c fl.

5.23.2^b (Dyumna Viçvacarṣaṇi Ātreya; to Agni)
tām agne pṛtanāśāhaṁ rayīm sahasva ā bhara,
tvām hi satyó ádbhuto datá vājasya gómataḥ.

Cf. under 1.79.8.

5.9.7^e; 10.7^e; 16.5^e; 17.5^e, utáidhi pṛtsu no vṛdhé.—Cf. 6.46.3^d, bhávā samātsu no vṛdhé.

[5.10.1^c, prá no rāyá páriṇasā: see under 1.129.9.]

[5.10.2^b, krátvā dáksasya mañhānā: 5.18.2^b, svāsya dáksasya mañhānā.]

[5.10.6^c, asmákāsaç ca sūrāyaḥ: 1.97.3^b, prāsmákāsaç ca sūrāyaḥ.]

5.10.6^d: 4.37.7^d, viçvā áças tarisāni.

[5.10.7^b, stutá stāvāna ā bhara: sá na stāvāna, &c.; see under 1.12.11.]

5.11.2^a (Sutam̐bhara Ātreya; to Agni)

yajñāsya ketúm prathamám puróhitam agním náras triṣadhasṭhé sám idhire,
indreṇa deváih sarátham sá barhīsi, sídan ní hótā yajáthāya sukrátuḥ.

cf. 3.4.11^b

10.122.4^a (Citramahas Vāsistha; to Agni)

yajñāsya ketúm prathamám puróhitam haviṣmanta ṛlate sapṭá vājīnam,
çṛṇvántam agním ghṛtápṛṣṭham ukṣānam pṛñāntam devām pṛnaté
suvíryam.

[5.11.2^c, indreṇa deváih sarátham sá barhīsi: 3.4.11^b, indreṇa deváih sarátham turébbhiḥ; 10.15.10^b, indreṇa deváih sarátham dādhanāḥ.]

[5.11.5^d, á pṛñanti çávasā vardháyanti ca: 10.120.9^d, hinvánti ca çávasā, &c.]

5.12.2^d, 6^b, ṛtām sá pāty (5.12.2^d, sapāmy) aruśāsya vṛṣṇaḥ.

5.13.2^b, sidhrām adyā divispṛçāḥ: 1.142.8^d; 2.41.20^b, sidhrām adyā divispṛçam.

5.13.5^c (Sutam̐bhara Ātreya; to Agni)

tvām agne vājasátamaṁ viprā vardhanti súṣṭutam,
sá no rāsva suvíryam.

8.98.12^c (Nṛmedha Āngirasa; to Agni)

tvām çuṣmin puruhūta vājayántam úpa bruve çatakrato,
sá no rāsva suvíryam.

Cf. 8.23.12^b, rayīm rāsva suvíryam, and 9.43.6^c, sóma rāsva suvíryam.

5.14.2^c (Sutam̐bhara Ātreya; to Agni)

tām adhvarésv ṛlate devām mártā ámartyam,
yájiṣṭham mánuṣe jáne.

10.118.9^c (Urukṣaya Amahṭyava; to Agni Rakṣohan)

tām tvā gṛbhir urukṣāyā havyaváham sám idhire,
yájiṣṭham mánuṣe jáne.

5.14.3^a (Sutam̐bhara Ātreya; to Agni)

tām hi śáçvanta īlāte sruçā devām ghr̥taçcūta,
agnīm havyāya vólhave.]

cf. 1.45.6^d

7.94.5^a (Vasiṣṭha; to Indra and Agni)

tā hi śáçvanta īlata itthā vip̥rāsa utāye,
śabādho v̥jasātaye.]

cf. 7.94.5^c

[5.14.3^c, agnīm havyāya vólhave: 1.45.6^d; 3.29.4^d, āgne havyāya, &c.]

[5.14.6^b, stómebhir viçvacarṣaṇim: 1.9.3^b, stómebhir viçvacarṣaṇe.]

5.15.4^d (Dharuṇa Āngirasa; to Agni)

mātēva yád bhārāse paprathānó jānām-janām dhāyase cākṣase ca,
vāyo-vayo jarase yád dādhanāḥ pári tmánā viṣurūpo jigāsi.

7.84.1^d (Vasiṣṭha; to Indra and Varuṇa)

ā vām rājanāv adhvaré vav̥ṛtyām havyēbhir indrāvaruṇā nāmobbhiḥ,]

cf. 1.153.1^b

prā vām ghr̥tāci bāhvór dādhanā pári tmánā viṣurūpā jigāti.

The imitateness of the two stanzas is emphasized by the words dādhanāḥ and dādhanā which precede the repeated pāda. In 5.15.4^d the repeated pāda refers to Agni: 'When thou growest old, assuming life after life, thou goest around by thyself in manifold shapes'; cf. Oldenberg, SBE. xli. 399; RV. Noten, p. 319 (where is discussed the enclisis of jarase). At first sight it is difficult to extract a realistic picture from 7.84.1^d, 'the ghee-dripping spoon of various form, placed in (our) hands, of itself goes to you two (Indra and Varuṇa).' But it seems to me not unlikely that ghr̥tāci is the generic term for the different kinds of spoons, ladles, &c., used in the ritual, namely, juhú, upab̥h̥t, dhruvā. See TS. 1.1.11.2: juhúr, upab̥h̥d, dhruvāsi ghr̥tāci nām̐nā, and cf. the many passages in my Vedic Concordance, beginning with ghr̥tācy asi. Hence viṣurūpā. Simple as this explanation is, it does not perhaps quite account for the exact relation of the repeated passages; one may still wonder, and expect additional information as to how the repeated words happen to be used so variously. Yet I venture to guess that the ghr̥tāci pāda is patterned after the Agni pāda.

[5.16.1^d, mártāso dadhiré purāḥ; 1.131.1^c: 8.12.22^b, devāso dadhire purāḥ;
8.12.25^b, devās tvā dadhiré purāḥ.]

5.17.2^a (Puru Ātreya; to Agni)

āśya hi śvāyaçastara āśā vidharman mānyase,
tām nākaḥ citrāçociṣaḥ mandrāḥ paró maṇṣāyā,]

cf. 5.17.2^d

5.82.2^a (Çyāvāçva Ātreya; to Savitar)

āśya hi śvāyaçastaraḥ savitūḥ kác caṇā priyām,
nā minānti svarājyam.]

cf. 5.82.2^c

See Oldenberg, SBE. xli. 403, 404; RV. Noten, p. 320. Leaving out vidharman we may perhaps render 5.17.2: 'Thou art (O poet) regarded as his (Agni's) very distinguished promulgator through thy mouth (i.e. song). (Therefore praise thou) the shining firmament (i.e. Agni), lovely beyond thought.' This rendering, it will be observed, in addition to its lack of simplicity, reads a good deal between the lines. Oldenberg suggests alternately: 'Thou (O Agni) art regarded as its (the firmament's) very distinguished promulgator with thy

mouth; (may the singer glorify) the shining firmament, lovely beyond thought.' This is hardly less difficult and doubtful, though it may perhaps claim the advantage of referring āśā to Agni's mouth. A good part of the difficulty lies in the vocative vidharman, of obscure meaning; see Bergaigne, iii. 218 note. The repeated pāda in 5.82.2 is strikingly simple by contrast, but it offers no remedy for 5.17.2, nor does it suggest anything as to the relative dates of the two stanzas.—The pāda 8.72.3^b, namely, rudrām parō maṇiśāyā, sheds no light on the difficulties of 5.17.2.

[5.17.2^d, mandrām parō maṇiśāyā: 8.72.3^b, rudrām parō, &c.]

[5.18.2^b, svāsya dākṣasya mañhānā: 5.10.2^b, krātvā dākṣasya mañhānā.]

5.19.11 = 3.47.5.

5.20.3^{a+d} (Prayasvanta Ātreyaḥ; to Agni)
hótāraṁ tvā vṛñīmahé 'gne dākṣasya sūdhanam,
yajñēsu pūrvyām girā prāyasvanto havāmahe.

5.26.4^c (Vasūyava Ātreyaḥ; to Agni)
āgne viçvebhīr ā gahi ḥ devēbhīr havyādātaye,
hótāraṁ tvā vṛñīmahe.

☞ 5.26.4^b

8.60.1^b (Bhargha Prāgātha; to Agni)
āgna ā yāhy agnibhīr hótāraṁ tvā vṛñīmahe,
ā tvām anaktu prāyātā haviṣmati yājīṣṭham barhīr āsāde.

10.21.1^b (Vimada Āindra, or others; to Agni)
āgnīm nā svāvṛktibhīr hótāraṁ tvā vṛñīmahe,
yajñāya stīrṇabarhiṣe vi vo māde ḥ ṣṭrām pāvakaçocīṣam vivakṣase.

☞ 3.9.8^b

7.94.6^b (Vasiṣṭha; to Indra and Agni)
tā vām gīrbhīr vipanyāvaḥ prāyasvanto havāmahe,
medhāsātā saniṣyāvaḥ.

8.65.6^b (Pragātha Kāṇva; to Indra)
sutāvantas tvā vayām prāyasvanto havāmahe,
īdām no barhīr āsāde.

☞ 1.13.7^c

The pāda 10.21.1^b strikes me as being in difficult surroundings. I cannot think Ludwig satisfactory, 425, 'Agni nemen wir vermöge eigener zürüstung als hotar in anspruch', where tvā is left out, and nā not accounted for. Grassmann: 'Durch eigne Werke wählen wir dich Agni uns zum Priester nun.' This again disregards nā. It would seem that some verb of motion is understood with ā in the sense of 'bring', or 'produce': 'We bring hither as if by our own pious acts Agni—as a priest do we choose thee—to the sacrifice', &c. There is minimal risk in regarding pāda b as parenthetical, and the stanza as late, because its refrain-pāda d is pretty certainly posterior to 3.9.8^b.—The root varj in svāvṛkti, suvṛkti, vṛktābarhiṣ, &c., is related to Avestan varōz; Indo-European verǵ 'work' (*féργον*); cf. especially pári varj = Avestan pairi varōz 'avoid'. Of this elsewhere.

5.21.3^{a+b} (Sasa Ātreya; to Agni)
tvām viçve sajóṣaso devāso dūtām akrata,
saparyāntas tvā kave ḥ yajñēsu devām īlate.

☞ 1.15.7^c

5.23.3^a (Dyumna Viçvacarṣaṇi Ātreya ; to Agni)

viçve hi tvā sajóṣaso jánāso vṛktābarhiṣaḥ,
hótāraṁ sádmasu priyāṁ vyānti vāryā purū.

3.59.9^b

8.23.18^{a+b} (Viçvamanas Vaiyaçva ; to Agni)

viçve hi tvā sajóṣaso devāso dūtām akrata,
çruṣṭi deva prathamó yajñiyo bhuvah.

5.21.3^d : 1.15.7^c ; 6.16.7^c, yajñēsu devāni iḥate.

[5.21.4^a, devāni vo devayajyāyā : 8.71.12^a, agniṁ vo, &c.]

5.21.4^d, ṛtāsyā yónim āsadaḥ : 3.62.13^c ; 9.8.3^c ; 64.22^c, ṛtāsyā yónim āsadam.

5.22.1^d (Viçvasāman Ātreya ; to Agni)

prā viçvasāman atriṇā ārcā pāvakaçocise,
yó adhvareṣv idyo hótā mandrátamo viçi.

8.71.11^d (Suditi Āṅgīrasa, or Purumiḥha Āṅgīrasa ; to Agni)

agniṁ sūnūm sāhaso jātāvedasaṁ, dānāya vāryaṇām,
dvitā yó bhūd amṛto mārtyeṣv ā hótā mandrátamo viçi.

The distich 5.22.1^d, as a whole, transfuses the pada 4.7.1^b ; 8.60.3^c, mandrō yajīṣṭho adhvareṣv iḥyah.

5.22.2^{abcd} (Viçvasāman Ātreya ; to Agni)

ny āgniṁ jātāvedasaṁ dādhdātā devām ṛtvijam,
prā yajñā etv ānuṣág adyā devāvyacastamaḥ.

5.26.7^{ac}, 8^{ab} (Vasūyava Ātreyaḥ ; to Agni)

ny āgniṁ jātāvedasaṁ hotravāham yaviṣṭhyam.
dādhdātā devām ṛtvijam.

prā yajñā etv ānuṣág adyā devāvyacastamaḥ,
stṛpitā barhiṣ āsade.

5.26.7, 8 seems to me an extension of 5.22.2 ; there is, of course, no guarantee that the reverse is not the case.—For the second pada cf. 1.11.1^b, yajñāsyā devām ṛtvijam.

5.22.3^b : 3.9.1^b ; 8.11.6^b, devām mārtaṣa ūtāye ; 1.144.5^b, devām mārtaṣa ūtāye
havāmahe.

[5.22.4^{de}, stómāir vardhanty ātrayo gīrbhiḥ çumbhanty ātrayaḥ : 5.39.5^{de}, giro
vardhanty ātrayo gīraḥ çumbhanty ātrayaḥ.]

Cf. 9.43.2^b, gīraḥ çumbhanti pūrvātha.

5.23.2^b : 5.9.7^b, rayiṁ sahasva ā bhara.

5.23.3^a : 8.23.18^a, viçve hi tvā sajóṣasaḥ ; 5.21.3^a, tvāṁ viçve sajóṣasaḥ.

5.23.3^b : 5.35.6^c : 8.5.17^a ; 6.37^b, jánāso vṛktābarhiṣaḥ ; 3.59.9^b, jánāya
vṛktābarhiṣe.

5.23.4^{de} (Dyumna Viçvacarṣaṇi Ātreya; to Agni)

sā hi śmā viçvacarṣaṇir abhīmāti sāho dadhē,
agna eṣu kṣāyeṣv ā revān naḥ çukra dīdihī dyumāt pāvaka dīdihī.

6.48.7^{de} (Çaṇyu Bārhaspatya; to Agni)

brhādbrīr agne arebhrīḥ çukreṇa deva çociṣā,
bharadvāja samidhāno yaviṣṭhya revān naḥ çukra dīdihī dyumāt pāvaka
dīdihī.

For 5.23.4 see Oldenberg, RV. Noten, p. 323. Cf. RV. 3.10.8; 5.21.4; AÇ. 8.9.7; ÇÇ. 10.10.8.

5.25.4^d (Vasūyava Ātreyaḥ; to Agni)

agnir deveṣu rājaty agnir mārtesv āviçān,
agnir no havyaavāhano 'gnīm dhībhrīḥ saparyata.

8.103.3^d (Sobhari Kāva; to Agni)

yāsmād rējanta kṛṣṭāyaç çarkṣtyāni kṛvatāḥ,
sahasrasām medhāsātāv iva tmānāgnīm dhībhrīḥ saparyata.

5.25.5^a, agnis tuviçravastamam: 3.11.6^c, agnis tuviçravastamah.

5.25.6^d: 1.11.2^d, jētāram āparājitam.

[**5.25.8^b**, grāvevocyate brhāt: 10.64.15^c; 100.8^c, grāvā yātra madhuśūd ucyāte
brhāt.]

5.25.9^c (Vasūyava Ātreyaḥ; to Agni)

evān agnīm vasūyavāḥ sahasānām vavandima,
sā no viçvā āti dviṣaḥ pārṣan nāvōva sukrātuh.

6.61.9^a (Bharadvāja; to Sarasvatī)

sā no viçvā āti dviṣaḥ svāsṛ anyā ṛtāvatī.
ātann āheva sūryaḥ.

Translate 5.25.9: 'Thus have we, desirous of goods, praised mighty Agni. May he, the very wise, transport us, as with a ship, across all hostile powers.' On the other hand, 6.61.9, taken by itself, is fairly untranslatable. Ludwig, 178: 'sie hat uns über alle feinde hinweg ihre andern schwestern, die heilige, ausgebreitet wie Sūrya die Tage.' In his note he has an alternate suggestion: 'sie hat uns über unsere feinde hinweg und über ihr ganzes stromgebiet verbreitet wie die sonne den tag überall leuchten lässt.' Grassmann: 'Sie dehnt' uns durch der Schwestern Schar und über alle Feinde aus, die hehre, wie die Sonn' ihr Licht.' I think that the first pāda of our stanza is to be joined to the preceding stanza (8): yasyā anantō āhṛtas tveṣaḥ carīṣṇūr arṇavāḥ, āmaç cārati rōruvat. The two stanzas together seem to say: 'She, whose endless, unerring, brilliant, mobile flood moves, a thundering force, (shall pass) us across all hostile powers. She, devoted to the ṛta, hath spread out her other sisters (rivers), as the sun spreads out the days.' I do not believe, with the translators, that the repeated pāda has a different meaning in 6.61.9 from that in 5.25.9, but that it expresses in 6.61.9 elliptically (supplying, pārṣat) and secondarily a familiar idea. Cf. 1.97.8; 99.1; 3.32.14, &c.

5.26.1^c (Vasūyava Ātreyaḥ; to Agni)

agne pāvaka rocīṣā mandrāyā deva jihvāyā,
ā devān vakṣi yākṣi ca.

6.16.2^c (Bharadvāja ; to Agni)
 sā no mandrābhir adhvarē jīhvābhir yajā mahāh,
 ā devān vakṣi yākṣi ca.
 8.102.16^c (Prayoga Bhārgava, or others ; to Agni)
 āgne ghṛtāsya dhṛtibhis tēpāno deva cociśā,
 ā devān vakṣi yākṣi ca.

42° 8.60.19^b

Cf. 2.36.4^a, ā vakṣi devān ihā vipra yākṣi ca.

5.26.2^c (Vasūyava Ātreyaḥ ; to Agni)
 tān tvā ghṛtasnav imahe citrabhāno swardṛcam.
 devān ā vītāye vaha.

7.16.4^b (Vasiṣṭha Maitravaruṇi ; to Agni)
 tān tvā dutān kṛṇmahe yaçāstaman devān ā vītāye vaha,
 viçvā sūno sahaso martabhojanā rāsva tād yāt tvémahe.

Vaguely imitative as a whole.

5.26.4^b (Vasūyava Ātreyaḥ ; to Agni)
 āgne viçvebhir ā gahi devébhir havyádātaye,
 hotāraṁ tvā vṛṇīmahe.

42° 5.20.3^a

5.51.1^c (Svastyātreyā Ātreya ; to Viçve Devāḥ, here Agni)
 āgne sūtāsya pītāye viçvāir ūmebhir ā gahi,
 devébhir havyádātaye.

Vaguely imitative as a whole.

5.26.4^c : 5.20.3^a ; 8.60.1^b ; 10.21.1^b, hotāraṁ tvā vṛṇīmahe.

5.26.5^a (Vasūyava Ātreyaḥ ; to Agni)
 yājamānāya sunvatā āgne suvīryaṁ vaha,
 devāir ā satsi barhiṣi.

42° 1.12.4^c

8.14.3^b (Goṣūktin Kaṇvāyana, and Açvasūktin Kaṇvāyana ; to Indra)
 dhenūḥ ṭa indra sūnṭā yājamānāya sunvaté,
 gām açvaṁ pipyūṣi duhe.

8.17.10^c (Irimbiṭhi Kaṇva ; to Indra)
 dirghās te astv āṅkuçó yēnā vāsu prayāchasi.
 yājamānāya sunvaté.

10.175.4^c (Ūrdhvagrāvan Ārbudi ; to the Press-stones)
 grāvāṇaḥ savitā nū vo devāḥ suvatu dhārmaṇā.
 yājamānāya sunvaté.

Cf. yājamanāya sunvatāḥ under 6.54.6^b ; and 1.83.3 ; 92.3 ; 10.100.3 ; 125.2, all of which contain the words yājamānāya sunvaté in the cadence.

5.26.5^c : 1.12.4^c ; 8.44.14^c. devāir ā satsi barhiṣi.

5.26.7^{ac}, 8^{ab}: 5.22.2^{abcd}, ny āgnīm jātāvedasam, dādhātā devām ṛtvijam, prā yajñā etv ānuṣāḡ adyā devāvyacastamah.

5.26.9^c: 1.39.5^c, devāsah sārva yā viçā.

[5.27.1^c, trāivṛṣṇó agne daçúbhiḥ sahásrāiḥ: 8.1.33^b, āsaṅgó agne, &c.]

5.28.6^b (Viçvavārā Ātreya; to Agni)
 á juhota duvasyátāgnīm prayaty ādhvaré,
 vṛṇidhvām havyavāhanam.

8.71.12^b (Suditi Āṅgīrasa, and Purumīḥa Āṅgīrasa; to Agni)

agnīm vo devaya jayāyā gñīm prayaty ādhvaré, 4^{ac} cf. 5.21.4^a
 agñīm dhiṣi prathamām agñīm ārvaty agñīm kṣāitṛaya sādhasē.

The apparent piecemeal of 8.71.12 is corrected by supplying from stanza 10 the words āhā nah giro yantu, to wit: '(May our songs go) for you to Agni with our divine worship; to Agni, as the sacrifice proceeds; to Agni, first at prayer; to Agni, when (we ask for) steeds; to Agni, that he may obtain for us landed property.' For the last expression cf. 3.8.7; 8.31.14; for the entire stanza, Pischel, *Ved. Stud.* i. 93. Notwithstanding this probable interpretation the stanza seems of late, awkward workmanship.—Pāda b is formulaic; cf. āgne prayaty ādhvaré, 10.21.6^b; and indram prayaty ādhvaré, under 1.16.3^c.

5.29.1^b: 2.27.9^a, trī rocanā divyā dhārayanta.

[5.29.3^d, āhann āhim papivān indro asya: 5.30.11^c, purāṇdarāḥ papivān indro asya.]

5.29.10^d (Gauriviti Çaktya; to Indra)

prānyac cakrām avṛṇah sūryasya kutsāyānyād vārivo yātave 'kah,
 anāso dasyūnr amṛṇo vadhēna nī duryoṇā āvṛṇaṇ mṛdhrāvācam.

5.32.8^d (Gātu Ātreya; to Indra)

tyām cid arṇam madhupām çāyanam asinvām vavrām māhy ādad ugrāḥ.
 apādam atrām mahatā vadhēna nī duryoṇā āvṛṇaṇ mṛdhrāvācam.

Cf. for 5.29.10, Pischel, *Ved. Stud.* i. 24; Geldner, *ibid.* ii. 35, 171; Oldenberg, *RV. Noten.* p. 325. For 5.32.8, Oldenberg, *ibid.*, p. 328.

[5.29.12^b, dāçagvāso abhy arcanty arkāiḥ: see under 6.50.15.]

5.29.13^b, vṛyā maghavan yā cakārtha: 5.31.6^b, prā nūtanā maghavan, &c.]

5.30.8^b (Babhru Ātreya; to Indra)

yujanī hī mām ākrthā ād id indra çīro dāsāsya nāmucer mathāyān,
 açmānam cit svaryām vartamānam prā cakriyeva ródasi marúdbhyah.

6.20.6^b (Bharadvāja; to Indra)

prā çyenó ná madirām añçum asmāi çīro dāsāsya nāmucer mathāyān,
 prāvan námīm sāpyām sasāntām prṇag rāyā sám isā sám svasti.

Aufrecht, in the Preface to his second edition of the *Rig-Veda*, p. xxxv, remarks that the repeated pāda fits in neither place. I fail to see why not at 6.20.6: '(Indra) snatching the

head of the Dāsa Namuci, as the eagle (snatched for him) the intoxicating (soma) shoot, did aid sleeping Namī Sāpya, imbued him with wealth, strength, and health.' Cf. Oldenberg, *Göttingische Gelehrte Nachrichten*, 1893, pp. 342 ff.; Hillebrandt, *Ved. Myth.* i. 279; iii. 255. On the other hand 5.30.8 is difficult and in any case disjointed. Geldner, *Ved. Stud.* iii. 162, 165, makes a determined set at the stanza, finding in it several features of the Namuci story as told in the Brāhmanas: 'Thou hast, forsooth, made me thy ally', so Namuci is supposed to say to Indra in the first pāda; cf. Bloomfield, *JAOS.* xv. 143 ff.: 'But thou, O Indra, snatching the head of the Dāsa Namuci (didst roll it away); Heaven and Earth (rolled) the turning head like a heavenly stone (Geldner, less well, wie ein sausender stein) onward to the Maruts.' This ingenious explanation marks its author's inclination to seek late story motives in the mantras; Oldenberg, *RV. Noten*, p. 326, subjects it to criticism, both negative and positive. The latter scholar arrives at the result: 'Thou didst, O Indra, then make me (the priest) thy ally, twisting the head of the Dāsa Namuci; (whirling about) the sounding, turning rock, Heaven and Earth, like two wheels, for the Maruts.' Here again much is supplied, yielding a not very clear result. I think that Oldenberg interprets the first half correctly, but I do not believe that the anacoluthon of the two distichs is bridged successfully by supplying mathayān in the second of them. Nor am I able to disentangle the mythic allusions, or to advance anything which might determine further the relative values of the repeated pāda in the two stanzas.

[5.30.11^c, purāṇdarāḥ papivān indro asya: 5.29.3^d, āhann āhinī papivān indro asya.]

5.30.13^d (Babhru Ātreya; to Indra)

supṛeṣaṣaṁ māva sṛjanty āstaṁ gāvaṁ saḥāsrāi ruṣamāso agne.

tivrā indram amamanduḥ sutāso 'któr vyūṣṭāu pāritakmyāyāḥ.

6.24.9^d (Bharadvāja; to Indra)

gambhīreṇa na uruṇāmatrin prēso yandhi sutapāvan vājān.

sthā ū śu ūrdhvā ūtī āriṣanyann aktór vyūṣṭāu pāritakmyāyām.

The curious parallel of the genitive pāritakmyāyāḥ and the locative pāritakmyāyām is baffling. The expression seems to mean 'when night brightens into day at the turning (of night into day)'. It is likely as a whole to be no more than the equivalent of such expressions as prabhāntyaṁ rātryām, ÇÇ. 2.6.3; or Sk. prabhātāyām garvayām; or Prakrit (Māhar.) pahāyāe rayanīe; or even simply Skt. prabhāte. See Ludwig, *Der Rig-Veda*, iv. 33; v. 111; Pischel, *Ved. Stud.* i. 82, note; Bartholomae, *Bezz. Beitr.* xv. 203, note; Hillebrandt, *Ved. Myth.* iii. 283, notes 1, 2, 3; Geldner, *Ved. Stud.* ii. 36; iii. 167; Oldenberg, *SBE.* xiv. 27 bottom; *RV. Noten*, p. 327. The genitive (of time?) in pāritakmyāyāḥ arouses my scepticism (cf. Oldenberg, *RV. Noten*, p. 79), but, as the word is after all doubtful, I should hesitate to substitute its parallel pāritakmyāyām. Geldner, *Ved. Stud.* iii. 84, seems to regard the variation as a rhetorical device (cf. Oldenberg, *RV. Noten*, p. 363, note 4). Yaska, *Nirukta*, 11.25, explains pāritakmyā as 'night'; this suits many *RV.* passages (see *Pet. Lex.*), on a pinch even those above.

[5.31.3^c, prācodayat sudūghā vavré antāḥ: 4.1.13^c, āṇmavrajāḥ sudūghā, &c.]

[5.31.4^d, āvardhayann āhaye hāntavā u: 8.96.5^b, madacyūtam āhaye, &c.]

5.31.6^{ab} (Avasyu Ātreya; to Indra)

prā te pūrvāṇi kāraṇāni vocaṁ prā nūtanā maghavan yā cakārtha,
çaktivo yād vibhārā rodasi ubhē jāyann apō mánave dānucitrāḥ.

7.98.5^{ab} (Vasiṣṭha ; to Indra)

préndrasya vocam̐ prathamā́ kṛtāni prā́ nūtanā maghāvā́ yā cakāra,
yadéd ádevir ásaḥiṣṭa māyā́ áthlabhavat kévalah̐ sómo asya.

The order of the words (vocam̐) rather favours the priority of 5.31.6 ; cf. Indogermanische Forschungen, xxxi. 157. See also the closely related distich 10.112.8^{ab}, prā́ ta indra pūrvyāni prā́ nūtanā víryā vocam̐ prathamā́ kṛtāni. and the pada 5.29.13^b, víryā maghavan yā cakārtha. For 5.31.6^d cf. 2.20.7 ; 4.28.1, &c.

5.31.11^c, bhārac cakrām̐ étaçah̐ sám rināti : 1.121.13^b, bhārac cakrām̐ étaço nāyām̐ indra.

5.31.11^d, puró dadhat sanīsyati krātum̐ nah̐ : 4.20.3^b, puró dadhat sanīsyasi krātum̐ nah̐.

[**5.32.5^b**, amarmāṇo vidád id asya mārma : 3.32.4^d, amarmāṇo manyamānasya mārma.]

5.32.7^d (Gātu Ātreya ; to Indra)

úd yád índro maható dānavāya vādhar yāmiṣṭa sāho ápratitam.

yád m̐ vajrasya prābhṛtāu dadābha viçvasya jantór adhamām̐ cakāra.

7.104.16^d (Vasiṣṭha ; to Indra)

yó máyātum̐ yātudhānēty āha yó vā rakṣāḥ çucir asmīty āha.

índras tān̐ hantu mahatā vadhéna viçvasya jantór adhamás padīṣṭa.

5.32.8^d, ní duryonā ávr̥ṇaṇ̐ mṛdhravācam̐ : 5.29.10^d, ní duryonā ávr̥ṇaṇ̐ mṛdhrā-vācaḥ.

5.33.5^a (Sanivar̥ṇa Prājāpatya ; to Indra)

vayām̐ té ta indra yó ca nárah̐ çárdho jajñāná yatiç ca ráthah̐.

ásmān̐ jagamyad ahiçusma satvā bhāgo ná hávyah̐ prābhṛtḥēsu cāruḥ.

7.30.4^a (Vasiṣṭha Maitravar̥ṇi ; to Indra)

vayām̐ té ta indra yó ca deva stāvanta çūra dadato maghāni.

yāchā surībhyā upamān̐ várūtham̐ svābhūvo jarañāni açnavanta.

The translations of Ludwig (534, 582) and Grassmann are not quite consistent in handling the repeated pada. We may render 5.33.5 : 'We here, thine, O Indra, and (our) men who know courage, and (our) moving chariots—to us shall come the warrior (Indra), &c.' Similarly, 7.30.4^{ab} : 'We here, thine, O Indra, and they, O god, O hero, who while praising thee give liberal gifts—bestow thou upon our patrons highest protection, &c.' In these fairly smooth circumstances the cadence of 5.33.5^a, less perfect than that of 7.30.4^a, cannot be used as a criterion to determine the relative dates of the two stanzas.

5.34.7^b, vi daçuṣe bhajati sūnāram̐ vāsu : 1.40.4^a, yó vāghāte dadāti sūnāram̐ vāsu.

5.35.1^{a+c} (Prabhūvasu Āṅgīrasa ; to Indra)

yás te sādhiṣṭhó 'vase indra krātuṣ̐ tām̐ á bhara.

asmābhyām̐ carṣaṇisāham̐ sāsniñ̐ vājeṣu duṣṭāram̐.

8 53(Vāl. 5).7^a (Medhya Kāṇva ; to Indra)

yás te sādhiṣṭhó 'vase té syāma bhāreṣu te.

vayām̐ hōtrābhīr utā devāhōtibhīḥ sasavāñso manāmahe.

7.94.7^a (Vasiṣṭha ; to Indra and Agni)
 indrāgni āvasā gatam asmābhyam carṣaṇīsaḥ,
 mā no duḥṣāṇsa ṛtaṭa.]

66 1.23.9^c

We may render 5.35.1: 'That most efficient wisdom of thine, O Indra, bring hither; (bring) to us (that wisdom) which conquers men, is profitable, hard to beat in competition for substance.' The translations of 8.53(Vāl. 5).7 are as follows: Ludwig, 669, 'der am wirksamsten ist deine gnade zu erlangen, solche wollen wir in den schlachten sein; durch die hotrā's durch die götteranrufungen meinen wir, dass wir gewinnen.' Grassmann, 'In Kämpfen seien solche wir, die dir zum Schutz die liebsten sind, &c.' Neither rendering of the first distich is more than passable; no translation is certain. Perhaps, 'He who is most successful to be helped by thee—these (i.e. such) may we be in contests for thee!' The first pāda is borrowed from faultless surroundings in 5.35.1 to do blundering service in an almost impossible connexion.

5.35.2^c (Prabhūvasu Āṅgīrasa : to Indra)

yād indra te cātasro yāc chūra sānti tisrah,
 yād vā pāñca kṣitīnām āvas tāt sū na ā bhara.

6.46.7^c (Çaṁyu Bārhaspatya ; to Indra)

yād indra nāhuṣiṣv āh | ōjo nṛpaṇā ca kṛṣṭiṣu,
 yād vā pāñca kṣitīnām dyumnām ā bhara satrā viçvāni pāuṣyā.

66 6.46.7^a

The stanzas are not only similar in the matter of the repeated pāda and individual words, but also in their intrinsic sense; evidently one poet has composed after the pattern of the other: 6.46.7 looks decidedly hybrid: dyumnām ā bhara occurs at the end of 8.19.15, and seems to have been added to yād vā pāñca kṣitīnām by an unusual *tour de force*. Dimeter lines are regularly extended to trimeter lines by adding an iambic dipody acatalectic or catalectic, i.e. — — — —, or — — — —; see Part 2, chapter 2, class B 5. On the other hand the addition of five syllables, with kṣitīnām as three syllables, is a decided anomaly; see *ibid.*, class B 7. It would be half-hearted to refuse to draw the conclusion that 6.47.7 is patterned after 5.35.2.

5.35.3^b: 1.10.10^c, vṛṣantamasya hūmahe.

[5.35.4^c, svākṣatraṁ te dhṛṣaṇ mānaḥ : 1.54.3^b, svākṣatraṁ yasya dhṛṣatō dhṛṣaṇ mānaḥ.]

[5.35.5^a, tvām tām indra mārtyam : 10.171.3^a, tvām tyām indra mārtyam.]

Cf. 1.131.4^d.

5.35.6^{ab+d} (Prabhūvasu Āṅgīrasa ; to Indra)

tvām id vṛtrahantama jānāso vṛktābarhiṣaḥ,
 ugrām pūrviṣu pūrvyām hāvante vājasātaye.

8.6.37^{abc} (Vatsa Kāṇva ; to Indra)

tvām id vṛtrahantama jānāso vṛktābarhiṣaḥ,
 hāvante vājasātaye.

8.34.4^b (Nīpātithi Kāṇva ; to Indra)

ā tvā kāṇvā ihāvase hāvante vājasātaye,

divō amūṣya çāsato divām yaya divāvaso.]

66 refrain, 8.34.1^{cd}—15^{cd}

6.57.1^c (Bharadvāja ; to Pusan and Indra)
 indrā nū puṣāṇa vayām śakhyāya svastāye,
 huvōma vājasātaye.

4.31.11^b

8.9.13^b (Çaçakarna Kāva ; to Açvins)
 yād adyāçvināv ahām huvōya vājasātaye,
 yāt pṛtsū turvāne sāhas tāt chreṣṭham açvinor āvaḥ.

Stanzas 5.35.6 and 8.6.37 are identical, except as to the additional pāda, ugrām pūrvīṣu pūrvyām in 8.6.37. Grassmann renders this pāda rather enigmatically by 'dich stärken, alten oft im Kampf'; Ludwig, 536, 'den gewaltigen ersten unter den vilen [geschöpften]', following Sayana, bahviṣu prajāsu. Geldner, Ved. Stud. i. 144 note, 'dich den gewaltigen in Massen, dich den vordersten'; but ibid. 167, 'in Mengen dich, den Gewaltigen, zu allererst'. It seems to me that Grassmann has the right interpretation in his Lexicon, where he supplies ājiṣu, which occurs in the next stanza, with pūrvīṣu, 'the strong, first in many battles'. It is impossible to say whether the pāda was added in 5.35.6, or subtracted in 8.6.37.—Cf. the pāda, devām-devām huvema vājasātaye, 8.27.13^c.

5.35.6^b: 5.23.3^b; 8.5.17^a; 6.37^b. jānāso vṛktābarhiṣaḥ ; 3.59.9^b. jānāya vṛktā-barhiṣe.

5.35.7^b (Prabhūvasu Āngirasa ; to Indra)
 asmākam indra duṣṭāraṁ puroyāvānam ājiṣu,
 sayāvānam dhāne-dhane vājayāntam avā ratham.

8.84.8^b (Uçanas Kāvya ; to Agni)
 tām marjayanta sukrātum puroyāvānam ājiṣu,
 svēṣu kṣāyeṣu vājinam.

For 5.35.7^b cf. vājayanto rāthā iva, 8.3.15 ; 9.67.17 ; and, for the repeated pāda, bhujyām vājeṣu pūrvyam, 8.22.2 ; 4.6.20

5.37.1^d: 4.25.4^c, yā indrāya sunāvāmety āha.

5.37.5^c (Atri Bhāuma ; to Indra)
 pūsyāt kṣēme abhī yōge bhavāty ubhē vṛtau samyati sām jayati.
 priyāḥ sūrye priyō agnā bhavāti yā indrāya sūtāsomo dādāçat.

10.45.10^c (Vatsapri Bhālandana ; to Agni)
 ā tām bhaja sāuçravasēsv agna ukthā-ukthā ā bhaja çasyāmāne,
 priyāḥ sūrye priyō agnā bhavāty uj jātēna bhinadad uj jānitvāih.

Ludwig, iii. 97, thinks that 5.37.5 is anterior to 10.45.10, but I fail to see why the repeated pāda is not treated equally well in both.

5.38.3^d, divāç ca gmac ca rājathaḥ : 1.25.20^b, divāç ca gmac ca rājasi.

[5.39.3^d, ā vājam darṣi sātāye : 9.68.7^d, nṛlhir yatō vājam ā darṣi sātāye.]

[5.39.4^a, mánhiṣṭham vo maghonām : 8.1.30^b, mánhiṣṭhāso maghonām.]

5.39.5^b: 1.10.5^a, ukthām indrāya çānsyām.

[5.39.5^{de}, giro vardhanty ātrayo girāḥ çumbhanty ātrayaḥ : 5.22.4^{de}, stōmāir vardhanty ātrayo gīrbhiḥ çumbhanty ātrayaḥ.]

5.40.1^b (Atri Bhāuma; to Indra)

ā yāhy ādribhiḥ sutām sōmaṁ somapate piba,

vṛṣann indra vṛṣabhir vṛtrahantama.]

69^c refrain, 5.40.1^c—3^c

8.21.3^c (Sobhari Kāṇva; to Indra)

ā yāhīmā indavō 'ṇvapate gōpata ūrvarāpate.

sōmaṁ somapate piba.

5.40.2^{ab}, 3^{ab} (Atri Bhāuma; to Indra)

vṛṣā grāvā vṛṣā mado vṛṣā sōmo ayām sutāh,

vṛṣann indra vṛṣabhir vṛtrahantama.]

69^c refrain, 5.40.1^c—3^c

vṛṣā tvā vṛṣaṇam huve vājriṁ citrābhir ūtibhiḥ,

vṛṣann indra vṛṣabhir vṛtrahantama.]

69^c refrain, 5.40.1^c—3^c

8.13.32^{ab}, 33^{ab} (Nārada Kāṇva; to Indra)

vṛṣā grāvā vṛṣā mado vṛṣā sōmo ayām sutāh,

vṛṣā yajñō yām invasi vṛṣā hāvah.

vṛṣā tvā vṛṣaṇam huve vājriṁ citrābhir ūtibhiḥ,

vāvānta hi prātiṣṭutim vṛṣā hāvah.

The version of the fifth book, involving the refrain, seems to me primary, even though the refrain does not fit in syntactically in every place. In 8.13.31–33 the words *vṛṣā hāvah* are also refrain appendage ('tetrasyllabic pāda'); I assume that this type of workmanship is late; cf. Oldenberg, *Prol.* pp. 111 ff., and see Part 2, chapter 2, class B 3. Cf. the pāda, *asti sōmo ayām sutāh*, 8.94.4^a, for the second of the repeated pādas.

[5.40.4^c, yuktā hāribhyām ūpa yasad arvān: 1.177.1^d, yuktā hant vṛṣaṇā yāhy arvān.]

5.40.5^b, 9^b, tāmasāvidhyad āsurah.

5.41.2^{ab}, té no mitró vāruṇo aryamāyūr indra ṛbhukṣā marūto juṣanta: 1.162.1^{ab},
mā no mitró vāruṇo aryamāyūr indra ṛbhukṣā marūto pāri khyan.

5.41.6^a (Atri Bhāuma; to Viṣve Devāḥ, here Vāyu)

prā vo vāyūm rathayūjam kṛṇudhvam prā devām vipraṁ panitāram arkāih,
iṣudhyāva ṛtasāpah pūramdhir vasvīr no ātra pātnīr ā dhiyē dhuh.

10.64.7^a (Gaya Plata; to Viṣve Devāḥ, here Vāyu and Pūṣan)

prā vo vāyūm rathayūjam pūramdhim stōmāih kṛṇudhvam sakhyāya
* pūsaṇam,

tē hi devāsyā savitūḥ sāvīmani krātum sacante sacitāḥ sacetasah.

We may render 5.41.6: 'Exalt ye Vāyu, who is hitched to your chariot (so as to make it swift), exalt (him) the god, the poet, the singer with your hymns. May (the gods) who pay their debts, who love the ṛta (the sacrifice), in exchange for our prayer give us here opulent, excellent wives.' Cf. Pischel, *Ved. Stud.* i. 195, 199; Ludwig, *Ueber Methode*, p. 64. The translation is certain, except as to the word *iṣudhyāvaḥ* for which see the authors just mentioned. Stanza 10.64.7 is intensely imitative, but I can discover no specific reasons for assuming as does Oldenberg, *RV. Noten*, p. 336, that it is later; 'Exalt ye Vāyu, who is hitched to your chariot, the opulent; exalt ye Pūṣan with your hymns, in order to obtain his friendship; for they (all the gods), of one sense, and one wisdom, at the bidding of God Savitar, follow out their plans.' Cf. Pischel, *ibid.*, p. 204.

5.41.8^d (Atri Bhāuma ; to Viṣve Devāḥ)

abhi vo arce poṣyāvato n̄n vāstoṣ pātīm tvaṣṭāraṁ rārāṇaḥ,
dhānyā sajoṣā dhiṣāṇā nāmobhir vānaspātīn̄r ṣadhi rāyā ṣe.

5.42.16^b (The same)

prāiṣā stōmaḥ pṛthivīm antāriksam̄ vānaspātīn̄r ṣadhi rāyē aṣyāḥ,
devó-devaḥ suhāvo bhūtu máhyaṁ má no mātá pṛthiví durmatáu dhāt.

cf. 5.42.16^{cd}

For 5.41.8 cf. Geldner, *Ved. Stud.* i. 170; Hillebrandt, *Ved. Myth.* i. 180, 517; Oldenberg, *RV. Noten*, p. 336.

[**5.41.10^c**, gr̥ntē agnir̄ etārti ná ṣṣāiḥ: 6.12.4^a, sāsmākebh̄ir̄ etārti ná ṣṣāiḥ
(agni ṣṭave).]

Cf. the note under 6.12.4.

5.41.16^d (Atri Bhāuma ; to Viṣve Devāḥ)

kathá dāḥema nāmasā sudānūn̄ evayā maruto āchoktāu praṇavaso maruto
āchoktāu,

mā nó 'hir budhnyò riṣe dhād̄ asmākaṁ bhūd̄ upamativāniḥ.

7.34.17^a (Vasiṣṭha ; to Ahi Budhnya)

mā nó 'hir budhnyò riṣe dhān̄ má yajñō asya sridhad̄ ṛtāyōḥ.

For 5.41.16 cf. Bergaigne, *JA.* xiii (1888), 139.

[**5.42.3^d**, candrāṇi devāḥ savitā suvāti: 7.40.1^c, yād̄ adyā devāḥ savitā suvāti.]

5.42.16^b, vānaspātīn̄r ṣadhi rāyē aṣyāḥ: 5.41.8^d, vānaspātīn̄r ṣadhi rāyā ṣe.

5.42.16^{cd} (Atri Bhāuma ; to Viṣve Devāḥ)

prāiṣā stōmaḥ pṛthivīm antāriksam̄ vānaspātīn̄r ṣadhi rāyē aṣyāḥ, ~~cf.~~ 5.41.8^d
devó-devaḥ suhāvo bhūtu máhyaṁ má no mātá pṛthiví durmatáu dhāt.

5.43.15^{cd} (The same)

br̄hād̄ váyo br̄haté tūbhyam̄ agne dhiyājūro mithunāsah̄ sacanta,
devó-devaḥ suhāvo bhūtu máhyaṁ má no mātá pṛthiví durmatáu
dhāt.

Note that the two stanzas following each of the present stanzas are identical, and that
5.41.8^d = 5.42.16^b.

5.42.17 = 5.43.16 (Atri Bhāuma ; to Viṣve Devāḥ)

urāu devā anibādhe syāma.

Only one pāda; cf. 3.1.11^a.

5.42.18 (Atri Bhāuma ; to Viṣve Devāḥ) =

5.43.17 (The same) =

5.76.5 (Atri Bhāuma ; to Aṣvins) =

5.77.5 (Avasyu Ātreya ; to Aṣvins)

sām aṣvīnor āvasā nūtanena mayobhūvā supranīti gamema,
ā no rayīm vahatam otā virān ā viṣvāny amṛtā saubhagāni.

Note that 5.43.11^a = 5.76.4^c.

5.43.10¹ (Atri Bhāuma ; to Viṣve Devāḥ)

ā nāmbhir marūto vakṣi viṣvān ā rūpēbhir jātavēdo huvānāḥ,
yajñān giro jaritūḥ suṣṭutīm ca viṣve ganta maruto viṣva ūti.

10.35.13^a (Luṣa Dhānāka ; to Viṣve Devāḥ)

viṣve adyā marūto viṣva ūti viṣve bhavantv agnāyaḥ sāmiddhāḥ,
viṣve no devā āvasā gamantu, viṣvam astu drāviṇān vājo asmé.

60^a cf. 1.107.2^a

Oldenberg's reflection, RV. Noten, i. 339, as to whether viṣva ūti in 5.43.10^d is to be changed to viṣvā ūti, 'with every help' (unusual instrumental, and hiatus), is to be negatived, because of the same reading in the parallel which he has not noted ; cf. also 7.57.7^a, ā stutāso maruto viṣva ūti. The repeated pāda in 10.35.13 seems to me awkward (no verb) and secondary ; note the partial repetition of its pāda c (with one of four viṣva, substituted for ūpa) in 1.107.2^a.

5.43.11^a (Atri Bhāuma ; to Viṣve Devāḥ)

ā no divo brhatāḥ pārvatād ā sārvasvatī yajatā gantu yajñām,
havam devī juṣaṇā ghrtaei ṣagmām no vācam ucatī ṣṛnotu.

5.76.4^c (Atri Bhāuma ; to Aṣvins)

idām hi vām pradivi sthānam ōka ime grhā aṣvinedām duroṇām,
ā no divo brhatāḥ pārvatād ādbhyo yātam isam ūrjān vāhanta.

Note the identity of 5.43.17 with 5.76.5.

5.43.15^{cd} : 5.42.16^{cd}, devō-devaḥ suhāvo bhūtu māhyaṁ mā no matā prthivī dur-
matāu dhāt.

5.43.16 = 5.42.17 (only one pāda).

5.43.17 = 5.42.18 = 5.76.5 = 5.77.5.

5.44.14^d, 15^d, tāvāhām asmi sakhyé nyōkāḥ.

5.45.4^b (Sadapṛṇa Ātreya : to Viṣve Devāḥ)

suktebhir vo vācobhir devājustāir indrā nv agnī āvase huvādhyāi,
ukthebhir hi smā kavāyaḥ suyajñā āvivāsanto maruto yājanti.

6.59.3^c (Bharadvāja ; to Indra and Agni)

okivānsā sutē sācān āṣvā sāpti ivādane,

indrā nv agnī āvasehā vajrinā vayām devā havāmahe.

Prima facie the dative āvase in 5.45.4 is better than the instrumental āvasā in 6.59.3. Ludwig, 749, to 6.59.3, 'Indra und Agni mit ihrer gnade . . . rufen wir hieher'; Bergaigne, Quarante Hymnes, p. 86, 'nous vous prions de venir ici, ô Dieux, avec vos faveurs'. We may remember the numberless places in which the verb hū is used with āvase or ūtāye. Possibly, but not certainly, āvasehā = āvasa ihā, with double sandhi, and possibly 6.59.3 is posterior to 5.45.4. For 5.45.4 cf. Bartholomae, Bezz. Beitr. xv. 233; Hillebrandt, Ved. Myth. iii. 314 note.

5.45.10^a (Sadapṛṇa Ātreya ; to Viṣve Devāḥ)

ā sūryo aruhac chukrām ārnó 'yukta yād dharito vitāpṛsthāḥ,
udnā ná nāvam anayanta dhīrā aṇṇvatīr āpo arvāg atiṣṭhan.

7.60.4^b (Vasiṣṭha ; to Mitra and Varuṇa)

[~~60~~ 4.45.2^a

ud vām pṛkṣāso mādhumanto asthur, ā sūryo aruhac chukrām ārnāḥ,
yasma adityā ādhvano rūdanti, mitrō aryamā varuṇaḥ sajōṣaḥ.] ~~60~~ 1.186.2^b

See under 4.45.2^a.

5.46.3^c (Pratiksatra Ātreya ; to Viṣve Devāḥ)

indrāgnī mitrávaruṇáditim svāḥ pṛthivīm dyām maruṭaḥ párvataḥ apāḥ,
huvé viṣṇuṁ pūśāṇaṁ bráhmaṇas pátim bhágam nú cānsam savitāram ūtāye.

7.44.1^c (Vasiṣṭha ; Liṅgoktadevatāḥ)

dadhikrām vaḥ prathamam aṇvinośāsam agnīm sámiddham bhágam
ūtāye huve,

indram viṣṇuṁ pūśāṇaṁ bráhmaṇas pátim adityān dyāvāpṛthivi
apāḥ svāḥ.] ~~60~~ 7.44.1^d

Little doubt but what there is a more particular, presumably ritualistic relationship between these two stanzas, and, again, between both and 10.36.1 : see under 7.44.1. The cadence, pūśāṇaṁ bráhmaṇas pátim in 5.46.3^c, also at 7.41.1^c ; the cadence, maruṭaḥ párvataḥ apāḥ in 5.46.3^b, also at 10.36.1^c. The latter stanza, indeed, in its general sense and workmanship, belongs with the present two.

5.46.8^c (Pratiksatra Ātreya ; Devapatnistavaḥ)

utā gnā vyantu devāpatnīr indrāṇy āgnāyy aṇvīni rāt,
ā ródasī varuṇānī ṇṇotu vyāntu devīr yā rtūr jāninām.

7.34.22^b (Vasiṣṭha ; to Viṣve Devāḥ)

tā no rāsan rītisāco vásūny ā ródasī varuṇānī ṇṇotu,
vārtūribhiḥ suṇarāṇo no astu tvāṣṭā sudātro ví dadhātu rāyah.

It is tempting to assume that the repeated pāda in 7.34.22 is borrowed from the devāpatnī stanza, 5.46.8. Note, however, that Tvāṣṭar, the husband of the Gnāḥ, occurs in 7.34.22, which goes some distance to account for the presence there of pāda b.—For the accent of ródasī see Oldenberg, RV. Noten, pp. 326, 344.

5.51.1^c : 5.26.4^c, devébhir havyādātaye.

[5.51.2^b, sātyadharmāṇo adhvarām : 1.12.7^b, sātyadharmāṇam adhvaré.]

5.51.3^b (Svastyātreya Ātreya ; to Viṣve Devāḥ, here Agni)

vīprebhir vipra santya prātaryāvabhir ā gahi,
devébhiḥ sōmapitaye.

8.38.7^a (Manu Vāivasvata ; to Viṣve Devāḥ, here Indra and Agni)

prātaryāvabhir ā gataṁ devébhir jenyāvasu,
indrāgni sōmapitaye.

Translate 5.51.3 : 'With the sages, O kind sage, with (the gods) that come in the morning, come hither to drink the soma!' And 8.38.7 : 'Come ye, O Indra and Agni, that have native wealth, hither with the gods that come in the morning, to drink the soma.' In this stanza the third pāda of 5.51.3, devébhiḥ sōmapitaye, seems stretched secondarily into two : devébhir [jenyāvasu, indrāgni] sōmapitaye.

5.51.5^{a+c} (Svastyātreya Ātreya ; to Viçve Devāh, here Vāyu)
 vāyav ā yāhi vitāye juṣāṇó havyádātaye,
 píbā sutāsyañdhaso abhi prāyaḥ.

6.16.10^a (Bharadvāja ; to Agni)
 ágna ā yāhi vitāye gr̥ṇānó havyádātaye,
 ní hótā satsi barhiṣi.
 7.90.1^d (Vasiṣṭha ; to Indra and Vāyu)
 prá vitrayá çúçayo dadrire vām adhvaryúbhir mādhumantah sutāsah,
 váha vāyo niyúto yāhy ácha píbā sutāsyañdhaso mādāya.

Translate 5.51.5 : 'O Vāyu, come hither to enjoy, pleased, to the gift of havis ; drink of the pressed plant—to the feast.' This is the first of three successive stanzas (5-7), making an independent hymn, all of which have the refrain appendage, abhi prāyaḥ 'to the feast'. added every time to good octosyllabic lines ; see Part 2, chapter 2, class B 3, and Oldenberg. Prol., p. 112 ff. The original source of the pāda would seem therefore to be 7.90.1, to wit : 'For the love of heroes (sons), the pure honied pressed drink was given you two (O Indra and Vāyu) by the Adhvaryu-priests ; bring, O Vāyu, hither your team, drink unto intoxication of the pressed plant.' Indeed 5.51.5 seems to be a conglomerate of parts of the two other stanzas.

5.51.6^{ab} : 4.47.2^{ab}, indraç ca vāyav eṣāṁ sómānām (5.51.6^b, sutānām) pítim
 arhathah ; 1.134.6^c, sutānām pítim arhasi.

5.51.7^a (Svastyātreya Ātreya ; to Viçve Devāh)
 sutá indrāya vāyāve sómāso dādhyāçirah,
 nimnām ná yanti síndhavo 'bhi prāyaḥ. cf. 1.5.5^c

9.33.3^{abc} (Trita Āptya ; to Soma Pavamāna)
 sutá indrāya vāyāve varuṇāya marúdbhyaḥ,
 sómā arṣanti viṣṇave.

9.34.2^{abc} (The same)
 sutá indrāya vāyāve varuṇāya marúdbhyaḥ,
 sómo arṣati viṣṇave.

9.65.20^{abc} (Bhrgu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)
 apsá indrāya vāyāve varuṇāya marúdbhyaḥ,
 sómo arṣati viṣṇave.

The pāda, varuṇāya marúdbhyaḥ also at 8.41.1^b ; 61.12^b ; see under 8.41.1.—For 5.51.7^a cf. 9.63.15^b ; for 5.51.7^c cf. under 8.6.34 ; for 9.65.20^a cf. 9.84.1^b, apsá indrāya varuṇāya vāyāve, and see Bergaigne, i. 214 ; Mélanges Renier, p. 80.

5.51.7^b : 1.5.5^c ; 137.2^b ; 7.32.4^b ; 9.22.3^b ; 63.15^b ; 101.12^b, sómāso dādhyāçirah.

5.51.8^b : 1.44.14^d, aqvibhyaṁ uṣāsā sajuh.

5.51.8^c-10^c, á yāhy agne atrivát suté raṇa.

5.52.4^b (Çyāvāçva Ātreya ; to Maruts)
 marutsu vo dadhīmahi stóman yajñām ca dhṛṣṇuyá,
 viçve ye mānuṣā yugá , pánti mártyaṁ riṣāḥ. cf. 1.4.2.2^b

6.16.22^b (Bharadvāja ; to Agni)

prā vaḥ sakhāyo agnaye stōmaṁ yajñām ca dhr̥ṣṇuyā,
āra gāya ca vedhase.

Translate 5.52.4 : 'To the Maruts, in your behalf, let us sturdily offer praise and sacrifice, to all of them that (protect) the ages of men, protect the mortal from injury.' As regards 6.16.22 Ludwig, 382, renders, 'eurom Agni, o freunde, preist und singt mit anstrengung, (lied und opfer) dem ordner'. In his note he remarks, 'āra gāya : für arcata gāyata'. Grassmann, 'Auf, Freunde, eurom Agni bringt Gesang und Opfer kühnlich dar, Dem Ordner preis und singo ihm'. The absence of a verb in the first distich, and the anacoluthon between ab and c that remains even after supplying the verb, show that the scrappy stanza is modelled after existing patterns (cf. 6.45.4). There is no doubt that the repeated pada originated in 5.52.4. In both stanzas vaḥ is the well-known, loose ethical dative, 'in your behalf'; cf. under 1.37.4.

5.52.4^d : 1.42.2^b ; 5.67.3^d. pānti mārtyaṁ riśāḥ.

[5.53.10^b, tveṣāṁ gaṇāṁ mārutāṁ nāvyaśnām : 5.58.1^b, stuṣe gaṇāṁ, &c.]

5.53.16^b (Çyāvāçva Atreya ; to Maruts)

stuhī bhojān stuvatō asya yāmaṁ rāṇan gāvo nā yāvase,
yatāḥ pūrvāṇ iva sākhīr ānu hvaya girā gr̥ṇthi kāmīnaḥ.

10.25.1^d (Vimada Aindra, or others ; to Soma)

lbhadrām no api vātaya māno dakṣam utā krātum. 10.20.1
ādhā te sakhye āndhaso vī vo māde rāṇan gāvo nā yāvase vivakṣase.

For āpi vātaya see Max Müller, SBE. xxxii. 202, 437.—Cf. the pada, gāvo na yāvaseṣv ā, under 1.91.13^b.

5.54.11^d (Çyāvāçva Atreya ; to Maruts)

āṇseṣu va iṣṭāyaḥ patsū khādāyo lbakṣassu rukmā maruto rathe çubhaḥ, 10.64.4^b
agnibhrājaso vidyūto gābhastyoḥ çiprāḥ çirṣāsu vitatā hiranyāyīḥ.

8.7.25^b (Punarvatsa Kāṇva ; to Maruts)

vidyūddhastā abhīdyavaḥ çiprāḥ çirṣān hiranyāyīḥ,
çubhrā vy ānjata çriyē.

5.54.11^{cd} and 8.7.25^{ab} paraphrase one another, in deference to their respective metrical needs ; incidentally the phrase çiprāḥ çirṣāsu in 5.54.11 is replaced by çiprāḥ çirṣān in 8.7.25. Since the Maruts, collectively, have many heads, the word çirṣāsu might seem more original, but similar expressions with generic singular are so easily called up from other languages as to make this argument otiose. For çiprāḥ see Max Müller, SBE. xxxii. 301 ; Henry, Mémoires de la Société de Linguistique, ix. 19 (reprint). In general cf. for the stanzas 1.64.4 ; 166.9.10 ; 7.56.13.

5.55.1^d—9^d, çubhām yātām ānu rathā avrtsata.

[5.55.3^c, virokiṇaḥ sūryasyeva raçmāyaḥ : 10.91.4^d, arepāsah sūryasyeva, &c.]

5.55.9^{b+c} (Çyāvācva Ātreya ; to Maruts)

mṛlāta no maruto mā vadhiṣṭanāsmābhyam̐ çarma bahulām̐ vi yantana,
ādhi stotrāsya sakhyāsya gātana | çūbham̐ yātām̐ ānu rāthā avṛtsata. |

6.51.5^d refrain. 5.55.1^d-9^d

6.51.5^d (Rjīcva Bhāradvāja ; to Viçve Devāḥ)

dyāus pītaḥ pīthivi mātār ādhruḡ āgne bhṛtār vasavo mṛlāta nah,
viçva ādityā adite sājōsā asmābhyam̐ çarma bahulām̐ vi yanta.

10.78.8^c (Syūmarāçmi Bhārgava ; to Maruts)

subhāgān no devāḥ kṛṇutā suratnān̐ asmān̐ stotṛm̐ maruto vāvṛdhanāḥ,
ādhi stotrāsya sakhyāsya gāta sanād̐ dhi vo ratnadhēyāni santi.

Aufrecht, in the Preface to his second edition of the Rig-Veda, p. xvi, thinks that the author of 6.51.5 used 5.55.9 as a pattern. He hints that he regards ādhruḡ in 6.51.5 as a makeshift to express the idea of mā vadhiṣṭana in 5.55.9. The argument does not seem weighty. On the other hand 10.78.8 does not make a specially good impression in relation to 5.55.9.—Cf. 9.72.9^d.

5.55.10^d : 4.50.6^d ; 8.40.12^d ; 48.13^d ; 10.121.10^d, vayām̐ syama pātayo rayīnām̐.

5.56.1^d : 1.49.1^b ; 8.8.7^a, divāç cid rocanād̐ ādhi.

5.56.4^d : 1.37.11^c, prā cyāvayanti yāmabhiḥ.

5.56.6^a, yuṅgdhvām̐ hy āruṣī rathe : 1.14.12^a, yukṣvā hy āruṣī rathe.

5.56.6^{cd}, yuṅgdhvām̐ hāri ajirā dhuri vōlhavē vāhiṣṭhā dhuri vōlhavē : 1.134.3^{bc},
vāyū rathe ajirā dhurī vōlhavē vāhiṣṭhā dhuri vōlhavē.

5.57.7^d, bhakṣīyā vō 'vaso dāivyasya : 4.21.10^d, bhakṣīyā tē 'vaso dāivyasya.

5.57.8 = 5.58.8 (Çyāvācva Ātreya ; to Maruts)

hayé nāro marūto mṛlātā nas tūvimaghāso āmṛtā ṛtajñāḥ,
sátyaçrutah̐ kāvayo yūvāno bṛhadgirayo bṛhād̐ ukṣāmānāḥ.

[5.58.1^b, stuṣē gaṇām̐ mārutān̐ nāvyaśīnām̐ : 5.53.10^b : tveṣām̐ gaṇām̐, &c. |

5.61.19^c, pārvateṣv āpaçritah̐ : 1.84.14^b, pārvateṣv āpaçritam̐.

5.64.1^a, varuṇām̐ vo riçādasam̐ : 1.2.7^b, varuṇām̐ ca riçādasam̐.

5.64.2^d : 1.127.10^c, viçvāsu kṣāsu jōguve.

5.65.2^{b+d} (Rātahavya Ātreya ; to Mitra and Varuṇa)

tā hi çréṣṭhavareçasā rājānā dīrghaçrūtāmā,
tā sātpati ṛtāvṛdha ṛtāvānā jāne-jane.

8.101.2^b (Jamadagni Bhārgava ; to Mitra and Varuṇa)

vārsiṣṭhaksatrā urucākṣasā nara rājānā dīrghaçrūtāmā,

tā bahūtā na dahsūnā ratharyataḥ | sakām̐ sūryasya raçmibhiḥ. | 6.1.47.7^d

5.67.4^b (Yajata Ātreya; to Mitra and Varuṇa with Aryaman)

té hí satyá ṛtasṛṣṭa ṛtāvāno jāne-jane,

suntḥāsah sudānava ṛṇhōc cid urucakrayah.]

5.67.4^d

[5.65.5^b, syāma saprāthastame: 1.94.13^c, çārman syāma tāva saprāthastame.]

[5.65.5^c, anehāsas tvotāyah: 8.47.1^e–18^e, anehāso va utāyah.]

5.66.3^a (Rātaḥavya Ātreya; to Mitra and Varuṇa)

tā vām eṣe rāthānām urvīm gavyūtim eṣām,

rātāḥavyasya suṣṭutīm dadhṛk stómair manāmahe.

5.86.4^a (Atri Bhāuma; to Indra and Agni)

tā vām eṣe rāthānām ṛindrāgnī ḥavāmahe,]

5.86.4^b

[pāti turāsyā rāthaso, vidvānsā girvaṇastamā.

5.86.4^c

There is no difficulty in 5.86.4, whether we render eṣe by 'for the promotion', or by 'at the desire'. The former is, recently, the conclusion of Geldner, *Ved. Stud.* ii. 290; the latter that of Oldenberg, *ZDMG.* lxii. 477; *RV. Noten*, p. 359. I see no reason for refusing the guidance of such expressions as gāvam eṣe 10.48.9, or rāyā eṣe, 5.41.5, 8, respectively 'when desiring cows, or wealth'. Accordingly 5.86.4: 'We call upon you, O Indra and Agni, when we desire chariots, ye lords of prompt liberality, wise, fondest of hymns.' According to Oldenberg, *RV. Noten*, p. 359 (cf. *ZDMG.* liv. 608, note), 5.66.3 would yield some such result: '(We beseech) you, when we desire chariots, for broad scope for them;—beautiful praise with hymns do we eagerly devise for him that spends oblations.' Geldner, l.c.: 'Euch beide verehren wir dreist mit Stomas, damit diese Wagen auf eine weite Bahn gelangen, (kommt) zu des Rātaḥavya Loblied.' Neither of these more recent translations, nor two others which Ludwig, 103, proposed, are conclusive. Grassmann, 'Mit Lob gedenken eurer wir, mit Ernst, wenn eurer Wagen Schar hineilet auf die weite Flur und zu des Opfers Lobgesang'. One thing seems certain, namely, that the chariots belong to the sacrificers, not to the gods (suvatō rāthah, 1.94.8), but I confess that 5.66.3, most likely secondary, seems to me as obscure as ever.

5.66.4^c, ni ketunā jānānām: 1.191.4^c, ni ketāvo jānānām.

5.67.1^c (Yajata Ātreya; to Mitra and Varuṇa)

baḥ itthā deva ni-ṣṛtām ādityā yajatām brhat,

vāruṇa mitrāryaman vārṣiṣṭham kṣatrām āçathe.

8.67.4^b (Matsya Sāmmada, or others; to Ādityas)

[māhi vo mahatām āvo, vāruṇa mitrāryaman,

8.47.1^a

[āvānsy ā vṛṇmahe.]

8.26.21^c

10.126.2^b (Kulmalabarhiṣa Çailūṣi, or Ānhomue Vāmadevyā; to Viçve Devāḥ)

tad dhī vayām vṛṇmahe vāruṇa mitrāryaman,

yōnā nir āhāso yūyām pāthā nethā ca martyam āti dvīṣah.

Cf. vāruṇa mitrō aryamā, under 1.26.4^b; and the two pādas 7.59.1^c, tasmā agne vāruṇa mitrāryaman (note enclitic agne), and 8.19.35^c, vayām té vo vāruṇa mitrāryaman. For 5.67.1 cf. Oldenberg, *RV. Noten*, p. 360.

5.67.2^a (Yajata Ātreya; to Mitra and Varuṇa)

ā yād yōnīm hiranyāyam vāruṇa mitra sādathah,

[dhartūrā carṣantnām, yantām sumnām riçadasa.

1.17.2^c

9.64.20^a (Kaçyapa Mārīca ; to Soma Pavamāna)
 á yád yónim hiranyáyam açur ṛtasya sídati,
 jāhāty āpracetasah.

5.67.2^c: 1.17.2^c, dhartāra carṣaṇinām.

5.67.3^b: 1.26.4^b; 4.1.1^b; 4.55.10^b; 8.18.3^b; 28.2^a; 8.3.2^b; 10.126.3^b-7^b, vāruṇo
 mitró aryamā.

5.67.3^d: 1.41.2^b; 5.52.4^d, pānti martyam riṣah.

5.67.4^b, ṛtāvāno jāne-jane: 5.65.2^d, ṛtāvāna jāne-jane.

5.67.4^d (Yajata Atreya ; to Mitra and Varuṇa with Aryaman)

té hí satyā ṛtaspṛṣa ṛtāvāno jāne-jane.]

6^a 5.65.2^d

sunthāsah sudānavo 'ñhóç cid urucākrayah.

8.18.5^c (Irimbiṭhi Kāṇva : to Adityas)

té hí putrásō āditer vidur dvēṣāṇsi yótave.

añhóç cid urucākrayo 'nehāsah.

Pada 8.8.15^c is clearly composite: anehāsah is cadence in 8.45.11^c; see Part 2, chapter 2, class B 4.

5.69.3^b (Urucakri Atreya ; to Mitra and Varuṇa with Aditi)

prātār devim āditim jōhavimi madhyāmdina ūditā sūryasya,

ṛayo mitravaruṇa sarvātātēle tokāya tānayāya çām yōh.

5.76.3^b (Atri Bhāuma ; to Açvins)

utā yātām saṁgavē prātār āhno madhyāmdina ūditā sūryasya,

divā naktam āvasā çāntamena nédāntm pītir açvinā tatāna.

For sarvātāta in 5.69.3 see Oldenberg, ZDMG. lv. 301.

5.71.1^a (Bāhuvṛkta Atreya ; to Mitra and Varuṇa)

ā no gantām riçādasā vāruṇa mitra barhāṇa.

apemām cārum adhvarām.

8.8.17^a (Sadhvaṇsa Kāṇva ; to Açvins)

ā no gantām riçādasemām stomām purubhuja.

kṛtām nah suçriyo nareṁā dātām abhūṣṭaye.

5.71.2^c (Bāhuvṛkta Atreya ; to Mitra and Varuṇa)

viçvasya hi pracetasā vāruṇa mitra rājathah.

içānā pipyataṁ dhiyah.

7.94.2^c (Vasiṣṭha ; to Indra and Agni)

çṛṇutām jaritūr hāvam, indragṇi vanatām girah.

6^a 7.94.2^a

içānā pipyataṁ dhiyah.

9.19.2^c (Asita Kāçyapa, or Devala Kāçyapa; to Soma Pavamāna, here Indra and Soma)

yuvām hī sthāḥ svārpatt indraç ca soma gōpati,
içānā pipyataṁ dhīyaḥ.

5.71.3^a, ūpa naḥ sutām ā gatam: 1.16.4^a; 3.42.1^a, ūpa naḥ sutām ā gahi.

5.71.3^b (Bāhuvṛkta Ātreya; to Mitra and Varuṇa)

ṛ ūpa naḥ sutām ā gataṁ vāruṇa mītra dāçuṣaḥ,
ṛ asyā sōmasya pītāye.

☞ 1.16.4^a

☞ 1.22.1^c

8.47.1^b (Trita Āptya; to Ādityas)

māhi vo mahatām āvo vāruṇa mītra dāçuṣe,
yām ādityā abhi druho rākṣathā nēm aghām naçad
suñtāyo va ntāyaḥ.

☞ 8.47.1^a

☞ refrain, 8.47.1^{ef} ff.

5.71.3^c: 1.22.1^c; 2.3.2^c; 4.49.5^c; 6.59.10^d; 8.76.6^c; 94.10^c–12^c, asyā sōmasya pītāye.

5.72.1^c–3^c, ni barhiṣi sadatām (3^c. sadatām) sōmapītāye.

5.72.3^b (Bāhuvṛkta Ātreya; to Mitra and Varuṇa)

mitraç ca no vāruṇaç ca juṣétām yajñām iṣṭāye,
ni barhiṣi sadatām sōmapītāye.

☞ refrain, 5.72.1^c–3^c

5.78.3^b (Saptavadhri Ātreya; to Açvins)

açvinā vājinīvasū juṣéthām yajñām iṣṭāye,
ḥaṁsāv iva patatām ā sutām ūpa.

☞ refrain, 5.78.1^c–3^c

8.38.4^a (Çyāvāçva Ātreya; to Indra and Agni)

juṣéthām yajñām iṣṭāye sutām sōmām sadhastuti,
indrāgni ā gataṁ narā.

5.73.1^d (Pāura Ātreya; to Açvins)

yād adyā sthāḥ parāvāti yād arvāvāty açvinā,
yād vā purū purubhuja yād antārikṣa ā gatam.

8.97.5^d (Rebha Kāçyapa; to Indra)

yād vāsi rocanē divāḥ samudrāsyādhi viṣṭāpi,
yāt pārthive sādane vṛtrahantama yād antārikṣa ā gahi.

☞ 8.34.13^b

Cf. for 5.73.1^{ab} the very similar distich 8.13.15^{ab}; 97.4^{ab}, yād çakrāsi parāvāti yād arvāvāti vṛtrahan. For the stanza see Oldenberg, RV. Noten, p. 360, bottom.

5.73.2^a (Pāura Ātreya; to Açvins)

ihā tyā purubhūtamā purū dānsāsi bibhratā,
varasyā yāmy ādhrigū huvē tuviṣṭamā bhuje.

8.22.3^a (Sobhari Kānva; to Açvins)

ihā tyā purubhūtamā devā nāmobhir açvinā,
arvācīnā sv āvase karūmahe gantārā dāçuṣo gṛhām.

☞ c: cf. 8.22.3^c; d: 8.5.5^c

5.73.3^b: 1.30.19^b, cakrām rathasya yemathuḥ.

5.73.5^a (Paura Ātreya; to Aṇvins)

á yád vām sūryá rátham tisthad raghusyadam sādā,
pāri vām aruṣá váyo ghrṇá varanta átāpah.

8.8.10^a (Sadhvaṇsa Kāṇva; to Aṇvins)

á yád vām yōṣaṇá rátham átiṣṭhad vājīnivasū,
viçvāny aṇvinā yuvām prā dhītāny agachatam.

Cf. 1.116.17.

[5.73.10^a, imā brāhmāṇi vārdhanā: 8.62.4^b, indra brāhmāṇi vārdhanā.]

5.74.10^{ab} (Paura Ātreya; to Aṇvins)

áṇvinā yád dha kārhi cic chuçrūyātām imām hāvam,
vāsvir ū śu vām bhūjah pñcānti sū vām pñcaḥ.

8.73.5^{ab} (Gopavana Ātreya, or Saptavadhri Ātreya; to Aṇvins)

yád adyá kārhi kārhi cic chuçrūyātām imām hāvam,

ñānti śad bhutu vām āvaḥ.]

☞ refrain. 8.73.1^c-18^c

5.75.1^c-9^c, mādhvī mama çrutām hāvam.

5.75.2^c: 1.92.18^b; 8.5.11^b; 8.1^c. dasrā hiraṇyavartanī; 8.87.5^c, dasrā hiraṇyavartanī çubhas pati.

5.75.3^b (Avasyu Ātreya; to Aṇvins)

á no rātnāni bibhratāv áṇvinā gāchatām yuvām,

rudrā hiraṇyavartanī juṣaṇā vājīnivasū, mādhvī mama çrutām hāvam.

☞ refrain. 5.75.1^c-9^c

8.8.1^b (Sadhvaṇsa Kāṇva; to Aṇvins)

á no viçvābhir ūtibhir, áṇvinā gāchatām yuvām,

☞ 7.24.4^a

dasrā hiraṇyavartanī, pibatām somyām mādhu.]

☞ c: 1.92.18^b; d: 6.60.15^d

8.85.1^b (Kṛṣṇa Āṅgīrasa; to Aṇvins)

á me hāvam nāsaty, áṇvinā gāchatām yuvām,

☞ 1.18.3.5^d

mādhvāḥ sōmasya pītāye.

Note that 5.75.2^c = 8.8.1^c.—The pāda, rudra hiraṇyavartanī, 5.75.3^c, is a version of the more frequent dasrā hiraṇyavartanī; see under 1.92.18.

5.75.7^a: 1.22.1^b; 5.78.1^a, áṇvināv éhā gachatam.

5.75.7^b (Avasyu Ātreya; to Aṇvins)

áṇvināv éhā gachatām, nāsatyā mā vi venatam,

☞ 1.22.1^b

tīrāç cid aryayā pāri vartir yātam adābhyā, mādhvī mama çrutām hāvam.

☞ refrain. 5.75.1^c-9^c

5.78.1^b (Saptavadhri Ātreya; to Aṣvins)

ṛācvināv ehā gachataṁ, nāsatyā mā vi venatam,

6^a 1.22.1^b

ḥaṁsāv iva patatam ā sutān ūpa.

6^a refrain, 5.78.1^c–3^c

For tirīṣ cid aryayā pāri see Oldenberg, *Prolegomena* p. 458, note; RV. Noten, p. 363 (where earlier literature is cited). It seems to me that we must adhere to Roth's early conjectural emendation *arya ā*. Cf. my remarks under 4.29.1^c.

5.75.9^d: 1.30.18^b, rātho dasrāv amartyah.

5.76.3^b: 5.69.3^b, madhyāṁdina ūdita sūryasya.

5.76.4^c: 5.43.11^a, ā no divo brhataḥ parvatād ā.

5.76.5 = 5.42.18 = 5.43.17 = 5.77.5.

5.77.5: see preceding item.

5.78.1^a: 1.22.1^b; 5.75.7^a, ācvināv ehā gachataṁ.

5.78.1^b: 5.75.7^b, nāsatyā mā vi venatam.

5.78.1^c–3^c, ḥaṁsāv iva patatam ā sutān ūpa.

5.78.3^b: 8.38.4^a, juṣētam yajñam iṣṭaye; 5.72.3^b, juṣētam yajñam iṣṭaye.

5.78.8^a, yāthā vāto yāthā vānam: 10.23.4^d, ūd id dhūnoti vāto yāthā vānam. |

5.79.1^{de}–3^{de}, satyaṣravasi vāyyē sūjāte ācvasūnrte: 5.79.1^e–10^e, sūjāte ācvasūnrte.

5.79.2^b: see next item.

5.79.3^b, 9^a: 1.48.1^b, vy ūchā duhitar divah; 5.79.2^b, vy ūcho duhitar divah.

5.79.6^a: 4.32.12^c, āiṣu dhā virāvad yācaḥ.

5.79.6^c, 7^c, yē no rādhaṁsy ahrayā (7^c, ācvyā).

5.79.7^b: 4.55.9^a, ūṣo maghony ā vaha.

5.79.8^a (Satyaṣravas Ātreya; to Uṣas)

utā no gómātīr iṣa ā vahā duhitar divah.

ṣākam sūryasya raçmibhiḥ, çukraḥ çocadbhir arcibhiḥ sūjāte ācvasūnrte.

e: 1.47.7^d; e: refrain, 5.79.1^e–10^e

8.5.9^a (Brahmatīthi Kāṇva; to Aṣvins)

utā no gómātīr iṣa utā sātīr aharvidā.

vi pathāḥ sātaye sitam.

9.62.24^a (Jamadagni Bhārgava; to Soma Pavamāna)

utā no gómātīr iṣo viçvā arṣa pariṣṭubhaḥ.

ḡṛṇāno jamāagninā.

6^a 3.62.18^a

Cf. the pāda, tvām no gómātīr iṣaḥ, 8.23.29^b.

5.79.8^c: 1.47.7^d; 137.2^e; 8.101.2^d, *sākām sūryasya raçmibhiḥ*.

5.79.8^b, 9^a: 1.48.1^b, *vy ūcā duhitar divaḥ*; 5.79.2^b, *vy āuco duhitar divaḥ*.

5.80.4^c: 1.124.3^c, *ṛtasya pānthām ānv eti sādhuḥ*: 10.66.13^b, *ṛtasya pānthām ānv emi sādhuṃ*.

5.80.4^d: 1.124.3^d, *prajānatīva nā diço mināti*.

[5.80.6^b, *yōseva bhadrá nī riṇṭe āpsaḥ*: 1.124.7^d, *uśā hasrēva nī riṇṭe āpsaḥ*.]

5.80.6^c (Satyaçravas Ātreya; to Uśas)

eśā pratiçī duhitā divō nṛṇ yōseva bhadrá nī riṇṭe āpsaḥ, cf. 1.124.7^d
vyūrṇvatī dāçūṣe vāryāṇi pūnar jyōtir yuvatīḥ pūrvāthākāḥ.

6.50.8^d (Rjiçvan Bhāradvāja; to Viçve Devāḥ; here Savitar)

ā no devāḥ savitā trāyamāno, hiraṇyapaṇir yajatō jagamyāt, cf. 6.50.8^a
yō dātravān uśāso nā prātikaṁ vyūrṇutē dāçūṣe vāryāṇi.

It would seem natural that the Uśas-stanza, 5.80.6, is the original occasion of the repeated pāda, because the same goddess figures, 6.50.8, in a secondary comparison, so familiar as to verge upon proverb. Cf. the opening paragraphs of Part 2, chapter 4.—The cadence *dāçūṣe vāryāṇi* also in 1.35.8^d; 1.163.13^d; MS. 1.5.4^c; 70.12; ApÇ. 6.17.10^c.

5.82.2^a, *āsyā hī svāyaçastaram*: 5.17.2^a, *āsyā hī svāyaçastaraḥ*.

5.82.2^c (Çyāvāçva Ātreya; to Savitar)

āsyā hī svāyaçastaram, *savitūḥ kác canā priyam,* cf. 5.17.2^a
nā minanti svarājyam.

8.93.11^b (Sukakṣa Āṅgīrasa; to Indra)

yāsya te nū cid ādiçam nā minānti svarājyam,
nā devō nādhrigur jānaḥ.

5.82.3^b (Çyāvāçva Ātreya; to Savitar)

sā hī rātnāni dāçūṣe suvāti savitā bhāgaḥ,
tām bhāgāṁ citrām Imahe.

7.66.4^c (Vasiṣṭha; to Ādityas)

yād adyā sūra údité, *'nagā mitró aryamā,* cf. 7.66.4^a
suvāti savitā bhāgaḥ.

The stanza 7.66.4 is less well knit than 5.82.3, *suvāti* having no object, but the construction continues tolerably in the next stanza, *suprāvīr astu sā kṣāyah*. Yet I have little doubt that *suvāti savitā bhāgaḥ* originated in connexion with *rātnāni* in 5.82.3. Cf. 4.55.10; 5.42.5; 7.15.12, in all of which *savitā bhāgaḥ* is implored to bestow goods or benefits.

5.82.6^a (Çyāvāçva Ātreya; to Savitar)

ānāgaso āditaye devāsya savitūḥ savé,
vīçvā vāmāni dhimahi.

8.22.18^d (Sobhari Kaṇva ; to Aṇvina)

suprāvargāṃ suvīryaṃ suṣṭhū vāryam ānādhṛṣṭaṃ rakṣasvīnā.
asminn ā vām āyāne vājiniṣaṇ viṇvā vāmāni dhīmahi.

8.103.5^d (Sobhari Kaṇva ; to Agni)

sā dṛlḥē cid abhi trṇatti vājam ārvata₁ sā dhatte ākṣiti ṇṛvāḥ,₁ ~~ew~~ 1.40.4^b
tvē devatrā sādā purūvaso viṇvā vāmāni dhīmahi.

The word ārvata in 8.103.5 seems to me to be hypermetric and glossal ; differently Arnold, VM., p. 315. Both form and sense of the stanza show it to be a late conglomerate.

5.83.1^b (Atri Bhauma ; to Parjanya)

āchā vada tavāsaṃ gīrbhīr ābhī stuhī parjanyaṃ nāmasā vivāsa,
kānikradad vṛṣabhō jirādānu rēto dadhāty ōṣadhīṣu gārbham.

8.96.12^b (Tiraçer Āṅgīrasa, or Dyutāna Māruti ; to Indra)

tād viviḍdhi yāt ta īndro jūjoṣat stuhī suṣṭutīm nāmasā vivāsa,
ūpa bhūṣa jaritar mā ruvaṇyaḥ ṇṛvāyā vācam kuvīd āṅgā vōdat.

Prima facie 5.83.1 ought to be the original source of the pāda. See the opening paragraphs of Part 2, chapter 4.

5.83.5^d (Atri Bhauma ; to Parjanya)

yāsyā vratē pṛthivī nānamīti yāsyā vratē ṇaphāvaj jārbhurīti,
yāsyā vratā ōṣadhīr viṇvārūpāḥ sā naḥ parjanya māhi ṇarma yacha.

10.169.2^d (Çabara Kākṣivata ; to Gāvaḥ)

yāḥ sārūpā virūpā ēkarūpā yāsām agnīr iṣṭyā nāmāni veda,
yā āṅgīrasas tāpasehā cakruḥ tābhyaḥ parjanya māhi ṇarma yacha.

We may presume that 10.169.2^d echoes the fine Parjanya hymn. The relation of Parjanya to cattle is, of course, through the plants which they must eat to prosper ; see 5.83.4, 5, 10 ; 10.169.1.

[5.83.9^d, yāt kim ca pṛthivyām ādhi : 8.49.7^b ; 50(Val.2).7^b, yād vā pṛthivyām
ādhi (8.50.7^b, divi).]

[5.85.3^c, tēna viṇvasya bhūvanasya rūjā : 3.46.2^c ; 6.36.4^d, ēko viṇvasya, &c. ;
9.97.56^b, sómo viṇvasya, &c. ; 10.168.2^d, asyā viṇvasya, &c.]

[5.85.6^b, mahīm devāsyā nākīr ā dadharṣa ; 6.7.5^b, mahāny agne nākīr, &c.]

5.85.7^b, sākhayam vā sādām īd bhrātaram vā : 1.185.8^b, sākhayam vā sādām ij
jāspatīm vā.

[5.85.7^d, yāt sim āgaç cakrmā ṇiçrāthas tāt : 1.179.5^c ; 7.93.7^c, yāt sim āgaç
cakrmā tāt sū mṛlatu (7.93.7^c, mṛla).]

5.85.8^b (Atri Bhauma ; to Varuṇa)

kitavāso yād riripūr nā divī yād vā ghā satyām utā yān nā vidmā,
sārvā tā vī sya ṇithirēva devādhā te syāma varuṇa priyāsah.

10.139.5^c (Viçvāvasu Devagandharva ; to Viçvāvasu)
 viçvāvasur abhī tām no gr̥ṇātu divyó gāndharvo rájaso vimānah,
 yád vā ghā satyām utá yán ná vidmá dhiyo hinvāno dhiya in no avyāh.

For the possible relationship of 10.139.5 with an itihāsa in PB. 6.9.22, and its meaning, see Geldner, Ved. Stud. iii. 51, 54.

5.86.2^c (Atri Bhāuma ; to Indrāgni)

yá p̥tānāsu duṣtārā yá vájeṣu çraváyyā,
 yá páñca carṣaṇír abhī ndrāgní tá havāmahe.]

☞ 1.21.3¹

7.15.2^a (Vasiṣṭha Maitravaruṇi ; to Agni)
 yáh páñca carṣaṇír abhī niṣasáda dāme-dame,
 kavír gr̥hāpatir yúvā.]

☞ 1.12.6¹

9.101.9^c (Nahuṣa Mānava ; to Pavamāna Soma)
 yá ójīṣṭhas tām á bhara pávamāna çraváyyam,
 yáh páñca carṣaṇír abhī rayīm yéna vānāmahāi.

Cf. also under 1.86.5.—See Muir, OST. i. 17⁸.

5.86.2^d: 1.21.3^b ; 6.60.14^d, indrāgní tá havāmahe.

5.86.4^a: 5.66.3^a, tá vām éṣe ráthānām.

5.86.4^{b+c} (Atri Bhāuma ; to Indra and Agni)

tá vām éṣe ráthānām, indrāgní havāmahe,
 páti turásya rádhaso vidváṁsā girvanastamā.]

☞ 5.66.3^a

6.60.5^b (Bharadvāja ; to Indra and Agni)
 ugrá vighanínā mṛdhá indrāgní havāmahe,
 tá no mṛlāta id̥ḥce.]

☞ 1.17.1^c

6.44.5^b (Çamyu Bārhaspatya ; to Indra)
 yām vardhāyantīd girāḥ pátiṁ turásya rádhasaḥ,
 tām in nv āsya ródasi deví çūṣmanī saparyataḥ.]

☞ 6.44.5^d

Cf. indrāgní tá havāmahe under 1.21.3^b.

5.86.6^{c+e} (Atri Bhāuma ; to Indra and Agni)

evēndrāgnībhyām áhavi havýām çūṣyām ghṛtām ná pūtám ádribhiḥ,
 tá sūriṣṭu çrávo bṛhád rayīm gr̥ṇátsu didhṛtam iṣam gr̥ṇátsu didhṛtam.

8.12.4^b (Parvata Kāṇva ; to Indra)
 imām stómam abhiṣṭaye ghṛtām ná pūtám adrivaḥ,
 yéna nú sadyá ójasā vavākṣitha.

8.13.12^b (Nārada Kāṇva ; to Indra)
 indra çaviṣṭha satpate, rayīm gr̥ṇátsu dhāraya,
 çrávaḥ sūribhyo amítam vasutvanám.]

☞ 8.13.12^a

☞ 7.8.1.6^a

Ludwig, 748, translates 5.86.6 as follows: 'So ward Indra und Agni das havyam ausgerufen, kraftdarstellendes ghṛta, durch der steine [soma pressende] tätigkeit geheiligt, &c.' Grass-

mann: 'So wurde kräft'ger Opferguss von Steinen, reiner Butter gleich, dem Indra, Agni ausgepresst, &c.' Grassmann takes āhavi in the sense of āsavi; in this way he is able to make ādribhiḥ depend upon āhavi. But I do not believe that āhavi ādribhiḥ go together, or that they mean 'was pressed by the stones'. Ludwig ignores the comparison in ná, and separates the expression ghr̥tām ná pūtām ādribhiḥ which on its face would seem to mean 'like ghee purified by the ādri'. But what part the ādri may have played in purifying ghee escapes my knowledge. Soma is pāripūto ādribhiḥ in 1.135.2, but not ghee. The parallel of 8.12.4 may help to clear the difficulty: '(Receive) this song of praise, purified like ghee, O thou whose is the press-stone, that thou mayest help; that (song of praise) by which now at once thou hast waxed in strength.' See 6.10.2, ghr̥tām ná ũci matāyāḥ pavante 'like pure ghee the prayers flow purified'. The expression ghr̥tām ná pūtām (sūpūtām), in comparisons, also 3.2.1; 4.10.6; 5.12.1. This suggests the following translation for 5.86.6^{ab}: 'Thus for Indra and Agni a solid offering was offered—like purified ghee—accompanied by the (pressing of soma) by the press-stones.' This preserves the parallelism between the two padas without interfering with the natural construction of either.

Oldenberg, RV. Noten, p. 368, is also struck by the difficulty of ādribhiḥ in 5.86.6, and, like myself, doubts whether ghee was ever purified by press-stones. Whatever may be the true sense of 5.86.6^b we may be pretty sure that its author had in mind the previously existing expression ghr̥tām ná pūtām ādriyāḥ.

5.87.2^d (Evayāmarut Ātreya; to Maruts)

prā yé jātā mahinā yé ca nū svayām prā vidmānā bruvāta evayāmarut,
krátva tát vo maruto nádhfse čavo dānā mahnā tát ešām adhr̥ṣṭaso nádrayāḥ.

8.20.14^d (Sobhari Kāṇva; to Maruts)

tān vandasva marútas tān ũpa stuhi teṣām hi dhunimām,
arāṇām ná caramās tát ešām dānā mahnā tát ešām.

We may render 5.87.2: 'They who are born with might, and who now themselves manifest themselves with wisdom (or, by wise works)—evayāmarut; that might of yours, (coupled) with skill, O Maruts, is not to be assailed; that (strength) of theirs coupled with liberality and greatness.' I agree with Grassmann; Lanman, JAOS. x. 533; Johansson, Bezz. Beitr. xx. 89, note; and Oldenberg, ZDMG. lxxiii. 290, in regarding dānā as instrumental (probably of dāmān). As regards 8.20.14 Grassmann seems to me on the right track: 'Verehere, preise diese Maruts; denn sie sind laut rauschend Rades Speichen gleich, von denen keine je die letzte ist, so sind auch sie an Gaben und an Macht.' Yet in this rendering ná in arāṇām ná caramās does double service, once as 'gleich' and once as 'keine'. Accordingly I would modify Grassmann, 'Praise, laud these Maruts! For among these impetuous gods (there is) no last spoke; that (strength), sāhas, supplied from the preceding stanza) is theirs, that (strength) with liberality and greatness is theirs.' That is to say, the impetuous Maruts rush on continuously like the spokes of the rolling wheel none of which is last. Differently, Ludwig, 702; Neueste Arbeiten, p. 41; Max Müller, SBE. xxxii. 401; Pischel, Ved. Stud. i. 101. The interpretation of 8.20.14 being after all not quite certain, we can do no more than suspect that its last, rather loosely attached pāda, is added secondarily, the author being reminded of it by the ending tát ešām in the penultimate pāda.

5.87.5^c (Evayāmarut Ātreya; to Maruts)

svanó ná vó 'mavān rejayad vřṣā tvesó yayis tavisā evayāmarut,
yénā sáhanta řñjata svārocisa sthāraçmāno hiranyāyāḥ svāyudhāsa iṣmīṇaḥ.

7.56.11^a (Vasiṣṭha; to Maruts)

svāyudhāsa iṣmīṇaḥ suniṣkā utā svayām tanvāḥ čumbhamānāḥ.

The hieratic word iṣmin occurs, as far as I know, only four times, all in the Rig-Veda. Yāska deals with the word in Nirukta 4.16, to no purpose. All Western authorities, as far as I know,

of them, derive the word from the root *is* 'impel', or from the noun *is* 'strength', and translate by something like 'hasting', 'driving', or 'forceful'. Under such construction *iṣmīṇaḥ* in 7.56.11 is badly coordinated with its surroundings, because it is preceded and followed by words designating the war-like or personal equipment of the Maruts. I think it can be made plain that the word is shortened from **iṣu-min* 'armed with arrows', that, therefore, it is a perfect equivalent of *iṣumant*. For the omission of *u* before *m* I may simply refer to Wackernagel, *Altindische Grammatik*, i. p. 59, with the additional remark that the loss of *u* before *m* seems therefore to be organic, just as is the loss of *u* before *v*.

In RV. 5.52.16 the crested Maruts are said to call upon their father Rudra, *ādhā pitāram iṣmīṇaṁ rudrāṁ vocanta* *cikvasaḥ*. The translation 'stormy' suits Rudra of course; still better, however, is 'armed with arrows'; see *rudrāya kṣiprēśave* 'for Rudra who has swift arrows' in RV. 7.46.1; *rudrāḥ svisūḥ* 'Rudra who has strong arrows' in RV. 5.42.11. In the *Çatarudriya* sections of the Yajur-Vedas we have *namas tigmeśave*, and *namas tiksneśave*, both, of course, referring to Rudra; see my *Vedic Concordance* in that order. In AV. 1.19.3 we have *rudrāḥ çaravyāyātān amitrān vi vidhyatu*, 'May Rudra with a volley of arrows hit our enemies'; cf. also RV. 10.125.6; AV. 15.5.5. Rudra's missile (*rudrāya hetih*) is dreaded in every book of the literature. A typical expression is, *rudrāya hetih pāri vo vṛṇaktu*, TS 1.1.1.1, et al. (see *Concordance*). Rudra is really the typical archer (*āstar*) of the Veda, AV 6.93.1; RV. 10.64.8. The archer is described as *iṣumant*, of course, RV. 2.42.2; cf. AV 20.127.6. The equation *iṣmin* = *iṣumant* follows automatically.

Otherwise *iṣmin* is an attribute of the Maruts. They are described as *svāyudhāsa iṣmīṇaḥ*, 'having strong weapons and armed with arrows', in RV. 5.87.5; 7.56.11; as *vāçmīṇanta iṣmīṇaḥ*, 'armed with axes and arrows', in 1.87.6. But in 5.57.2 they are *vāçmīṇanta rṣṭimānto* . . . *sudhānvāna iṣumantaḥ*, 'armed with axes, spears, bows, and arrows',¹ and so again *iṣmin* = *iṣumant*. Cf. also RV. 5.53.4 (*dhānavasu* by the side of *vāçisu*); 8.20.4, 12. It is scarcely necessary to say that *iṣmīṇaḥ* and *iṣumantaḥ* are metrical doublets, and that of the two *iṣmīṇaḥ* is the secondary formation, as, e.g. *ojasvin* : *ojasvant*; *bhrājaavin* : *bhrājasvant*.² Stems in *-vin* and *-min* are primarily and in the main *-vant* and *-mant* stems modulated as *-in* stems.

Of the two forms of the repeated *pāda* that in 5.87.5 is apparently primary, *suniskāḥ* being added from some such connexion as 4.37.4^b.—The word *sthāraçmāno* in 5.87.5 (for which, last, Oldenberg, RV. Noten, p. 369) suggests *sthira* 'with firm reins'; perhaps with a kind of haplogy from *sth(ir)āraçmānaḥ* (cf. 6.67.1). I do not think that *tisthanti raçmānaḥ* would mean anything in Sanskrit.—For 5.87.5 cf. Geldner, *Ved. Stud.* iii. 32.

¹ Cf. in the *Çatarudriya*, *nama iṣumadbhyaḥ dhanvāyibhyaḥ* (or, *dhanvāvibhyaḥ*) ca, see *Concordance*.

² See *Concordance*, under *indrāujasvinn*, and *sūrya bhrājista*.

REPEATED PASSAGES BELONGING TO BOOK VI

[**6.1.2^a**, ádhā hótā ny áśido yájñyān: 5.1.5^d, 6^a; 6.1.6^b; 10.52.2^b, all closely similar pádas; see under 5.1.5^d.]

6.1.4^c: 1.72.3^c, nāmāni cid dadhire yajñīyāni.

[**6.1.6^b**: see under 6.1.2^a.]

6.1.8^a, viçāṁ kavīm viçpātim çaçvatnām: 3.2.10^a, viçāṁ kavīm viçpātim mānuṣīr iṣaḥ; 5.4.3^a, viçāṁ kavīm viçpātim mānuṣīṇām.

6.1.9^b (Bharadvāja Bārhaspatya; to Agni)
sō agna ije çaçamé ca mārto yās ta ánaṭ samídhā havyádātim,
yā áhutīm pári védā námobhir viçvét sá vāmā dadhate tvótah.

10.122.3^d (Citramahas Vāsiṣṭha; to Agni)
saptā dhāmāni pariyānn āmartyo dāçad dāçuse sukṛte māmahasva,
suvīreṇa rayiṇāgne svābhuvā yās ta ánaṭ samídhā tām juṣasva.

For 6.1.9^c cf. 1.31.5^c, yā áhutīm pári védā vāsatkṛtim.

[**6.1.10^b**, námobhir agne samídhotá havyāiḥ: 7.63.5^d, námobhir mitrāvaruṇotā havyāiḥ.]

6.1.10^c (Bharadvāja Bārhaspatya; to Agni)
asmā u te máhi mahé vidhema námobhir agne samídhotá havyāiḥ, cf. 6.1.10^b
védī sūno sahaso gīrbhīr ukthāir á te bhadrāyām sumatāu yatema.

6.13.4^a (The same)

yās te sūno sahaso gīrbhīr ukthāir yajñāir mārto niçitīm vedyānaṭ,
viçvaṁ sá deva prāti vāram agne dhatté dhānyām pātyate vasavyāiḥ.

Ludwig, *Der Rig-Veda*, vi. 94*, emends vedyānaṭ (Padap. vedyā ánaṭ) to vedyānaṭ = vedyā ánaṭ. Previously in his Translation, 379, he rendered 6.13.4^{ab}, 'der, o sohn der kraft, mit liedern und ukthas, mit opfer am altare deine schärfe zu stande gebracht hat'. His emendation seems to me to be correct, his rendering on the road to correctness. Both védī in 6.1.10 and emended vedyā in 6.13.4 are instrumentals, 'by means of the védī (altar)'. The words are coordinate with all the instrumentals (samídhā, &c.; gīrbhīḥ, &c.) in the two stanzas. Translate 6.1.10^{cd}, 'by means of the altar, O son of strength, by means of our songs and hymns of praise, may we thy kindly favour attain!' Translate 6.13.4^{ab}, 'the mortal that hath effected thy awakening, O son of strength (Agni), by means of songs, hymns of praise, sacrifice, and the altar'. Differently as regards vedyānaṭ, but without regard to the parallel, Roth, *ZDMG.* xlvi. 679; Geldner, *Ved. Stud.* ii. 182. Cf. also Oldenberg, *RV. Noten*, I. 375.

6.1.11^a (Bharadvāja Bārhaspatya ; to Agni)

ā yās tatántha ródasī ví bhāsā çrávobhiç ca çravasyās tárutrah,
brhádbhir vājāi sthāvirebhir asmé revádbhir agne vitarām ví bhāhi.

6.4.6^b (The same)

ā sūryo ná bhānumádbhir arkāir ágne tatántha ródasī ví bhāsā,
citro nayat pári támānsy aktāh çociçā pátman āuçijó ná díyan.

6.1.12^{c+d} (Bharadvāja Bārhaspatya ; to Agni)

nrvád vaso sádām id dhehy asmé bhúri tokāya tánayāya paçvāh,
pūrvír iço brhatír áréaghā asmé bhadrá sāuçravasāni santu.

9.87.9^c (Uçanas Kāvya ; to Pavamāna Soma)

utā sma rāçim pári yāsi gónām indreṇa soma sarátham punānāh,
pūrvír iço brhatír jiradāno çikṣā çacivas tāva tá upaṣtūt.

6.74.2^d (Bharadvāja ; to Soma and Rudra)

sómārudrā ví vṛhataṁ viṣūcim āmivā yā no gāyam āvivéça,
āré badhethām nirṛtim parácāir, asmé bhadrá sāuçravasāni santu.

6.1.24.9^c

For 9.87.9^d cf. the pádas beginning with çikṣā çacivas under 1.62.12.

6.2.9^b: 5.9.4^d, ágne paçúr ná yāvase.

6.2.10^a: 4.9.5^a, vēsi hy ādhvarīyatām.

6.2.11 = 6.14.6 (Bharadvāja Bārhaspatya ; to Agni)

áchā no mitramaho deva deván ágne vocaḥ sumatím ródasyoḥ,
vīhí svastím suksítim divó nṛṇ dviṣo ánhānsi duritá tarema tá tarema
távāvasā tarema.

6.15.15^e (Vitahavya Āngirasa, or Bharadvāja ; to Agni)

labhí prāyānsi súdhitāni hí khyó, ni tvā dadhita ródasī yājadhyaí,

6.15.15^a

ávā no maghavan vājasātāv ágne viçvāni duritá tarema tá tarema tává-

* vasā tarema.

6.4.3^d: 2.20.5^d, áçnasya cic çiçnathat pūrvyāñi.

6.4.6^b: ágne tatántha ródasī ví bhāsā: 6.1.11^a, ā yās tatántha ródasī ví bhāsā.

6.4.8^d; 10.7^b; 12.6^d; 13.6^d; 17.15^d; 24.10^d, mādema çatahimāh súvīrāh.

6.5.1^b (Bharadvāja Bārhaspatya ; to Agni)

huvé vaḥ sūnūm sáhaso yūvānam ádroghavācam matibhir yáviṣṭham,
yá ínvati dráviṇāni práçetā viçvāvarāṇi puruváro adhrúk.

6.22.2^d (Bharadvāja ; to Indra)

tām u naḥ pūrve pitāro nāvagvāḥ saptā viprāso abhī vājāyantaḥ,
nakṣaddābham tāturīm parvateṣṭhām ādroghavācam matibhiḥ çavi-
ṣṭham.

Translate 6.5.1, 'I call for you the son of the might, the youth ; him whose word is not false, the youngest (I call) with prayers, &c.' The modulation of the repeated pāda is interesting : yāvīṣṭham for Agni (see Macdonell, Vedic Mythology, p. 91) ; çaviṣṭham for Indra. Çavasi is Indra's mother ; see the author in ZDMG. xlviii. 548, and cf. çaviṣṭha in Grassmann's Lexicon. The word ādroghavācam does not determine the prior place of the repeated pāda. Though Indra is depicted in the Brāhmaṇas as a good deal of a liar, still in the Rig-Veda this epithet is assigned not only to him (as a sort of *lucus a non lucendo*), but also to Agni ; see Bergaigne, iii. 181, 187. On the other hand the repetition of the line settles definitely the meaning and government of matibhiḥ. Ludwig, 546, takes matibhiḥ çaviṣṭham in 6.22.2^d together in the sense of 'gedankenstärksten'. This is disproved by the parallel words matibhir yāvīṣṭham in 6.5.1^b. This cannot mean 'gedankenjüngster'. Translate 6.22.2, 'Him our Fathers of yore . . . (have called) with their prayers, him whose word is not false, the strongest.' Cf. Grassmann, i. 253.

[6.5.5^a, yās te yajñēna samīdhā ya ukthāih : 4.4.7^b, yās tvā nityena haviṣā yā ukthāih.]

[6.6.7^c, candrām rayīm puruvīraṁ bṛhāntam : 4.44.6^a, nū no rayīm, &c.]

[6.7.5^b, mahāny agne nākir ā dadharṣa : 5.85.6^b, mahīm devāsya nākir, &c.]

6.7.7^a, ví yó rájānsy āmimīta sukrātuḥ : 1.160.4^c, ví yó mamé rájasi sukratūyāyā.

Cf. 6.8.2^a.

[6.7.7^b, vaiçvānaró ví divó rocanā kavīḥ : 9.85.9^b, ārūrucad ví divó, &c.]

6.8.2^a : 1.143.2^a, sā jáyamānaḥ paramé vyōmani ; 7.5.7^a, . . . vyōman.

[6.8.2^c : vy āntárikṣam amimīta sukrātuḥ : 6.7.7^a, ví yó rájānsi āmimīta sukrātuḥ.]

6.8.6^a, asmákam agne maghāvatsu dhārāya : 1.140.10^a, asmákam agne maghāvatsu dīdihī.

[6.8.7^{a,b}, ādabdhebbhis tāva gopābhir iṣṭe 'smákam páhi triṣadhasṭha sūrīn : 1.143.8^c, ādabdhebbhir ādrpītebbhir iṣṭe 'nimīṣadbbhiḥ pári páhi no jāh.]

6.10.1^d : 7.17.4^a, svadhvarā karatī jātāvedāḥ ; 3.6.6^d ; 7.17.3^b, svadhvarā kṛṇuhi jātāvedāḥ.

[6.10.6^d, āvīr vājasya gādhyasya sātáu : 6.26.2^b, mahó vājasya, &c.]

[6.11.5^a, vr̥jé ha yān nāmasā barhīr agnāu : 7.2.4^b, prā vr̥jate nāmasā, &c.]

[6.11.6^b, devébbhir agne agnibhir idhanāḥ : 6.12.6^b, víçvebbhir agne, &c.]

6.12.4^b (Bharadvāja Bārhaspatya ; to Agni)

sāsmākebhīr etārī nā cūśāir agnī śtave dāma ā jātāvedāḥ,
drvāno vanvān krātva nārvosrah pitēva jārayāyi yajñāih.

7.12.2^b (Vasiṣṭha Maitrāvaruṇi ; to Agni)

sā mahnā viçvā duritāni sāhvān agnī śtave dāma ā jātāvedāḥ,
sā no rakṣiṣad duritād avadyād asmān grṇatā utā no maghōnaḥ.

For 6.12.4^{ab} cf. 5.41.10^c. grṇitē agnir etārī nā cūśāih ; for sundry points in the same stanza, Neisser, Bezz. Beitr. xiii. 293 ; xx. 39 ; Oldenberg, Prol. 464 ; RV. Noten. I. 374.

[6.12.6^b, viçvebhīr agne agnībhīr idhānāḥ : 6.11.6^b, devēbhīr agne, &c.]

6.13.4^a, yās te sūno sahaso gīrbhīr ukthāih : 6.1.10^c, vēdi sūno, &c.

6.14.2^c, agnīm hōtāram īlate : 1.128.8^a, agnīm hōtāram īlate vāsudhitim ; 5.1.7^b,
agnīm hōtāram īlate nāmobbih.

Cf. 3.20.2^b, āgne hōtāram īlate ; 8.43.20^c, vāhniṁ hōtāram īlate.

6.14.6 = 6.2.11.

6.14.6^e = 6.2.11^e ; 6.15.15^e, tā tarema tāvāvasā tarema.

6.15.3^{b+e} (Vitahavya Āngirasa, or Bharadvāja ; to Agni)

sā tvām dāksasyāvṛko vrdhō bhūr aryāḥ pārasyañtarasya tāruṣaḥ,
rāyāḥ sūno sahaso mārtyeṣv ā chardir yacha vitāhavyāya saprātho bharād-
vājāya saprāthaḥ.

10.115.5^b (Upastuta Varṣṭihavya ; to Agni)

sā id agniḥ kāpvatamaḥ kāpvasakhāryāḥ pārasyañtarasya tāruṣaḥ,
agniḥ pātu grṇatō agniḥ sūrīn agnir dadātu tēṣām āvo naḥ.

6.16.33^a (Bharadvāja ; to Agni)

bharādvājāya saprāthaḥ çarma yacha sahanṭya,
āgne vārenyaṁ vāsu.

I have indicated previously (under 1.48.15) what I regard as the explanation of the enigmatic r of chardis. In the period of the composition of the hymns the word could only have been chadis. The metre of the verses points to chadis, instead of chardis, in all critical positions : 1.48.15 ; 8.9.1 ; 18.21 ; 27.4 ; 67.6 ; 71.14. Grassmann (as after him others) outlines the problem very neatly in his Lexicon, s. v. : 'chardis, wofür wahrscheinlich überall chadis zu lesen ist, da sämtliche metrisch entscheidenden Stellen die Kürze der ersten Silbe fordern und keine deren Länge begünstigt. Das r scheint in die spätere Redaction durch Missverständniss hineingedrungen.' For other discussions see Oldenberg, ZDMG. lv. 312, and the literature there cited.

What, now, is the nature of this 'misunderstanding', and is it really such ? Grassmann's statement is very well as soon as we substitute for misunderstanding the linguistic term 'contamination'. The poets of the Rig-Veda knew only the word chadis 'cover'. Like other words of this semantic class the word meant both 'cover' (in the physical sense) and 'protection'; cf., e.g., vārma, 'armour', and 'protection'. In the more concrete sense of 'cover' chadis occurs in RV. 10.85.10, and it endures in the sense of 'cover', 'roof', in later times ; e.g. AV. 3.7.3, down to Kathāsaritsāgara 2.49. In the abstract sense of 'protection' the

word blended with, or was contaminated by *çarma* 'protection', taking its *r* from that word. Again in that form the word endures clear through to Pāli *chadi* (Childers' Lexicon), and *Mahārāṣṭri Prakṛit chaddi* (Jacobi, *Erzählungen*, p. 76, l. 32). The contamination obviously took place in the time that passed between Rig-Veda composition and Rig-Veda redaction. At the time of the redaction the word for 'protection' had so definitively assumed the form *chardis* that the diaskeuasts had to substitute it for the poets' *chadis*, metre *contradicente*. The old word *chadis* had completely sloughed that meaning.

That all this is indeed so, is rendered probable by the intimate and persistent synonymy of *çarma* and *chardis*. Thus the line, RV. 7.52.2^b, *çarma tokāya tānayāya gopāh*, is echoed in the formula, *chardis tokāya tanayāya yacha*, TB. 1.1.7.1; ApÇ. 5.12.1. In RV. 1.114.5^d both words occur together, *çarma vârma chardir asmaḥbhyam yaṁsat*. Almost every qualifying expression that is used with *çarma* is also used with *chardis*; e.g. *trivārūtha* 'offering threefold safety', or, *varūthyā*, 'offering safety'; or *vārūtha* by the side of each:

{ *çarma no yaṁsan trivārūtham*, 10.66.5
 { *savitā çarma yachatv asme trivārūtham*, 4.53.6
 { *sū naḥ çarma trivārūtham vi yaṁsat*, 8.42.2
 { *çarmanā nas trivārūthena pāhi*, 5.4.8
trivārūtham maruto yanta naç chardih, 8.18.21

Cf. also MS. 2.8.7^d: III.4; KS. 17.6; TA. 2.5.2.

{ *çarma . . . varūthyān tād asmasu vi yantana*, 8.47.10
 { *bṛhaspātih çarma . . . no yamad varūthyām*, 5.46.5
chardir yād vām varūthyām, 6.67.2

{ *bhāvā varūtham . . . maghāvadbhyaḥ çarma*, 1.58.9
 { *çarma no yantam āmavad varūtham*, 4.55.4
 { *āchidram çarma yachata . . . varūtham*, 8.27.9
yād vaḥ . . . varūtham āsti yac chardih, 8.67.6

Or again, adjectives for 'broad' go with both nouns: *urū*, *prthū*, and especially *sapṛāthaḥ*:

{ *yāchā naḥ çarma sapṛāthaḥ*, 1.22.15
 { *sapṛāthaḥ çarma yacha saḥantya*, 6.16.33
 { *chardir yacha vitāhavyāya sapṛāthaḥ*, 6.15.3
 { *sapṛāthaḥ chardir yantam ādābhyam*, 8.5.12
urv āsmā āditih çarma yaṁsat, 4.25.5
 { *prā no yachatād avṛkān prthū chardih*, 1.48.15
 { *prāsmāi yachatam avṛkān prthū chardih*, 8.9.1.

As regards other adjectives, or other related connexions, the following pairs or groups speak for themselves:

durādharṣaṁ grṇatē çarma yaṁsat, 6.49.7
ādhrṣtaṁ chardir yād vām, 6.67.2
bhāvā . . . maghavan maghāvadbhyaḥ çarma, 1.58.9
chardir yacha maghāvadbhyaç ca māhyam ca, 6.46.9 (cf. 7.74.5; 8.5.12)
çarma tokāya tānayāya gopāh, 7.52.2
adhā smā yacha tanvō tāne ca chardih, 6.46.12.

On the character and frequency of lexical contaminations see the author, *American Journal of Philology*, xvi. 410.

6.15.6^d, 8^e, *devō devēṣu vānate hi vāryam* (6^e, no *dūvaḥ*).

6.15.7^c (*Vitahavya Āngirasa*, or *Bharadvāja*; to *Agni*)

sāmiddham agnīm samīdhā girā grṇe çucīm pāvakām purō adhvarē dhruvām, vipraṁ hōtāraṁ puruvāraṁ adrūhaṁ kavīm sumnāir imāhe jātavedasam.

8.44.10^a (Virūpa Āṅgīrasa ; to Agni)

vīpraṁ hótāraṁ adrūhaṁ dhūmaketuṁ vibhāvasuṁ,
yajñānāṁ ketuṁ imahe.

6.15.12 (Vītahavya Āṅgīrasa, or Bharadvāja ; to Agni) =

7.4.9 (Vasiṣṭha Maitravaruṇi ; to Agni)

tvām agne vanuṣyató ní páhi tvām u naḥ sahasāvann avadyāt,
sám tvā dhasmanvād abhy ōtu páthaḥ sám rayí sprhayáyyaḥ sahasrí.

Cf. Oldenberg, ZDMG. liv. 606 ; RV. Noten. I. 376.

6.15.15^a (Vītahavya Āṅgīrasa, or Bharadvāja ; to Agni)

abhi práyāṁsi súdhitāni hí khyó ní tvā dadhita ródasi yajadhyāi,
ávā no maghavan vājasātav āgne viçvāni duritā tarema tū tarema tāvāvasā
tarema. 6.2.11^e

10.53.2^b (Devāḥ ; to Agni)

ārādhi hótā nīśādā yājītyān abhi práyāṁsi súdhitāni hí khyāt,
yajāmahāi yajītyān hānta devān īlāmahā īdyān ājyena.

See under 1.135.4 for two very similar pādas

6.15.15^e : 6.2.11^e = 6.14.6^e, tū tarema tāvāvasā tarema.

6.16.2^c : 5.26.1^c ; 8.102.16^c, ā devān vakṣi yākṣi ca.

6.16.5^b, divodāsāya sunvaté : 4.30.20^c, divodāsāya dāçuṣe ; 6.31.4^d, divodāsāya
sunvaté sutakre.

[6.16.7^a, tvām agne svādhyāḥ : 8.19.17^a ; 43.30^a, té ghéd agne svādhyāḥ.]

6.16.7^c : 1.15.7^c ; 5.21.3^d, yajñēṣu devām īlate.

6.16.9^a : 1.14.11^a, tvām hótā mánurhitāḥ.

6.16.9^b (Bharadvāja ; to Agni)

tū tvām hótā mánurhito, váhnir āśá viduṣṭaraḥ,
agne yākṣi divó viçaḥ.

6.1.14.11^a

7.16.9^b (Vasiṣṭha Maitravaruṇi ; to Agni)

sā mandráyā ca jihváyā váhnir āśá viduṣṭaraḥ,
agne rayīm maghāvadbhyo na ā vaha havyādātīm ca sūdāya.

6.16.10^a, āgna ā yāhi vītāye : 5.51.5^a, vāyav ā yāhi vītāye.

6.16.15^c, dhanamjayaṁ rāṇe-rāṇe : 1.74.3^c, dhanamjayó rāṇe-rāṇe.

[6.16.20^a, sā hí viçvāti párthivā : 6.45.20^c, sā hí viçvāni párthivā.]

6.16.22^b : 5.52.4^b, stōmaṁ yajñāṁ ca dhṛṣṇuyā.

6.16.24^b : 1.14.3^e, adityān mārutaṁ gaṇām.

[6.16.28^a, agnīs tigména çocisā : āgne tigména, &c. ; see under 1.12.12.]

6.16.29^b : 1.78.1^b ; 6.16.36^b ; 8.43.2^b, jātavedo vícarsaṇe.

6.16.29^c (Bharadvāja ; to Agni)

suvíraṁ rayim ā bhara jātavedo vícarsaṇe,
jahí rákṣāṁsi sukrato.

6.1.78.1^b

9.63.28^c (Nidhruvi Kāçyapa ; to Soma Pavamāna)

punānāḥ soma dhárayéndo víçvā āpa sridhaḥ,
jahí rákṣāṁsi sukrato.

9.63.28^a

6.16.30^{ab} (Bharadvāja ; to Agni)

tvám naḥ páhy āñhaso jātavedo aghāyatáh,
rákṣā no brahmaṇas kave.

7.15.15^{ab} (Vasiṣṭha Maitravaruṇi ; to Agni)

tvám naḥ páhy āñhaso dóṣāvastar aghāyatáh,
divā náktam adābhya.

6.16.33^a : 6.15.3^e, bharadvājāya sapráthah.

6.16.35^c (Bharadvāja ; to Agni)

gárbhe mātuh pítuḥ pitā vididyutānó akṣāre,
sidann ṛtásya yónim ā.

9.32.4^c (Çyāvāçva Ātreya ; to Soma Pavamāna)

ubhé somāvacākaçan mrgó na taktó arhasi,
sidann ṛtásya yónim ā.

9.64.11^c (Kāçyapa Mārta ; to Soma Pavamāna)

ñrmir yās te pavitra ā devāvīḥ paryākṣarat,
sidann ṛtásya yónim ā.

Cf. ṛtásya yónim asādam, under 3.62.13^e.

6.16.36^b : 1.78.1^b ; 6.16.29^b ; 8.43.2^b, jātavedo vícarsaṇe.

6.16.40^c : 5.9.3^d, víçām agnim svadhvarām.

6.16.44^b, abhí práyāṁsi vitāye : 1.135.4^b, abhí práyāṁsi súdhitāni vitāye.

6.16.44^c : 1.14.6^c, ā devān sómapṛtaye.

6.16.46^c : 4.3.1^b, hótāraṁ satyayājām ródasyoh.

6.16.46^d, uttānāhasto namasā vivāset : 3.14.5^b, uttānāhastā nāmasopasādya ;
10.79.2^d, uttānāhastā nāmasādhi vikṣú.

8.60.12^a (Bhargha Prāgātha; to Agni)

yéna váṁśāma pñtanāsu çārdhataṣ tāranto aryā ādīçah,
sā tvām no vardha prāyaṣā çacivaso jinvā dhiyo vasuvīdah.

We may render 6.19.8: 'Bring to us thy fiery strength, O Indra, that conquereth (for us) wealth, is strong, and full of power, by which with thy helps we shall conquer in battle the enemy that is of our kin and the enemy that is not of our kin.' The second pāda occurs again in a litany each of whose stanzas ends with the refrain, *asmābhyam citrām vñṣaṇam rayīm dāh* (10.47.1^d–8^d); the rigmarole nature of this hymn prepares for the conclusion that the expression, *dhanaspñtam çūçuvāṁsam sudākṣam*, was composed to qualify çūṣmam in 6.19.8, and not rayīm in the refrain at 10.47.4: rayīm *dhanaspñtam* is rank tautology. The epithets *dasyuhānam pūrbhidam* are also epithets which really fit something else than rayīm (cf. Hillebrandt, *Ved. Myth.* iii. 270, note 2).—For 6.19.8^c, &c., cf. 9.90.3^d, *āśālhaḥ sāhvān pñtanāsu çātrūn*; for the refrain 10.47.1^d–8^d, cf. *Vedic Concordance*, under *asmābhyam citram*.

6.19.9^d (Bharadvāja; to Indra)

ā te çuṣmo vñṣabhā etu paçcād ōttarād adharād ā purastāt,
ā viçvāto abhi sām etv arvān īndra dyumnām svārvad dhehy asmé.

6.35.2^d (Nara Bhāradvāja; to Indra)

kārhi svit tād indra yān nñbhīr nñn virāir virān nñlayase jāyājīn,
tridhātu gā ādhi jāyāsi goṣv īndra dyumnām svārvad dhehy asmé.

6.19.11 = 3.47.5.

6.20.5^a: 4.28.2^d, mahó druho āpa viçvāyu dhāyi.

6.20.6^b: 5.30.8^b, çiro dāsasya nāmucer mathāyān.

6.20.10^c: 1.174.2^b, saptā yāt pūrah çarma çāradir dārt.

6.20.12 = 1.174.9.

[6.21.10^b, jaritāro abhy arcanty arkāih: see under 6.50.15.]

6.22.2^d, ādroghavācam matibhiḥ çaviṣṭham: 6.5.1^b, ādroghavācam matibhir yāviṣṭham.

6.23.3^a (Bharadvāja; to Indra)

pātā sutām indro astu sōmam prañenīr ugró jaritāram ūtī,
kartā virāya suṣvaya u lokām [dātā vāsu stuvatē kirāye cit.] cf. 6.23.3^d

6.44.15^a (Çaṁyu Bārhaspatya; to Indra)

pātā sutām indro astu sōmam [hāntā vñtrām vājreṇa mandasanāh,]
gāntā yajñān parāvataç cid āchā vāsor dhīnām avitā kārūdḥāyāh. cf. 4.17.3^c

In marking the two words *kirāye*, in 6.23.3, and *kārūdḥāyāh* 'nourishing poets', in 6.44.15, I have indicated my belief that *kīri* means 'poet'. Pischel, *Ved. Stud.* i. 216 ff., following Ludwig, *Der Rig-Veda*, vi. 105, takes *kīri* to mean 'miserable, poor', and contends

that the word nowhere means 'poet'. Why not here in 6.23.3, where the antithesis between *virāya sūsvaye* and *stuvaté kirāye cit* is positively fundamental? The rich gentleman who presses the soma and 'yea the poet who has only his praise to give to the gods'—that is what *stuvaté kirāye cit* means—are contrasted most effectively (cf. 7.97.10). So also in 1.31.13 *rātāhavyah* 'he who gives the offering', and *kiréç cin māntram* 'the poet with his mantra only'. In 2.12.6, *coditā . . . yó brahmāno nādhāmānasya kiréh*, means, '(Indra) who promotes the needy Brahman poet'. The word *kiri* has the side meaning of 'poor' only in so far as the poets of the Veda are constitutionally and congenitally poor. Such economic status of the Brahman poet and priest is described in AV. 7. 103: 'What gentleman (ksatriya) desirous of improving his condition will get us (the priests) out of this wretched plight? Who desireth to sacrifice, who to give baksheesh? Who shall gain long life with the gods?' Cf. the *kāraṇo alpasvāh*, 'poets lean of purse', in GB. 1.3.17; Vait. 24.20. I am sure that in this way the word *kiri* in the sense of 'poet', with the implication that poets, in contrast with their employers, are, as a rule, poor men, will be finally placed upon solid ground. And so *kiri* and *kāru* and *kistā*, all from the set-root *kari* 'praise' (cf. *kirti* 'act of praising', IE. type *kṛti-*), need not to be separated etymologically, and, *yās tvā hrđā kirīṇā mānyamāno . . . jōhaviṃ* in RV. 5.4.10, means, 'I, who remember thee with heart full of praise, fervently call upon thee.' Geldner, in his RV. Glossary, under *kiri*, remarks that Śāyana takes *kiri* in the sense of 'poet'. Geldner believes in Śāyana more than I do; it would have been well to have listened to him here, not because Śāyana knows anything special about the word, but because it is antecedently impossible that a Hindu could err in what is, after all, obviously a case of primary derivation from a familiar root.—For 6.44.15^b cf. the closely related *pādas*, *vādhid* (*vādhīm*) *vrtrām vājreṇa mandasānāh*, under 4.17.3; for 6.23.3^d cf. 7.97.10^c, *dhattām rayim stuvaté kirāye cit*.

[6.23.3^d, *dātā vāsu stuvaté kirāye cit*: 7.97.10^c, *dhattām rayim stuvaté*, &c.]

6.23.7^c: 3.53.3^c, *édām barhīr yājamānasya sīda*.

6.23.9^b: 2.14.10^b, *sómebhīr im prṇatā bhojām indram*.

6.24.9^d, *aktōr vyūṣṭāu pāritakmyāyām*: 5.30.13^d, *aktōr vyūṣṭāu pāritakmyāyāh*.

6.25.4^c (Bharadvāja; to Indra)

çūro vā çūram vanate çārīrāis tanūrūcā tāruṣi yāt kṛṇvāite,
toké vā gōṣu tānaye yād apsū vi krāṇdasi urvārasu brāvāite.

6.66.8^c (Bharadvāja; to Maruts)

īnāsya vartū nā tarutā nv āsti, māruto yām āvatha vājasātāu, 1.40.8^c
toké vā gōṣu tānaye yām apsū sā vrajām dārtā pārye adha dyōh.

For 6.25.4 see Neisser, Bezz. Beitr. vii. 223; Oldenberg, RV. Noten, p. 384.

6.25.9^c: 1.177.5^c; 10.89.17^c, *vidyāma vāstor āvasā grṇāntah*.

6.25.9^{cd} (Bharadvāja; to Indra)

evā na spṛdhaḥ sām ajā samātsv indra rārandhī mithatīr ādevih,
vidyāma vāstor āvasā grṇānto bharadvājā utā ta indra nūnām.

¹ See Bloomfield, The Atharva-Veda, p. 77. For needy Brahmans see further RV. 6.44.10; 8.80.3; 10.24.3.

10.89.17^{ed} (Reṇu Vaiçvāmītra ; to Indra)

evā te vayām indra bhuñjatīnām [vidyāma sumatīnām nāvānām,

1.4.3^o

vidyāma vāstor āvasā gṛṇānto viçvāmītrā utā ta indra nūnām.

For the chronology of these stanzas see under 1.4.3. Note that the latter half of each is rendered discordantly by both Ludwig (549 and 644) and Grassmann (i. 257 and ii. 372).

[6.26.2^b, mahó vājasya gādhyasya sātāu : 6.10.6^d, āvīr vājasya, &c.]

6.26.3^d (Bharadvāja ; to Indra)

tvām kavīm codayo 'rkāsātāu tvām kṛtsāya çuṣṇām dāçuse vark,
tvām çīro amarmāṇaḥ pārahann atithigvāya çāṇsyām kariṣyān.

7.19.8^d (Vasiṣṭha Māitravaruṇi ; to Indra)

priyāsa it te maghavan abhiṣṭāu nāro madema çaraṇe sākḥayāḥ,
nī turvāçaṁ nī yādvaṁ çīṭhy atithigvāya çāṇsyām kariṣyān.

For points in 6.26.3 see Pischel, *Ved. Stud.* i. 141 ; Oldenberg, *RV. Noten*, p. 384.

6.26.4^b, āvo yūdhyantām vṛṣabhām dāçadyum : 1.33.14^b, právo, &c.

6.27.1, 2 : see page 8.

6.27.3^a (Bharadvāja ; to Indra)

nahī nū te mahimānaḥ samasya nā maghavan maghavattvāsyā vidmā,
nā rūdhaso-rādhaso nūtanasyendra nākir dadṛça indriyām te.

10.54.3^a (Bṛhaduktha Vāmadevya ; to Indra)

kā u nū te mahimānaḥ samasyāsmāt pūrva ṛṣayo 'ntam apuḥ,
yān mātaram ca pitāram ca sākām ājanayathās tanvāḥ svāyāḥ.

6.28.7^c, mā va stenā içata māghāçaṇsaḥ : 2.42.3^c, mā na stenā içata māghāçaṇsaḥ.

6.28.7^d, pari vo hetī rudrāsyā vṛjyāḥ : 2.33.14^a, pari ṇo hetī rudrāsyā vṛjyāḥ ;
7.84.2^c, pari ṇo hēlo vāruṇasya vṛjyāḥ.

6.29.3^{ed} (Bharadvāja ; to Indra)

çriyē te pādā dūva ā mimikṣur dhṛṣṇūr vajrī çāvasā dākṣiṇāvān,
vāsāno ātkām surabhīm dṛçé kām svār ṇā nṛtav iṣiró babhūtha.

10.123.7^{ed} (Vena Bhārgava ; to Vena)

i ūrdhvó gandharvó ādhi nāke asthāt, pratyān citrā bibhrad asyāyudhāni,

9.85.12^a

vāsāno ātkām surabhīm dṛçé kām svār ṇa nāma janata priyāni.

Bergaigne, ii. 39 ; iii. 66 ; Hillebrandt, *Ved. Myth.* i. 431, connect gandharvā-venā with the moon, correctly, it seems to me. The fitness of the second hemistich of 10.123.7 in connexion with gandharvā is clear, whether we undertake a naturalistic explanation or not.

If the Gandharvas are mere heavenly 'sports', the statement that they 'put on scented garments beautiful to look upon' is perfectly satisfactory. Equally good is the same description in connexion with Indra, the 'Dancer'. Von Schroeder, *Mysterium und Mimus*, p. 38 ff., has placed in the right light Indra's epithet *nṛtū*. It would seem therefore that the repeated words in the two stanzas belong to the sphere of gay, high life. Their formulaic character prevents us from guessing in which place they were used first. For 6.29.3 cf. Neisser, *Bezz. Beitr.* xix. 290; v. Schroeder, *ibid.* 39.

6.30.4^c: 3.32.11^a; 4.19.2^c, āhann āhim pariśayānam āraṇḥ.

[6.30.5^d, sākām sūryam janāyan dyām uśāsam: 1.32.4^c, āt sūryam, &c.]

6.31.4^d, divodāsāya sunvaté sutakre: 4.30.20^c, divodāsāya dācūṣe; 6.16.5^b, divodāsāya sunvaté.

[6.32.1^b, mahé vīrāya tavāse turīya: 6.49.12^a, prā vīrīya prā tavāse turīya.]

6.32.4^b: 4.22.3^b, mahó vājebhir mahādbhiḥ ca çuṣmāiḥ.

6.33.2^d (Çunahotra Bhāradvāja; to Indra)

tvām hīndrāvase vivāco hāvante carṣaṇāyaḥ çūrasātāu,
tvām viprebhir ví pañīn aṇayas tvóta it sánitā vājam árvā.

7.56.23^d (Vasiṣṭha; to Maruts)

bhūri cakra marutaḥ pitryāṇy ukthāni yā vaḥ çasyante purā cit,
marúdbhir ugrāḥ pñtanāsu śālhā marúdbhir it sánitā vājam árvā.

6.33.5^c (Çunahotra Bhāradvāja; to Indra)

nūnām na indrāparīya ca syā bhāvā mṛṇīkā utā no abhiṣṭāu,
itthā grṇānto mahinasya çárman divi śyāma pārye goṣatamāḥ.

6.68.8^c (Bharadvāja; to Indra and Varuṇa)

nú na indrāvaruṇā grṇānā prñktām rayīm sānuçravasāya devā,
itthā grṇānto mahinasya çárdho 'pó ná nāvā duritā tarema.

6.68.8^d

Translate 6.33.5: 'Now, O Indra, and in the future be thou merciful to us, and (engaged) in our aid! Singing here in the protection of the mighty (god) may we most abundantly obtain cattle on the decisive day (of battle)!' This translation, in essential accord with Ludwig, 556, and Grassmann, throws light upon the meaning of the repeated páda. Ludwig, 737, translates 6.68.8^d, 'hier besingend des grossartigen [reichthums] zuversicht, mögen wir wie auf einem schiffe über unglück hinwegkommen'; Grassmann, 'in Wahrheit preisend des Gewalt'gen Stärke, durchfahren Noth wir, wie den Strom im Schiffe'. The parallelism between the repeated pádas, and the obvious sense, show that çárdhas like çárman is locative (cf. Schmidt, *Pluralbildungen*, 305, note), 'singing here in the trust of the mighty (god) may we cross misfortune as waters with a ship'. For Indra is the friend of those that praise, grṇatām āpiḥ, 6.45.17. Now the singular mahinasya in a dvidevatya-hymn makes it probable that 6.33.5 is the mother páda.—Oldenberg, *RV. Noten*, p. 390, takes mṛṇīké in 6.33.5 in the sense of 'im erbarmen'; cf. Bartholomae, *Bezz. Beitr.* xv. 241 note.

6.35.2^d: 6.19.9^d, índra dyumnām svārvad dhehy asmé.

6.36.4^d: 3.46.2^o, éko víçvasya bhúvanasya rájá.

6.40.4^e (Bharadvāja; to Indra)

á yāhi çāçvad uçatá yayāthéndra mahá mánasā somapéyam,
úpa bráhmāṇi çṛṇava imá nó 'thā te yajñās tanve váyo dhāt.

7.29.2^d (Vasiṣṭha Maitravaruṇi; to Indra)

bráhmaṇ vīra bráhmakṛtīm juṣāṇò 'rvācinó hūribhir yāhi túyam,
asmínn ō sú sāvane mādayasv úpa bráhmāṇi çṛṇava imá naḥ.

2.18.7^d

Cf. several items beginning with upa brahmāṇi in my Vedic Concordance —For mánasā in 6.40.4^b cf. Max Müller, SBE. xxxii. 188.

6.40.5^d: 4.34.7^b, sajósāḥ pāhi girvaṇo maruḍbhiḥ.

[6.41.3^c, etām piba hariva sthātā ugra: 1.33.5^o, prā yād divó hariva, &c.]

6.42.2^b (Bharadvāja; to Indra)

ém enām pratyétana sómebhiḥ somapátamam,
āmatrebhir rjīṣiṇam indram sūtēbhir indubhiḥ.

8.12.20^b (Parvata Kāva; to Indra)

yajñēbhir yajñāvāhasām sómebhiḥ somapátamam,
hótrabhir indram vāvrdhur vy ānaçuḥ.

6.43.1^c–4^c, ayām sá sóma indra te sūtāḥ piba.

6.44.1^{cd}–3^{cd}, sómaḥ sūtāḥ sá indra té 'sti svadhāpate mādaḥ.

6.44.5^b, pátim turāsyā rādhasaḥ: 5.86.4^b, pāti turāsyā rādhasaḥ.

6.44.5^d (Çamyu Bārhaspatya; to Indra)

yām vardhayantīd girāḥ pátim turāsyā rādhasaḥ,
tām in nv āsyā ródasī devī çūṣmām saparyataḥ.

5.86.4^b

8.93.12^b (Sukakṣa Āṅgīrasa; to Indra)

ādḥā te āpratīṣkutam devī çūṣmām saparyataḥ,
ubhé suçīpra ródasī.

[6.44.9^d, dhānasya sātāv asmān aviddhi: 1.110.9^a, vājebhir no vājasātāv aviddhi.]

Cf. 2.30.8.

6.44.10^d (Çamyu Bārhaspatya; to Indra)

indra tubhyam in maghavann abhūma vayām dātṛe harivo mā vi venah,
nākir apir dadṛçe martyatrá kīm āṅgā radhracódanam tvāhuḥ.

8.80.3^c (Ekadyū Naudhasa; to Indra)

kīm āṅgā radhracódanam suvānāsyāvitēd asi,
kuvīt sv indra naḥ çākāḥ.

Fischel's captivating treatment of the word radhrā, Ved. Stud. i. 124 ff., seems to establish for it the meaning 'miserable' and 'stingy'. Yet I cannot withhold my doubts about this

word, though they lead in the very opposite direction ; cf. also Ludwig, Ueber die neuesten Arbeiten, pp. 31, 133 ff. I am attracted by the flawlessly clear expression *cōda rādho maghō-nām*, which calls upon Uṣas in 1.48.2, and upon Sarasvatī in 7.96.2 : ‘Inspire thou the liberality of the patrons (of the sacrifice)!’ In 7.74.4 Uṣas is typified as the heavenly patroness of the sacrifice, because she ushers in the sacrificial day. Uṣas is called *Dakṣiṇā*, ‘Bakshoesah’, for the same reason, in 6.64.1, *ābhūd u vāsvi dakṣiṇā maghōni* ; cf. 1.123.1, 5. In 7.74.4 the words *codāya rādho grnaté maghoni*, ‘Inspire, O liberal goddess, liberality towards the poet!’ are again addressed to Uṣas. For all this see my Religion of the Veda, p. 68 ff. Similarly Indra is *pātis turāśya rādhasaḥ* in 6.44.5 ; *Indrāgni, pāti turāśya rādhasaḥ* in 5.86.4 ; see also 8.68.7.

It does not seem to me possible to separate the expressions *cōda rādhaḥ*, or *codāya rādhaḥ*, from those which contain the root *cod* in juxtaposition with the adjective *radhrā*. In 2.30.6 Indra and Soma are addressed as *radhrāśya stho yājamānasya codāu*. Does not this mean, ‘Ye two are the inspirers of the liberal sacrificer’, rather than, ‘Ye two are the inspirers of the stingy sacrificer’? I question whether a Vedic Brahman could get himself to speak of a stingy *yājamāna*, because the word *yājamāna* is itself a guarantee of the piety, i.e. the liberality of the person so named. The thing is not impossible, but for the Veda it is a contradiction in terms. *Ēo ipso* the *yājamāna* does sacrifice (*yājamānaḥ sunvān*) ; see 5.26.5 ; 6.54.6 : 60.15 : 8.14.3, &c. In 10.49.1 Indra declares boastfully that he was the inspirer of the *yājamāna*, and that, on the other hand, he had discomfited the non-sacrificer. Here the word for non-sacrificer is *āyajvan* (cf. 8.31.18) :

*ahām bhuvaṁ yājamānasya coditā
āyajvanah sākṣi viśvasmin bhāre.*

The passage strengthens my feeling that *yājamāna* is so benign or optimistic a word as to exclude the attribute ‘stingy’ by the side of it. The Veda has a plenty of words for the impious non-sacrificer : *pani, agraḍdhā, aprnat, ayajñā, āyajyu, āditsant, āraṇan, kṛcā, ādācūri, āyajvan, āsunvant, kavāri, ādācvas, āsūsvi, &c.*, not to speak of *ādevayū, ādevayant, anindrā, &c.* Note particularly the *revān ādācūriḥ* who neglects to be liberal (*pramamārṣa maghattaye*), in 8.45.15. I cannot imagine any of them used as the attribute of a *yājamāna*, no matter how much the latter might fall short of satisfying the exacting desires of the priests. Such then is the reason why it seems to me that *radhrāśya stho yājamānasya codāu* means, ‘Ye two are the inspirers of the liberal sacrificer’.

Once again, some priestly gentleman who is not making a sufficient income speaks to Indra with some petulance in 6.44.10, the first of the two stanzas quoted above : ‘O Indra, liberal god, we have always relied particularly (id) upon thee to give, O thou who drivest the bay steeds! Do not disregard us! (But) among men there is not in evidence any one who befriends us. Why then forsooth do they call thee inspirer of the liberal (sacrificer)?’ That is to say, it is Indra’s duty to furnish the goods. This he does by influencing men, presumably liberal men. But he is neglecting his duty now, so as to endanger his title of ‘inspirer of the pious liberal patron’. It seems to me most natural that a Brahman whose business was slack would think first of all of the habitually liberal, and that *radhrā* is here about the same kind of a person as the *kṣatriya* in AV. 7.103 ; see its rendering under 6.23.3.

The same logic applies to Indra in 10.24.3 :

*yās pātir vāryāṇām āsi radhrāśya coditā,
indra stotṛṇām avitā dviśo naḥ pāhy ānhasaḥ.*

‘Thou, who art the lord of choice riches, who dost inspire the liberal giver, who helpest, O Indra, the singer, do thou protect us from hateful penury!’

And so the second stanza quoted above, namely 8.80.3 (cf. 6.45.17 ; 52.3) : ‘How now, thou that inspirst the liberal giver, helpest him that presses the soma, thou, surely, wilt help us, O Indra!’

But the following two passages seem to me to clinch the sense of *radhrā* as ‘liberal giver’.

2.12.6 :

yó radhráśya coditá yāḥ kṛśáśya yó brahmāṇo nādhmānasya kīrēḥ,
yuktāgrāvṇo yó 'vitá suṇiprah sūtásomasya sá janāśa indrah.

'The beautifully bearded god that inspireth the liberal and the stingy';¹ that inspireth the needy Brahman poet; that helpeth him who operates the press-stones and extracts the soma—he, O folks, is Indra.'

Here I seem to feel that *kṛśá* is the opposite of *radhrá*, and identical with *āditsan pañih*, in 6.53.3, *revāñ ādācurih* in 8.45.15, and the host of other words for impious, stingy men, well hated in the Veda, whose property (*védas*) is taken from them and given to the pious instead (see 1.81.9; 8.45.15).

The other passage is 2.34.15: *yáyā radhrām párayatháty āñho yáyā nidó muñcátha vanditāram*, *arvāci sá maruto yā va ūtiḥ*, 'Near is that help of yours, O Maruts, with which ye pass the liberal sacrificer across misfortune, and release the poet from a discomfiture.' Is it not natural to see in the pair *radhrá* and *vanditár* the usual pair in behalf of whom the gods exercise their help and care, namely the *yájamāna* and the Brahman poet? The numerous passages in which occurs the verb *par* and its causative *páraya*, either with or without the prepositions *āti*, *úd*, *nis*, and *pári*, are generally engaged in requesting the gods to save 'us' from evil, &c. (e.g. 1.106.1 fg.; 7.23.2). It is understood, of course, that 'us' means either the liberal sacrificer or the hymn-singing priest. Thus 4.2.8: *tám āñhasaḥ piparo dācván-sam*, 'thou didst help the pious man out of straits'; and, 3.20.4, *pārsad viçvāti duritā grñantam*, 'may he ferry the singer across all trouble'. Cf. also expressions like *sucétasam tirāç cid āñhaḥ supáthā nayanti* in 7.60.6. It seems to me that the *dācván* and the *grñan* in these two passages are the true parallels respectively of *radhrá* and *vanditár*, in 2.34.15, and that *radhrá* means 'liberal (sacrificer)'. In a confessedly sensitive theme like the present it is not unimportant to note that, if we translate here *radhrá* by 'miserable', we disturb this pervading parallelism in the Veda:

yáyā radhrām párayatháty āñho
yáyā nidó muñcátha vanditāram.

And it is not amiss to observe that the Vedic poets are more concerned with their own and their patrons' welfare, than with the happiness of the deserving poor.

There is not a single *radhrá*-passage in the Veda which does not gain by this interpretation of the *radhrá*; but it must be admitted that *radhrá* does not yield up its secret under our construction of *radhrá*. See, in addition to the Lexicons, Bergaigne, *Études sur le Lexique du Rig-Veda*, p. 150; Pischel, l. c.; Ludwig, *Über die neuesten Arbeiten*, pp. 31, 134.

6.44.11^c, *pūrvīṣ ṭa indra niṣṣidho jāneṣu*: 3.51.5^a, *pūrvír asya niṣṣidho mártyeṣu*.

6.44.14^{b+d} (*Çamyu Barhaspatya*; to Indra)

asyá máde purú várpāñsi vidvāñ indro vṛtrāṇy apratí jaghāna,
tám u prā hoṣi mádhumantam asmāi sómañ virāya çipriṇe pibadhyāi.

7.23.3^d (*Vasiṣṭha Maitravaruni*; to Indra)

yuje ráthaní gavéṣaṇani háribhyām ūpa bráhmāni jujuṣāṇám asthuḥ.
vi bádhiṣṭa syá ródasí mahitvéndro vṛtrāṇy apratí jaghanván.

8.32.24^b (*Medhatithi Kanva*; to Indra)

ādhvaryav ā tú hí śiñcá sómañ virāya çipriṇe,
bhārā sūtāśya pītāye.

¹ *kṛśá* 'stingy', somewhat like German 'karg', which means both 'meagre' and 'stingy'.

6.44.15^a: 6.23.3^a, pūtā sutām indro astu sómam.

[6.44.15^b, hantā vṛtrām vājreṇa mandasānāḥ: 4.17.3^o; 10.28.7^o, vādhid (10.28.7^o, vādhim) vṛtrām, &c.]

6.44.16^d, vy āsmād dvéṣo yuyávad vy ānhāḥ: 2.33.2^c, vy āsmād dvéṣo vitarām vy ānhāḥ.

[6.44.17^a, enā mandāno jahí çūra çátrūn: 10.112.1^c, hársasva hantave çūra çátrūn.]

6.44.18^b: 1.102.4^c, asmábhyaṁ máhi (1.102.4^c, indra) várivaḥ sugām kaḥ (1.102.4^c, kṛdhi).

6.44.18^c: 1.100.11^c, apām tokáśya tánayasya jeṣé.

6.44.19^a, á tvā hárayo vṛṣaṇo yujānāḥ: 3.43.6^a, á tvā brhānto hárayo yujānāḥ.

[6.44.20^b, ghṛtaprūṣo nórmaḥyo mādantaḥ: 10.68.1^c, giribhrájo nórmaḥyo, &c.]

6.44.21^b (Çaṁyu Barhaspatya; to Indra)

vṛṣāsi divó vṛṣabhāḥ pṛthivyā vṛṣā síndhūnām vṛṣabhā stiyānām,
vṛṣṇe ta indur vṛṣabha pīpāya svādú rāso madhupéyo várāya.

7.5.2^b (Vasiṣṭha Maitravaruni; to Vaiçvānara)

pr̥ṣṭó divi dháyy agniḥ pṛthivyām, netá síndhūnām vṛṣabhā stiyānām,
sá mánuṣīr abhi víço ví bhāti vaiçvānaró vāvṛdhāno váreṇa.

cf 1.98.2^a

It would seem reasonable to suppose that the repeated páda is prior in the Indra stanza, 6.44.21. Cf. apām netá in the nivid to Indra, ÇÇ. 8.17 (RV. 2.12.7), whereas no statement of this sort occurs in the nivid to Agni Vaiçvānara, ÇÇ. 8.22. In 9.74.3 Soma Pavamāna is vṛṣāpām netá, embracing the variants in the repeated páda above.

[6.44.23^b, ayām sūrye adadhāj jyótir antāḥ: 10.54.6^a, yó adadhāj jyótisi jyótir antāḥ.]

6.45.3^{ab} (Çaṁyu Barhaspatya; to Indra)

mahír asya prāṇīṭayaḥ pūrvír utá prāçastayaḥ,
náśya kṣīyānta útáyāḥ.

8.12.21^{ab} (Parvata Kāṇva; to Indra)

mahír asya prāṇīṭayaḥ pūrvír utá prāçastayaḥ,
viçvā vásūni dāçuṣe vy ānaçuḥ.

8.40.9^b (Nabhāka Kāṇva; to Indra and Agni)

pūrvīs ta indrópamātayaḥ pūrvír utá prāçastayaḥ sūno hinváśya harivaḥ,
vásvo virāśyāp̥r̥ço yá nú sād̥hanta no dhiyo nábhantām anyaké same.]

cf refrain, 8.39.1^b ff.

Cf. bhadrá utá prāçastayaḥ, 8.19.19^c; and, āsann utá prāçastayaḥ, 8.45.33^b.

6.45.8^a: 1.176.3^a, yásya viçvāni hástayoḥ.

[6.45.10^b, indra vājānām pate : 1.29.2^c, çiprin vājānām pate.]

6.45.10^c (Çaṁyu Bārhaspatya ; to Indra)

tām u tvā satya somapā [indra vājānām pate,]
āhūmahī çravyasyāvaḥ.

cf. 1.29.2^c

8.24.18^b (Viçvamanas Vāiṣṭva ; to Indra)

tām vo vājānām pātīm āhūmahī çravyasyāvaḥ,
āprāyubhir yajñebhir vāvṛdhēnyam.

Cf. the pāda, juhūmāsi çravyasyāvaḥ, 8.52(Vāl. 4).4^d, under 1.4.1.

6.45.17^c (Çaṁyu Bārhaspatya ; to Indra)

yó gr̥natām id āsithāpīr utī çivāḥ sākha,
sá tvām na indra mṛṣaya.

8.80.2^c (Ekadyū Naudhasa ; to Indra)

yó naḥ çāçvat purāvithūmṛdhro vājasātaye,
sá tvām na indra mṛṣaya.

The repeated pāda occurs also in the form tvām (tuām) na indra mṛṣaya in 8.80.1^c. No doubt a conscious rhetorical variation.

[6.45.20^a, sá hī viçvāni pārthivā : 6.16.20^a, sá hī viçvāti pārthivā.]

[6.45.22^b, puruhūtāya sātване : 8.45.21^b, purunṛmāya sātване.]

[6.45.25^a, imā u tvā çatakrato : 8.92.12^a, vayām u tvā, &c.]

6.45.25^c (Çaṁyu Bārhaspatya ; to Indra)

imā u tvā çatakrato, 'bhī prā nonuvur girāḥ,
indra vatsām ná mātārah.

cf. 6.45.25^a

8.95.1^d (Tiraçei Āṅgīrasa ; to Indra)

ā tvā giro rathīr ivāsthuh sūtēsu girvaṇaḥ,
abhī tvā sām anūṣatēndra vatsām ná mātārah.

Cf. gāvo vatsām ná mātārah, 9.12.2^b; abhī vatsām ná dhenāvaḥ, 9.13.7^b, and vatsām gāvo ná dhenāvaḥ, 6.45.28^c. See next item but one.

6.45.27 = 3.41.6.

6.45.28^c (Çaṁyu Bārhaspatya ; to Indra)

imā u tvā sūtē-sute náksante girvaṇo girāḥ,
vatsām gāvo ná dhenāvaḥ.

9.12.2^b (Devala Kāçyapa ; to Soma Pavamāna)

abhī viprā anūṣata gāvo vatsām ná mātārah,
[indram sōmasya pītāye.]

I.16.3^c

Cf. 9.100.7^c, vatsām jātām ná dhenāvaḥ, and under 6.45.25^c, and 9.104.2^a.—The tertium comparationis in 9.12.2 is wanting, though it can be readily supplied from anūṣata (namely, girāḥ). Clearly the pāda is there secondary, and clearly it is primary in 6.45.28.

6.45.29^a: 1.5.2^a, purūtāmaṁ puruṇām.

6.45.30^b (Çamyu Bārhaspatya ; to Indra)

asmākam indra bhūtu te stómo váhiṣṭho ántamaḥ,
asmán rāyá mahé hinu.

8.5.18^b (Brahmatīthi Kāṇva ; to Aṇvins)

asmākam adyā vām ayām stómo váhiṣṭho ántamaḥ,
yuvábhyaṁ bhūtv aṇvinā.

8.5.18^c

Translate 6.45.30, 'Our song of praise, O Indra, shall be thy most beloved, best conveyance ; us promote to great wealth !' Cf. Neisser, Bezz. Beitr. xviii. 305 ; Oldenberg, ZDMG. L. 432. St. 6.5.18 is closely parallel, 'This our song of praise, shall be to-day your most beloved, best conveyance ; yours it shall be, O Aṇvins !' Aufrecht in the preface to his second edition of the Rig-Veda, p. xvi, remarks anent 8.5.18^c: 'dazu der klagliche schluss, yuvábhyaṁ bhūtv aṇvinā.' He does not notice that this páda also is repeated in 8.26.16: váhiṣṭho vām hávānām stómo dūtó huvaṇ nará, yuvábhyaṁ bhūtv aṇvinā: 'The best conveying of calls, the song of praise, as messenger shall call you hither, O ye two heroes ; yours it shall be, ye Aṇvins !' I agree with Aufrecht as to the 'klägliches schluss' in 8.5.18: that stanza is mere patchwork, imitating closely in its first distich 6.45.30, and repeating the third páda of 8.26.16.—Cf. 8.1.3^c, asmākam brāhmedām bhūtu te.

6.45.32^c (Çamyu Bārhaspatya ; to Br̥bu Takṣan)

yāsya vāyór iva dravād bhadrá rātiḥ sahasrīṇī,
sadyó dānāya mánhate.

10.62.8^d (Nābhānediṣṭha Mānava ; Savarṇer danasturiḥ)

prā nūnām jāyatām ayām mānus tókmeva rohatu,
yūḥ sahásram çatāçvaṁ sadyó dānāya mánhate.

Of these two danastuti stanzas, each of which is in its way effective, 10.62.8 seems to me a facile, modernized version of 6.45.32 (cf. Pischel, Ved. Stud. ii. 115 bottom).

6.45.33^{ab} (Çamyu Bārhaspatya ; to Br̥bu Takṣan)

tát sú no víçve aryá á sádā gr̥ṇanti kārāvah,
br̥būm sahasradātamaṁ surīm sahasrasātamaṁ.

8.94.3^{ab} (Bindu Āṅgīrasa, or Putadakṣa Āṅgīrasa ; to Maruts)

tát sú no víçve aryá á sádā gr̥ṇanti kārāvah,
marūtāḥ sómapiṭaye.

1.2.3.10^c

The two stanzas illustrate with peculiar force the instability of translations made without reference to parallels. Grassmann renders 6.45.33, 'Darum rühmen stets alle unsre treuen Sänger den Br̥bu, der am meisten schenkt, den Fürsten der am meisten schenkt'. This differs, *toto caelo*, from his rendering of 8.94.3, 'Drum laden unsre Sänger auch, die treugesinnten alle, stets, die Marutschar zum Somatrunk'. Ludwig, 568, renders 6.45.33: 'immer singen alle sänger über diese [tat] des frommen, Br̥bu den grössten geber von tausenden, den Sūri den grössten empfänger [dafür] von tausenden.' But, 703, he translates 8.94.3: 'das singen uns alle die frommen vor, immerdar die ruhmessänger, "die Marut den Soma zu trinken".' Geldner, Ved. Stud. iii. 78, seems to me to have the right sense of the repeated hemistichs. They contain an antithesis between the (not rich) poets and the wealthy ari :

'That do all men, from poor poets to wealthy (patrons), ever praise', &c. Literally, 'poor poets up to the wealthy patron'. Both hemistichs are followed by anacoluthic statements; that of 8.94.3 is clearly preferable and prior to that of 6.45.33. Antecedently it is likely that the *dānastuti* is patterned after the Marut stanza, unless, indeed, the distich is an old formula, original in neither stanza. For other treatments of *aryā* ā see Max Müller, SBE. xxxii. 410 (on old lines); Bergaigne, *Études sur le Lexique*, p. 167; Pischel, ZDMG. xl. 124; Oldenberg, *ibid.* liv. 175.—The cadence *gr̥ṇanti kāravaḥ* also at 2.43.1^a; 8.46.3^c; 54(Vāl. 6).1^b (see under 8.46.3).

6.46.3^b (Çamyu Bārhaspatya; to Indra)
yāḥ satrāhā vicarṣaṇir indraṁ tām hūmahe vayām,
sāhasramuṣka tūvinṛmṇa sāt pate bhāvā samātsu no vṛdhé. cf. 5.9.7

8.51(Vāl. 3).5^b (Çruṣṭigu Kāṇva; to Indra)
yó no datā vásūnām indraṁ tām hūmahe vayām,
vidmā hy aśya sumatīm návīyasīm gāmema gómati vrajé. cf. 8.46.9^d

For 8.51(Vāl. 3).5^c cf. under 1.4.3^b.—For *vicarṣaṇi* see my remark under 2.5.4.

[**6.46.3^d**, *bhāvā samātsu no vṛdhé*: 5.9.7^c; 10.7^e; 16.5^e; 17.5^e, *utáidhi pr̥tsu no vṛdhé*.]

6.46.4^c (Çamyu Bārhaspatya; to Indra)
bādhase jánān vṛṣabhéva manyūnā ghr̥śáu mīhā r̥c̥sama,
asmákam bodhy avitā mahādhané tanūṣv apsū sūrye.

7.32.25^c (Vasiṣṭha; to Indra)
pārā nūdasva maghavann amitrān suvedā no vásū kṛdhi, cf. 6.48.15^e
asmákam bodhy avitā mahādhané bhāvā vṛdhāḥ sákhinām.

In 6.46.4^a *vṛṣabhéva* is *vṛṣabhā iva*.—The phrase, *asmákam bodhy avitā*, occurs in sundry other connexions; see under 7.32.11.

6.46.7^a (Çamyu Bārhaspatya; to Indra)
yád indra náhuṣiṣv ān ōjo nṛmṇām ca kṛṣṭiṣu,
yád vā pañca kṣitnām dyumnām á bhara, satrá viçvāni páuṇsyā. cf. 5.35.2^c

8.6.24^b (Vatsa Kāṇva; to Indra)
utá tyád āçvác̣vyam, yád indra náhuṣiṣv á,
āgre vikṣu pradīdayat. cf. 5.6.10^d

Cf. under 5.6.10^d, and 5.32.2^c. See Muir, OST. i. 180.

6.46.7^c, *yád vā pañca kṣitnām dyumnām á bhara*: 5.35.2^c, *yád vā pañca kṣitnām*.

[**6.46.9^c**, *chardir yacha maghāvadbhyaç ca máhyaṁ ca*: 9.32.6^b, *maghāvadbhyaç ca máhyaṁ ca*.]

Cf. the cadence *maghāvāno vayām ca*, 1.73.8; 136.7; 143.13; 7.87.5.

6.47.7^b (Garga Bhāradvāja ; to Indra)

indra prā ṇaḥ puraetēva paçya prā no naya pratarām vāsyo ácha,
bháva supāro ŋtipārayó no bháva sūntir utā vāmāntih.

10.45.9^c (Vatsapri Bhālandana ; to Agni)

yás te adyā kṛṇávad bhadraçoce 'pūpām deva ghr̥tāvantaṃ agne,
prā tām naya pratarām vāsyo áchābhī sumnām devābhaktaṃ yaviṣṭha.
8.71.6^c (Suditi Āṅgīrasa, and Purumīlha Āṅgīrasa ; to Agni)
tvām rayīm puruvīram āgne dāçuse mātāya,
prā no naya vāsyo ácha.

That the pāda 8.71.6^c is stunted and secondary is not to be doubted (see Part 2, chapter 2, class B 9), so that Arnold's suggestion, *Vedic Metre*, p. 314, to read nayā is superfluous.

6.47.12 (Garga Bhāradvāja ; to Indra) =

10.131.6 (Sukīrti Kākṣivata ; to Indra)

indrah sutrāmā svāvān āvobhiḥ _{sumṛṇīkó bhavatu viçvāvedāḥ,}
bādhatām dvēṣo ábhayaṃ kṛnotu _{suvíryasya pátayaḥ syāma,}
4.1.20^d
4.51.10^d

For the character of this and the next stanza see Arnold, *VM.*, p. 44 ; Oldenberg, *RV. Noten*, p. 396. The two stanzas seem to me to be more original, and in better connexion, in the sūtrāmāṇi hymn, 10.131. Cf. Bloomfield, *JAOS*, xv. 146 ff.

6.47.12^b = 10.131.6^b, sumṛṇīkó bhavatu viçvāvedāḥ : 4.1.20^d, sumṛṇīkó bhavatu
jātāvedāḥ.

6.47.12^d = 10.131.6^d ; 4.51.10^d ; 9.89.7^d ; 95.5^d, suvíryasya pátayaḥ syāma.

6.47.13^{ab} = 10.131.7^{ab} : 3.1.21^{cd} ; 59.4^{cd}, tāsya vayāṃ sumatāu yajñīyasyāpi
bhadre sāumanasé syāma ; 10.14.6^{cd}, tēṣāṃ vayāṃ sumatāu yajñī-
yānām āpi bhadre sāumanasé syāma.

6.47.13^d (Garga Bhāradvāja ; to Indra) =

10.131.7^d (Sukīrti Kākṣivata ; to Indra)

tāsya vayāṃ sumatāu yajñīyasyāpi bhadre sāumanasó syāma,
sá sutrāmā svāvān indro asmé ārác cid dvēṣaḥ sanutár yuyota.

7.58.6^c (Vasiṣṭha ; to Maruts)

prā sá vāci suṣṭutir maghónām idāṃ sūktāṃ marúto juṣanta,
ārác cid dvēṣo vṛṣaṇo yuyota _{yuyām pāta svastibhiḥ sādā nah.}
refrain, 7.1.20^d ff.

10.77.6^d (Syūmaraçmi Bhārgava ; to Maruts)

prā yád váhadhve marutaḥ parákád yuyām mahāḥ sanivāraṇasya vásvaḥ,
vidānaso vasavo rádhyasyārác cid dvēṣaḥ sanutár yuyota.

Can one doubt reasonably that . . . vṛṣaṇo yuyota is epigonal to . . . sanutár yuyota ?—For 10.77.6 cf. Oldenberg, *RV. Noten*, p. 365.

[6.47.20^c, bñhaspate prá cikitsā gāviṣṭāu : 1.91.23^d, ubhāyebhyaḥ prá, &c.]

[6.47.28^d, déva ratha práti havýá grbhāya : 1.91.4^d, rájan soma práti, &c.]

[6.48.1^c, prá-pra vayām amñtam jātávedasam : 8.74.5^a, amñtam jātávedasam.]

6.48.3^c (Çamyu Bārhaspatya ; to Agni)

vṣā hy āgne ajāro mahān vibhāsy arcisā,

ājasreṇa gocisā cōcucac chuce sudtībhiḥ sū didihi.

7.5.4^d (Vasiṣṭha Maitrāvaruṇi ; to Agni)

tāva tridhātu prthivī utā dyāur vaiçvānara vratām agne sacanta,

tvām bhāsā ródasi ā tatanthājasreṇa gocisā cōcucānaḥ.

6.48.6^c (Çamyu Bārhaspatya ; to Agni)

ā yāḥ papráu bhānūnā ródasi ubhé dhūména dhavate divi,

tirás támo dadṛce ūrmyāsv ā çyāvāsv aruṣó vṣā çyāvā aruṣó vṣā.

7.9.2^d (Vasiṣṭha Maitrāvaruṇi ; to Agni)

sā sukrátur yó vi dūrah paññám punāno arkām purubhójasam naḥ,

hótā mandró viçám dāmūnās tirás támo dadṛce rāmyānām.

In the Nighaṇṭu i. 7 ūrmyā and rāmyā are listed successively among the twenty-three names for 'night'.—For 6.48.6^c see Oldenberg, RV. Noten, p. 398.

6.48.8^c (Çamyu Bārhaspatya ; to Agni)

viçvāsām ghāpatir viçám āsi tvām agne mānuṣñām,

çatām pūrbhir yaviṣṭha pāhy āñhasaḥ sameddhāram çatām himā stotf̥bhyo yé
ca dādāti.

7.16.10^d (Vasiṣṭha Maitrāvaruṇi ; to Agni)

yé rádhānsi dādaty açvyā maghá kāmēna çrávaso mahāh,

tān āñhasaḥ pip̥rhi part̥f̥bhiḥ tvām çatām pūrbhir yaviṣṭha.

For the metre of the repeated pādas see Part 2, chapter 2, class B 8.

6.48.15^c (Çamyu Bārhaspatya ; to Maruts, or Līngoktadevatāḥ)

tveśām çārdho nā mārutañ tuviṣvāny anarvānañ pūśanañ sām yāthā çatā,

sām sahāsrā kārīṣac carṣañibhya ān āvir gūlḥā vāsū karat suvédā no vāsū
karat.

7.32.25^b (Vasiṣṭha ; to Indra)

pārā nūdasva maghavann amitrān suvédā no vāsū kṛdhi,

asmákam bodhy avitā mahādhané, bhāvā vṛdhāḥ sākhnām. 6.46.4^c

6.48.16^c (Çamyu Bārhaspatya ; to Pūṣan)

ā mā pūṣann ūpa drava çānsiśam nū te apikarṇā āghrṇe,

aghā aryó árātayaḥ.

6.59.8^b (Bharadvāja ; to Indra and Agni)
 indrāgni tāpanti māghā aryó ārātayaḥ,
 āpa dvēśānsy ā kṛtaṁ yuyutām sūryād ādhi.

In 6.48.16 the repeated pāda is very loose, and aghā is rather forced as predicate, whereas it is well put as attribute in 6.59.8. For aryó ārātayaḥ see last Geldner, *Ved. Stud.* iii. 90.

6.49.1^{c+d} (R̥içvan Bhāradvāja ; to Viçve Devāḥ)
 stuśé jānaṁ suvratām nāvyaśibhir gīrbhir mitrávaruṇā sumnayāntā,
 tá ā gamantu tá ihā çruvantu suksatrāso váruṇo mitró agniḥ.

10.15.5^c (Çaṅkha Yāmāyana ; to the Fathers)
 ūpahūtāḥ pitāraḥ somyāso barhiṣyeṣu nidhiṣu priyeṣu,
 tá ā gamantu tá ihā çruvantv ādhi bruvantu tē 'vantv asmān.
 6.51.10^c (The same as 6.49.1)
 té hi çrésthavarcasas tá u nas tiró viçvāni duritā nāyanti,
 suksatrāso váruṇo mitró agnir ṛtādhitayo vakmarājasatyāḥ.

For çruvantu see *Ved. Stud.* i, p. vi, note.—For 6.49.1^d cf. ṛtāvāno váruṇo mitró agniḥ under 7.39.7, and other citations in the note there.

6.49.4^a, prā vāyūm āchā bṛhatī manīśā : 3.33.5^c, prā sīndhum āchā bṛhatī manīśā.

6.49.5^{cd} : 1.183.3^{cd}, yēna narā nāsatyēṣayādhyāi vartir yāthās tānayāya tmāne
 ca ; 1.184.5^c, yātām vartis tānayāya tmāne ca.

6.49.10^c, bṛhāntam ṛṣvām ajāraṁ suṣumnām : 3.32.7^b ; 6.19.2^b, bṛhāntam ṛṣvām
 ajāraṁ yūvānam.

[6.49.12^a, prā vīrāya prā tavāse turāya : 6.32.1^b, mahé vīrāya tavāse turāya.]

[6.49.13^a, yó rājānsi vimamé pārthivāni : see under 1.160.4.]

6.49.14^b, tát pārvatas tát savitā cāno dhāt : 1.107.3^b, tad aryamā tat savitā, &c.

6.50.4^b, 15^c, adyā (15^c, gnā) hutāso vāsavo 'dhr̥ṣṭāḥ.

6.50.7^d (R̥içvan Bhāradvāja ; to Viçve Devāḥ, here Āpah)
 omānam āpo mānuṣir āmr̥ktaṁ dhāta tokāya tānayāya çāni yōḥ,
 yuyām hi ṣṭhā bhiṣājo mātṛtamā viçvasya sthātūr jāgato jānitriḥ.

7.60.2^c (Vasiṣṭha : to Mitra and Varuṇa)
 eśā syā mitrávaruṇā nreākṣā ubhé úd eti sūryo abhi jman,
 viçvasya sthātūr jāgataç ca gopā [r̥jū marteṣu vr̥jinā ca paçyan.]

6.4.1.17^d

10.63.8^b (Gaya Plāta ; to Viçve Devāḥ)
 yā ũçire bhūvanasya prācetaso viçvasya sthātūr jāgataç ca mātavaḥ,
 té naḥ kṛtād ākṛtād énasas pāry adyā devāsaḥ pipṛtā svastāye.

Cf. 4.53.6.—For 7.60.2 cf. Bartholomae, *Bezz. Beitr.* xv. 26 ff.—Note the correspondence of 6.50.13^c with 10.64.10^b, under 6.50.13.

[6.50.8^a, á no devāḥ savitá trāyamāṇaḥ : 7.35.10^a, çam no devāḥ, &c.]

6.50.8^d, vyūrṇutē daçūṣe vāryāṇi : 5.80.6^c, vyūrṇvatī daçūṣe vāryāṇi.

[6.50.9^a, utā tvām sūno sahaso no adyā : 1.58.8^a, áchidrā sūno, &c. ; 4.2.2^a, ihā tvām sūno, &c.]

6.50.13^c (Rjiçvan Bhāradvāja ; to Viçve Devāḥ)

utā syā devāḥ savitá bhāgo no 'pām nāpād avatu dānu pāpriḥ,
tvāṣṭā devébhir jānibhiḥ sajōṣā dyāur devébhiḥ pṛthivī samudráiḥ.

10.64.10^b (Gaya Plāta ; to Viçve Devāḥ)

utā mātā brhaddivā çṛnotu nas tvāṣṭā devébhir jānibhiḥ pitā vácaḥ,
rbhuksā vájo ráthaspátir bhāgo raṇvāḥ çānsaḥ çaçamānāsya pātu naḥ.

6.50.15^b (Rjiçvan Bhāradvāja ; to Viçve Devāḥ)

evā nāpāto māma tāsya dhībhir bharádvājā abhy ārcanty arkáih,
ḡgnā hutāso vāsavo 'dhrṣṭā, viçve stutāso bhūta yajatraḥ.

6.50.4^b

7.23.6^b (Vasiṣṭha Maitrāvaruṇi ; to Indra)

evéd indraṁ viṣaṇaṁ vājrabāhuṁ vasiṣṭhāso abhy ārcanty arkáih,
ḡsa na stutó virāvad dhātu gómad, yūyām pāte svastibhiḥ sáda naḥ.

6.190.8^c ; d : refrain, 7.1.20^d ff.

Cf. the pádas 5.29.13^b, daçagvāso abhy ārcanty arkáih, and 6.21.10^b, jaritāro abhy ārcanty arkáih. See for this class of correspondences our remarks in the Introduction, p. 9.

6.51.2^c : 4.1.17^d ; 7.60.2^d, rjū mārteṣu vrjinā ca paçyan.

6.51.5^c (Rjiçvan Bhāradvāja ; to Viçve Devāḥ)

dyāuṣ pítalḥ pṛthivi mātār ádhrug āgne bhrātār vasavo mṛlātā naḥ.

viçva ādityā adite sajōṣā ḡasmábhyam çárma bahulām vi yanta.

5.51.5^d

10.63.17^b = 10.64.17^b (Gaya Plāta ; to Viçve Devāḥ)

evā platēḥ sūnūr avivrdhad vo viçva ādityā adite manīṣi,
içānāso náro amartyenástāvi jāno divyó gāyena.

6.51.5^d, asmábhyam çárma bahulām vi yanta : 5.55.9^b, asmábhyam çárma bahulām vi yantana.

6.51.7^{ab} (Rjiçvan Bhāradvāja ; to Viçve Devāḥ)

mā va óno anyákrtaṁ bhujema mā tát karma vasavo yác cáyadhve,
viçvasya hí kṣáyatha viçvadevāḥ svayām ripus tanvām rriṣiṣṭa.

7.52.2^{cd} (Vasiṣṭha ; to Ādityas)

mitrás tān no váruṇo māmahanta çárma tokáya tánayāya gopáh,
mā vo bhujemānyájātam óno mā tát karma vasavo yác cáyadhve.

[6.51.8^b, námo dādhāra prthivīm utā dyām : 3.59.1^b, mitrō dādhāra, &c.]

6.51.10^c : 6.49.1^d, suksatráso váruṇo mitrō agnīh.

6.51.15^a : 1.15.2^c ; 8.7.12^a ; 8.3.9^a, yūyām hī śthā sudānavah.

6.51.15^b (R̥jiçvan Bhāradvāja ; to Viçve Devāh, here Maruts)

ḷyūyām hī śthā sudānavah, indrajyeṣṭhā abhīdyavaḥ,
kārtā no ādhvann ā sugām gopā amā.

6.51.15.2^c

8.83.9^b (Kusidin Kāṇva ; to Viçve Devāh, here Maruts)

ḷyūyām hī śthā sudānavah, indrajyeṣṭhā abhīdyavaḥ,
adhā cid va utā bruve.

6.51.15.2^c

Cf. under 1.15.2^c.

6.51.16^b (R̥jiçvan Bhāradvāja ; to Viçve Devāh)

āpi pāntham aganmahi svastigām anehāsam,
yéna viçvāḥ pāri dviṣo vṛṇakti vindāte vāsu.

8.69.16^c (Priyamedha Āṅgīrasa ; R̥ksāçvamedhayor dānastutiḥ)

ā tū suçipra dānpate rātham tiṣṭhā hiraṇyāyam,

ādha dyukṣām sacevahi sahārapādām aruṣām svastigām anehāsam.

Ludwig, 218, renders anehāsam in 6.51.16 by 'den unangefeindeten' ; at 612, to 8.69.16, by 'der ohne gleichen'. Cf. Bergaigne, Études sur le Lexique, p. 76 ff.

6.52.3^d : 3.30.17^d, brahmadviṣe tāpuṣīm hetim asya.

6.52.5^b : 10.59.4^b, pāçyema nū sūryam uccārantam ; 4.25.4^b, jyōk paçyāt sūryam
uccārantam ; 7.104.24^d, mā te dṛçan sūryam uccārantam ; 10.59.6^c,
jyōk paçyema sūryam uccārantam.

6.52.7^a = 2.41.7^a : 1.3.7^b, viçve devāsa ā gata.

6.52.7^b = 2.41.13^b, çṛṇutā ma imām hāvam : 8.73.10^b, çṛṇutām ma imām hāvam.

6.52.12^a, imām no agne adhvarām : 5.4.8^a, asmākam agne adhvarām juṣasva ;
7.42.5^a, imām no agne adhvarām juṣasva.

6.52.12^c (R̥jiçvan Bhāradvāja ; to Viçve Devāh, here Agni)

imām no agne adhvarām, hōtar vayunaçō yaja,
cikitvān dāivyam jānam.

6.52.12.5.4.8^a

8.44.9^c (Virūpa Āṅgīrasa ; to Agni)

samidhānā u santya çukraçoca ihā vaha.

cikitvān dāivyam jānam.

Ludwig, 219, renders 6.52.12, 'disz unser opfer, O Agni, bring nach seinen einzelnen werken dar, denkend an das göttliche volk.' Grassmann, 'Dies unser Opfer bring dar, o Priester Agni, kunstgerecht, aufmerkend auf der Götter Schar.' These translations of the

third pāda seem plausible, especially when we remember that Agni knows the races or births of the gods: 3.4.10; 4.2.8; 27.1; 6.15.13; 52.12, &c. (see the author, JAOS. xvi. 16; Bergaigne, i. 40). And yet the pāda is construed differently in 8.44.9. Here ā vaha governs dāivyaṃ jānam, and cikitvān is intransitive: 'Kindled, O holy (god) of bright flame, do thou intelligently bring hither the divine folk.' After all I am disposed to think that the repeated pāda is to be translated similarly in 6.52.12, 'do thou, O Hotar, intelligently sacrifice to the divine folk!' For the construction of yaj with two accusatives see the Lexicons.

6.52.13^d (R̥jiçvan Bhāradvāja; to Viçve Devāḥ)

viçve devāḥ çṛṇutémām hāvam me yé antārikṣe yā ūpa dyāvi śthā,
yé agnijihvā utā vā yājatrā āsādyāsmīn barhiṣi mādayadhvam.

6.68.11^d (Bharadvāja; to Indra and Varuṇa)

īndravaruṇā mādhumattamasya ṽṛṣṇaḥ sōmasya ṽṛṣṇā ṽṛṣethām,
6.1108.3^b

idāni vām āndhaḥ pāriśiktam asme āsādyāsmīn barhiṣi mādayethām.

10.17.8^c (Devaçravas Yāmāyana; to Sārasvatī)

sārasvatī yā sarātham yayātha svadhābhīr devī pitṛbhīr mādanti,
āsādyāsmīn barhiṣi mādayasvānamivā īṣa ā dhehy asme.

AV. 18.1.42^c; 4.46^c read mādayadhvam in their version of RV. 10.17.8^c. Ludwig, Kritik, pp. 25, 52, is much impressed with this reading; he regards mādayadhvam as infinitive, the original reading which the author of the RV. stanza turned into the lectio facilior mādayasva, because it is unlikely that anybody should have changed the simple reading mādayasva to mādayadhvam. But mādayadhvam addresses itself anacoluthically to both Sārasvatī and the Fathers; it is a loose utilization of the pāda in the form in which it occurs in RV. 6.52.13^d, and once more in the funeral stanzas of the AV. itself, namely 18.3.20^d. At the best it is little more than a solecism, certainly not of any morphological significance.

6.52.16^a, āgniParjanyaṽ āvataṃ dhīyaṃ me: 2.40.5^c, sōmāpūṣaṇṽ āvataṃ dhīyaṃ me.

6.52.17^a: 4.6.4^a, stīrṇe barhiṣi samidhāne agnāu.

6.53.5^b, 7^b, ārayā (7^b, paṇṇām) hṛdayā kave.

6.53.5^c–7^c, āthem asmābhyam randhaya.

6.53.7^a, 8^d, ā rikha kikirā kṛṇu.

6.53.10^b (Bharadvāja; to Pūṣan)

utā no goṣāṇīm dhīyam açvasām vājasām utā,
ṽṛvāt kṛṇuhi vitāye.

6.113.2^c

9.2.10^b (Medhātithi Kāṇva; to Soma Pavamāna)

goṣā indo nṛṣā asy açvasā vājasā utā,
ātma yajñāsya pūrvyāḥ.

6.113.3^b

Prima facie the Pūṣan stanza commends itself as the original of the two imitative stanzas.

6.54.6^b (Bharadvāja ; to Pūṣan)

pūṣann ānu prā gā ihi yājamānasya sunvatāḥ,
asmākam stuvatām utā.

6.60.15^b (Bharadvāja ; to Indra and Agni)
indrāgni ṛṇutām hāvam yājamānasya sunvatāḥ,
vitām havyāny ā gataḥ pibataḥ somyām mādhu.]

6.60.15^d

Cf. yājamānāya sunvatē, under 5.26.5*, and see p. 9.

6.54.8^c (Bharadvāja ; to Pūṣan)

ṛṇvāntām pūṣaṇam vayām iryam ānaṣṭavedasam,
īcānaḥ rāyā imahe.

8.26.22^b (Viṣvamanas Vaiyaçva, or Vyaçva Āṅgīrasa ; to Vāyu)
tvāṣtur jāmataram vayām īcānaḥ rāyā imahe,
sutāvanto vāyūm dyumnā jānāsaḥ.

8.46.6^c (Vaça Açvya ; to Indra)
tām indram dānam imahe çavasānam ābhīrvam,
īcānaḥ rāyā imahe.

8.53(Vāl.5).1^d (Medhya Kāṇva ; to Indra)
upamām tvā maghōnām jyēsthām ca vṛṣabhāṇām,
pūrbhittamām maghavann indra govidam īcānaḥ rāyā imahe.

For 8.26.22 see Hillebrandt, *Ved. Myth.* i. 521.

6.56.2^c (Bharadvāja ; to Pūṣan, here Indra)

utā ghā sā rathītamaḥ sākhyā sātpatir yujā,
indro vṛtrāṇi jighnate.

8.17.8^c (Irimbiṭhi Kāṇva ; to Indra)
tuvigrīvo vapōdaraḥ subāhūr āndhaso mādē,
indro vṛtrāṇi jighnate.

Cf. 6.57.3^c ; 8.29.4^b ; 9.1.10^b.

6.57.1^b : 4.31.11^b, sakhyāya svastāye.

6.57.1^c, huvēma vājasātaye : 5.35.6^d ; 8.6.37^c ; 34.4^b, hāvante vājasātaye ;
* 8.9.13^b, huveya vājasātaye.

6.59.3^c, indrā nv agnī āvasehā vajriṇā : 5.45.4^b, indrā nv agnī āvase huvādhyāi.

6.59.7^{cd} (Bharadvāja ; to Indra and Agni)

indrāgni ā hi tanvatē nāro dhānvāni bāhvōh,
mā no asmin mahādhané pārā varktaḥ gaviṣṭiṣu.

8.75.12^{ab} (Virūpa Āṅgīrasa ; to Agni)
mā no asmin mahādhané pārā varg bhārabhṛd yathā,
sainvārgam sām rayim jaya.

The sharp modulation of the hemistich in 8.75.12 seems to me secondary and artificial.

Sāyana 'as a porter in the end abandons his burden'. Ludwig, 410, commentary, 'as a porter in the moment of danger throws away property which does not belong to him, whereas its owner defends it with his life.' Cf. Hemacandra's Sanskrit version of the story of Brahmadatta (JSAI. vii. 340): nirviṇṇakāmabhogebhyo bhārebhya iva bhārikah.

6.59.8^b: 6.48.16^c, aghā aryó ūrātayaḥ.

6.59.9^d: 1.79.9^b, rayīm viçvāyupoṣasam.

6.59.10^b (Bharadvāja; to Indra and Agni)

indrāgni ukthavāhasā stómebhir havanaçrūtā,

viçvābhir gīrbhīr ā gatam [asyā sómasya pītāye.]

☞ 1.22.1^c

8.8.7^d (Sadhvaṁsa Kāṇva; to Açvins)

[divāç cid rocanād ādhy] ā no gantām svarvidā,

☞ 1.49.1^b

dhibhīr vatsapracetasā stómebhir havanaçrūtā.

8.12.23^b (Parvata Kāṇva; to Indra)

mahāntām mahinā vayām stómebhir havanaçrūtām,

arkāir abhi prā ṇonumāḥ sām ōjase.

6.59.10^d: 1.22.1^c; 23.2^c; 4.49.5^c; 5.71.3^c; 8.76.6^c; 94.10^c–12^c, asyā sómasya pītāye.

6.60.5^b: 5.86.4^b, indrāgnī havāmahe.

6.60.5^c: 1.17.1^c, tā no mṛlāta idfçe; 4.57.1^d, sā no mṛlātidfçe.

6.60.7^b: 1.11.8^b, abhi stómā anuṣata.

6.60.8^{ab}: 4.47.4^{ab}, yā vām sānti puruṣpfo niyūto daçuse narā.

6.60.9^b: 1.16.5^b; 21.4^b, ūpedām sūvanam sutām.

6.60.9^c: 8.38.7^c–9^c, indrāgni sōmapītāye.

6.60.14^{ab} (Bharadvāja; to Indra and Agni)

ā no gāvyebhir āçvyāir vasavyāir ūpa gachatam,

sākhāyau devāu sakhyāya çambhūv [indrāgnī tā havāmahe.]

☞ 1.21.3^b

8.73.14^{ab} (Gopavana Ātreya, or Saptavadhri Ātreya; to Açvins)

ā no gāvyebhir āçvyāiḥ sahasrāir ūpa gachatam,

[anti śād bhūtu vām āvaḥ.]

☞ refrain, 8.73.1^c–18^c

Translate 6.60.14, 'Come hither with treasures of kine and horses! The friends, the gods, beneficent for friendship, Indra and Agni, them do we call.' The first distich, repeated with a single change from vasavyāir to sahasrāir strains after greater effect, secondarily of course; aside from that the two stanzas taken by themselves do not betray their relative dates. But 8.73.15 continues:

mā no gāvyebhir āçvyāiḥ sahasrebhir āti khyatam,

anti śād bhūtu vām āvaḥ.

'Do not overlook us with thousands of kine and horses, &c.' Here the later versifier has betrayed himself by his bathos. Cf. the parallel relation of 1.162.1^{ab} to 5.41.2^{ab} (under 1.162.1).—The hymn 6.60 shares two pādas with 1.21; see next item.

6.60.14^d: 1.21.3^b; 5.86.2^d, indrāgnī tā havamahe.

6.60.15^b: 6.54.6^b, yājamānasya sunvatāḥ.

6.60.15^d: 7.74.2^d; 8.5.11^c; 8.1^d; 35.22^b, pībatam somyām mādhu; 8.24.13^b, pībati somyām mādhu.

6.61.3^a: sārāsvatī devanīdo nī barhaya; 2.23.8, bṛhaspate devanīdo nī barhaya.

6.61.4^b: 1.3.10^b, vājebhir vājīnīvatī.

6.61.5^b: 1.40.2^b, upabrūtē dhāne hitē.

6.61.7^a (Bharadvāja; to Sarasvatī)

utā syā naḥ sārāsvatī ghorā hīraṇyavartaniḥ,
vṛtraghnī vaṣṭi suṣṭutim.

7.95.4^a (Vasiṣṭha; to Sarasvatī)

utā syā naḥ sārāsvatī juṣāṇópa śravat subhāgā yajñe asmīn,
mitājñubhir namasyāir iyānā rāyā yujā cid ūttarā sākhibhyaḥ.

For 6.61.7 cf. 2.1.11.

6.61.9^a, sū no viśvā āti dviṣaḥ: 5.25.9^c, sū no viśvā āti dviṣaḥ.

[6.61.11^{ab}, āpaprūṣī pāthivāny urū rājo antāriḥṣam: 1.81.5^a, ā paprāu pāthivām
rājāḥ.]

6.63.2^d, nā yāt pāro nāntaras tuturyāt: 2.41.8^a, nā yāt pāro nāntaraḥ.

[6.63.4^b, prā rātir eti jūrṇinī ghr̥tācī: 4.6.3^a, yatā sujūrṇī rātīnī ghr̥tācī.]

Cf. under 3.19.2.

6.63.7^b, abhi prāyo nāsatyā vahantu: 1.118.4^d, abhi prāyo nāsatyā vāhanti.

6.63.7^c (Bharadvāja; to Aṣvins)

ā vām vāyó 'cāvāso vāhiṣṭhā [abhi prāyo nāsatyā vahantu,] 6.118.4^d
prā vām řátho mánojavā asarjīṣāḥ pṛkṣā īṣidho ānu purvīḥ.

7.68.3^a (Vasiṣṭha; to Aṣvins)

prā vām rátho mánojavā iyarti tiró rájānsy aṣvinā čatōtīḥ,
asmābhyām sūryāvasū iyānāḥ.

For 6.63.7 see Oldenberg, RV. Noten, p. 408.

6.64.6 = 1.124.12.

6.66.1^d, sakṣe chukrām duduhe pṛṇir ūdhaḥ: 4.3.10^d, vīṣā čukrām duduhe
pṛṇir ūdhaḥ.

6.66.8^a, náśya vartá ná tarutá nv ásti : 1.40.8^c, náśya vartá ná tarutá mahādhané.

[**6.66.8^b**, māruto yám ávatha vājasātāu : 10.35.14^a ; 63.14^a, yám devāso ávatha vājasātāu.]

6.66.8^c, toké vā gōṣu tánaye yám apsú : 6.25.4^o, toké vā gōṣu tánaye yád apsú.

6.66.11^b rudrāsya sūnūm havāsá vivāse : 1.64.12^b . . . havāsá gr̥ṇimasi.

[**6.67.10^a**, ví yád vícam kistáso bhárante : 7.72.4^b, prá vām brāhmāṇi kāravo bharante.]

[**6.68.2^b**, çúrāṇām çaviṣṭhā tá hi bhūtām : 7.93.2^a, tá sánasí çavasānā hi bhūtām.]

[**6.68.4^d**: dyáuṣ ca pṛthivi bhūtam urví : 10.93.1^a, máhi dyāvapṛthivi bhūtam urví.]

6.68.4^d is metrically defective ; cf. Arnold, VM., p. 308.

6.68.6^b, rayīm dhatthó vāsumantaṁ puruṣśum : 4.34.10^b, rayīm dhattha, &c. ; 7.84.4^b, rayīm dhattam, &c. ; 4.49.4^b, rayīm dhattam çatagvinam ; 1.159.5^d, rayīm dhattam vāsumantaṁ çatagvinam.

6.68.8^c, itthá gr̥ṇānto mahinasya çārdhaḥ : 6.33.5^c, itthá gr̥ṇānto mahinasya çārman.

6.68.8^d (Bharadvāja ; to Indra and Varuṇa)

nú na indrávaruṇa gr̥ṇanā pr̥ktām rayīm sāuçravasíya devā,
[itthá gr̥ṇānto mahinasya çārdho, 'pó ná nāvá duritá tarema. 6.35.5^c

7.65.3^d (Vasiṣṭha ; to Mitra and Varuṇa)

tá bhūrīpaçāv anṛtasya sētu duratyētu ripāve mārtyāya,
ṛtasya mitrávaruṇa pathá vām apó ná nāvá duritá tarema.

Cf. 8.83.8 ; 97.15.

6.68.11^b : 1.108.3^b, vīṣṇaḥ sómasya vīṣaṇá vṛsethām.

6.68.11^d, asadyāsmín barhiṣi mādayethām : 6.52.13^d, . . . mādayadhvam ; 10.17.18^c, . . . mādayasva.

6.69.4^d, 7^d, ūpa brāhmāṇi çṛṇutām giro (7^d, hāvaṁ) me.

6.70.3^c (Bharadvāja ; to Dyāvapṛthivyāu)

yó vām rjāve krāmaṇāya rodasi mārto dadāça dhiṣaṇe sá sādhati,
prá prajābhīr jāyate dhármaṇas pári yuvóḥ siktá vísurūpaṇi sāvratā.

8.27.16^c (Manu Vāivasvata; to Viṣve Devāḥ)

prā sā kṣāyam tirate ví mahír iṣo yó vo várāya dāceti, 7.59.20^d
prā prajābhir jāyate dhármanas páry áriṣṭaḥ sārva edhate, 1.41.2^c

10.63.13^b (Gaya Plāta; to Viṣve Devāḥ, here Ādityas)

áriṣṭaḥ sā mārto viṣva edhate, prā prajābhir jāyate dhármanas pári, 1.41.2^c

yām ādityāso náyathā sunítibhir áti vícṣvāni duritā svastāye.

Cf. under 1.41.2.—For dhiṣaṇe in 6.70.3^b see Hillebrandt, Ved. Myth. i. 176.

6.71.1^a, úd u śyā devāḥ savitā hiraṇyāyā : 2.38.1^a, úd u śyā devāḥ savitā sāvāya ;
6.71.4^a, úd u śyā devāḥ savitā dāmūnāḥ ; 7.38.1^a, úd u śyā devāḥ
savitā yayāma.

6.71.3^d (Bharadvāja; to Savitar)

ādabdebbhiḥ savitāḥ pāyūbhiḥ tvām čivébhir adyā pári páhi no gāyam,
hiraṇyājihvaḥ suvitāya nāvyaṣe rákṣā mákir no aghāçaṇsa iṇata.

6.75.10^d (Pāyū Bhāradvāja; Liṅgoktadevatāḥ)

brāhmaṇāsaḥ pitāraḥ sōmyāsaḥ čivé no dyāvārthiví anehāsa,
pūsā naḥ pātu duritāid rtāvrdho rákṣā mákir no aghāçaṇsa iṇata.

For the repeated páda cf. under 1.23.9.

6.71.4^a, úd u śyā devāḥ savitā dāmūnāḥ : 2.38.1^a, úd u śyā devāḥ savitā sāvāya ;
6.71.1^a, úd u śyā devāḥ savitā hiraṇyāyā ; 7.38.1^a, úd u śyā devāḥ
savitā yayāma.

6.72.2^d (Bharadvāja; to Indra and Soma)

indrāsomā vāsūyatha uśāsam út sūryam nayatho jyōtiṣā sahā,
ūpa dyām skambhātlu skāmbhanenāprathatam pṛthivīm mātāraḥ ví.

10.62.3^b (Nābhānediṣṭha Mānava; to Viṣve Devāḥ, or Aṅgirasām stutibḥ)
yā rtēna sūryam ārohayan divy āprathayan pṛthivīm mātāraḥ ví,
suprajāstvām aṅgirasō vo astu prāti grbhnīta mānavām sumedhasaḥ.

Translate 6.72.2, 'O Indra and Soma, ye make Uśas shine, ye lead forth the Sun with his light; ye have supported the sky with its support, have spread out Mother Earth.' And 10.62.3, 'They who in accordance with divine law did make the Sun rise in the heavens, did spread out Mother Earth,—abundant offspring, O Aṅgiras, be yours, show favour, O ye wise ones, to the son of man (Manu).' Cf. Hillebrandt, Ved. Myth. ii. 30, note. In this hymn the Aṅgiras, mythical priests of yore, typify the priests of the present time; they seem to be extolled by a present-day sacrificer who describes himself as a son of Manu. This condones for the apparent nonsense in suprajāstvām aṅgirasō vo astu. Even so the repeated páda, āprathayan, &c., is obviously secondary as compared with 6.72.2. For in the latter stanza the notion of spreading out the earth is contrasted normally and effectively with that of supporting the sky, as in 1.62.5; 2.15.2; 3.31.12; 4.42.4; 6.17.7; 7.86.1; 8.89.5; 10.65.4. The spreading of the earth in 10.62.3 is one half of the familiar idea, transplanted from the sphere of the real gods to semi-divine beings who are in reality human beings.

[6.72.4^a, indrāsomaṁ pakvām āmāsv antāḥ : 2.40.2^e, ābhyām indraḥ pakvām āmāsv antāḥ.]

6.72.5^b, apatyasācam ṣrūtyam rarāthe : 1.117.23^d, apatyasācam ṣrūtyam rarātham.

6.73.1^d (Bharadvāja ; to Brhaspati)
yó adribhit prathamajā ṛtāva bḥaspātir āṅgirasó havīṣmān,
dvibārhajmā prāgharmasūt pitā na ā ródasī vṛṣabhó roravīti.

10.8.1^b (Triçiras Tvāṣṭra ; to Agni)
prā ketunā bṛhatī yāty agnīr ā ródasī vṛṣabhó roravīti,
divāç cid āntān ūpamān ūd ānaḥ apām upāsthe mahiṣó vavardha.

For 6.73.1 cf. Hillebrandt, *Ved. Myth.* i. 411 ; Oldenberg, *RV. Noten*, p. 415.—For the repeated pāda cf. 3.55.17^a ; 4.58.3^e ; 7.101.1^d.

6.74.1^e : 5.1.5^e, dāme-dame saptā rātnā dādhanā (5.1.5^e, dādhanāḥ).

6.74.1^d (Bharadvāja ; to Soma and Rudra)
sómārudrā dhārāyethām asuryām prā vām iṣṭáyó 'ram açnuvantu,
[dāme-dame saptā rātnā dādhanā] çām no bhūtam dvipāde çām cātuṣpade.
5.1.5^e

7.54.1^d (Vasiṣṭha ; to Vāstōpati)
vāstōṣ pate prāti jānihy asmān svāveçó anāmivó bhavā naḥ,
yāt tvémahe prāti tān no juṣasva çām no bhava dvipāde çām cātuṣpade.
10.85.43^d (Sūryā Sāvitrī ; to Sūryā)
ā naḥ prajām janayatu prajāpatir ājarasīya sām anaktv aryamā,
ādurmaṅgalīḥ patilokām ā viça çām no bhava dvipāde çām cātuṣpade.
10.85.44^d (The same)
āghoracakṣur āpatighny edhi çivā paçūbhyāḥ sumānāḥ suvārcāḥ,
virasúr devākāmā syonā çām no bhava dvipāde çām cātuṣpade.
10.165.1^d (Kapota Nāirṛta ; Kapotopahatāu prāyaçcittam)
dévāḥ kapóta iṣitó yād ichān dūtó nīrṛtyā idām ājagāma,
tāsmā arcāma kṛṇāvāma nīṣkr̥tīm çām no astu dvipāde çām cātuṣpade.

It is entirely likely that the version of this ancient formulaic pāda in 10.165.1 with astu is later than the forms with bhū. The pāda is used very extensively throughout the rest of the literature ; see my *Vedic Concordance* under çām na edhi, çām no astu, çām no bhava, çām no bhavantu, and çām no bhūtam ; and cf. *RV.* 1.114.1 ; 157.3 ; 5.81.2 ; 9.69.7 ; 10.37.11.

6.74.2^e, aré bādhetthām nīrṛtīm parācāḥ : 1.24.9^e, bādhasva duré nīrṛtīm, &c.

6.74.2^d : 6.1.12^d, asmé bhadrā sāuçravasāni santu.

[6.74.4^c, prá no muñcatañ vāruṇasya pūçāt : 10.85.24^a, prá tvā muñcāmi vāruṇasya pūçāt.

6.75.10^d : 6.71.3^d, mākīr no aghāçaṇsa 1çata.

6.75.12^d (Payu Bhāradvāja ; to Arrows)

fjīte pári vṛñdhi nó 'çmā bhavatu nas tanúh,
sómo ádhi bravitu nó 'ditiḥ çárma yachatu.

6.75.17^d (Payu Bhāradvāja ; Liṅgoktadevatāḥ)

yātra bāñúḥ sañpātanti kumārā viçikhlā iva,

tātrā no brāhmaṇas pātir áditiḥ çárma yachatu viçvāḥ çárma yachatu.

8.47.9^b (Trita Āptya ; to Ādityas)

áditir na uruṣyatv áditiḥ çárma yachatu,

mātá mitrásyā revāto 1ryamñó vāruṇasya cāneháso va útáyah suútáyo va
útáyah. 1
6.75.136.2^e ; ef : refrain, 8.47.1^{ef}—18^{ef}

REPEATED PASSAGES BELONGING TO BOOK VII

7.1.13^{ab}, pāhi no agne rakṣāso ājuṣṭat pāhi dhūrtér āraruṣo aghāyoh; 1.36.15^{ab},
pāhi no agne rakṣasaḥ pāhi dhūrtér āravṇaḥ.

7.1.20 = 7.1.25 (Vasiṣṭha Māitrāvaruṇi; to Agni)

nū me brāhmāṇy agna ūc chaçādhi tvām deva maghāvadbhyaḥ suṣūdaḥ,
rātāu syāmobhāyāsa ā te yūyām pāta svastibhiḥ sādā naḥ.]

☞ refrain, 7.1.20^d ff.

On the significance of this repetition as showing that the hymn is to be divided after
7.1.20, see Oldenberg, Prol., p. 142.

7.1.20^d, 25^d; 3.10^d; 7.7^d, 8^d; 9.6^d; 11.5^d; 12.3^d; 13.3^d; 14.3^d; 19.11^d; 20.10^d;
21.10^d; 22.9^d; 23.6^d; 24.6^d; 25.6^d; 26.5^d; 27.5^d; 28.5^d; 29.5^d;
30.5^d; 34.25^d; 35.15^d; 36.9^d; 37.8^d; 39.7^d; 40.6^d; 41.7^d; 42.6^d;
43.5^d; 45.4^d; 46.4^d; 47.4^d; 48.4^d; 51.3^d; 53.3^d; 54.4^d; 56.25^d;
57.5^d; 58.6^d; 60.12^d; 61.7^d; 62.6^d; 63.6^d; 64.5^d; 65.5^d; 67.10^d;
68.9^d; 69.8^d; 70.7^d; 71.6^d; 72.5^d; 73.5^d; 75.8^d; 76.7^d; 77.6^d;
78.5^d; 79.5^d; 80.3^d; 84.5^d; 85.5^d; 86.8^d; 87.7^d; 88.7^d; 90.7^d;
91.7^d; 92.5^d; 93.8^d; 95.6^d; 97.10^d; 98.7^d; 99.7^d; 100.7^d; 101.6^d;
9.90.6^d; 97.3^d, 6^d; 10.65.15^d; 66.15^d; 122.8^d, yūyām pāta svastibhiḥ
sādā naḥ.

[7.2.4^b, prā vṛñjate nāmasā barhīr agnāu: 6, 11.5^a, vṛñjé ha yān nāmasā, &c.]

7.2.6^b: 1.186.4^b, uṣāsānāktā sudūgheva dhenūḥ.

7.2.8–11: 3.4.8–11.

7.2.11^b = 3.4.11^b, indreṇa devāiḥ sarātham turēbhiḥ: 5.11.2^c, indreṇa devāiḥ
sarātham sā barhiṣi; 10.15.10^b, indreṇa devāiḥ sarātham dādhanāḥ.

7.2.11^d = 3.4.11^d: 10.70.11^d, svāhā devā amṛta mādayantām.

7.3.2^c: 1.148.4^c, ād asya vāto ānu vāti çociḥ. See note to 1.148.4^c.

[7.3.6^b, vi yād rukmó ná rócasa upaké: 4.10.5^c, çriyé rukmó ná rocata upaké.]

7.3.10^b = 7.4.10^b (Vasiṣṭha Maitravaruṇi ; to Agni)

etā no agne sāubhagā didīhy āpi krātuṃ sucétasaṃ vatema,

viçvā stotṛbhyo gr̥naté ca santu yūyām pāta svastibhiḥ sādā naḥ.

☞ refrain, 7.1.20^d ff.

7.60.6^c (Vasiṣṭha ; to Mitra and Varuṇa)

imé mitró varuṇo dūlābhāso 'cetāsaṃ cic citayanti dāksaiḥ,

āpi krātuṃ sucétasaṃ vātantaḥ tirāç cid ānhāḥ supāthā nayanti.

For āpi vat see Max Müller, SBE. xxxii. 202, 437. It seems that the word has a primary meaning, something like 'obtain', in 7.3.10 = 7.4.10; but a causative meaning, something like 'furnish' ('cause to obtain'), in 7.60.6. In the latter passage it is parallel to citayanti, also causative. But there is no indication as to the relative order of simple and causative meaning of āpi vat; see Grassmann's arrangement in his *Lexicon*.

7.4.2^c (Vasiṣṭha Maitravaruṇi : to Agni)

sā gṛtso agnis tārūṇaç cid astu yāto yāviṣṭho ājanīṣṭa mātūḥ,

sām yó vānā yuvāte çucidān bhūri cid ānnā sām id atti sadyāḥ.

10.115.2^b (Upastuta Vārṣṭihavya ; to Agni)

agnir ha nāma dhāyi dānn apāstamaḥ sām yó vānā yuvāte bhāsmanā datā,

abhipramurā juhvā svadhvarā inó nā próthamāno yāvase vṛṣā.

As regards the metrical insufficiency of 7.4.2^c, Arnold, VM. pp. 101, 308, suggests the change of çucidān to çucidantaḥ, to me quite incredible, and not borne out by the parallel datā. The metre of 7.4.2^c is fairly common; see Oldenberg, Prol. p. 10.—For 10.115.2 see Fischel, Ved. Stud. ii. 97, 112, whose explanation of dānn as 'ruler' seems to me improbable. It looks as if dānn meant 'in the house'.

7.4.4^b (Vasiṣṭha Maitravaruṇi ; to Agni)

ayām kavir ākaviṣu prācetaḥ mārteṣv agnir amṛto ní dhāyi,

sā mā no ātra juhuraḥ sahasvaḥ sādā tvé sumānasaḥ syāma.

10.45.7^b (Vatsapri Bhālandana ; to Agni)

uçik pāvako aratīḥ sumedhā mārteṣv agnir amṛto ní dhāyi,

iyarti dhūmām aruṣām bhāribhrad uc chukreṇa çociṣā dyām inakṣan.

Ludwig, Der Rig-Veda, iii. 97, thinks that the author of 10.45.7 has borrowed the repeated pāda from 7.4.4. But beyond the fact that 10.45 shares several of its pādas with other hymns—no more, however, than many another hymn—there is nothing to indicate the relative chronology of the repetition.

7.4.7^b: 4.41.10^b, nityasya rāyāḥ pātayaḥ syāma.

7.4.9 = 6.15.12.

7.4.10 = 7.3.10.

7.4.10^b = 7.3.10^b, āpi krātuṃ sucétasaṃ vatema : 7.60.6^c . . . vātantaḥ.

7.5.2^a, pr̥stó divi dháyy agnīḥ pr̥thivyām : 1.98.2^a, pr̥stó divi pr̥stó agnīḥ pr̥thivyām.

7.5.2^b, netá sindhūnām vṛṣabhā stīyānām : 6.44.21^b, vṛṣā sindhūnām, &c.

7.5.4^d, ājasreṇa ṣocīṣā ṣóḍucanāḥ : 6.48.3^c, ājasreṇa ṣocīṣā ṣóḍucac chuce.

7.5.6^d, urú jyótiḥ janáyann áryāya : 1.117.21^d, urú jyótiḥ cakrathur áryāya.

7.5.7^a, sā jáyamanāḥ paramé vyòman : 1.143.2^a ; 6.8.2^a, . . . vyòmani.

7.6.4^d (Vasiṣṭha Maitrāvaruṇi ; to Vaiṣvānara)

yó apācīne tāmasi mādantiḥ prāciḥ cakāra nṛtamaḥ ṣacībhiḥ,
tām iṣānām vāsvo agnīm gr̥ṇīṣe 'nānataṁ damáyantaṁ pṛtanyūn.

10.74.5^b (Gauriviti Ṣaktya ; to Indra)

ṣacīva indram āvase kṛṇudhvam ānānataṁ damáyantaṁ pṛtanyūn,
ṛbhukṣāṇām maghāvānam suvr̥ktiṁ bhártā yó vajram nāryam purukṣūḥ.

cf. 10.74.5^c

The *Pot. Lex.* and Grassmann, *Lexicon*, s.v. ṣacīvant, also Grassmann in his *Translation*, ii. 360, 915, read ṣacī va for ṣacīva in 10.74.5^a. Cf. 10.104.3, dhūbhi viṣvabhiḥ ṣacyā gr̥ṇānāḥ, and 8.96.13, āvat tām indrah ṣacyā. Yet I do not regard the correction as certain, because the instrumental of ṣacī in the RV. is always ṣacya, and it could be a curious accident that the solitary form ṣacī should happen to be followed by vās, as to produce the confusing effect ṣacīvas. We should expect ṣacīvantam indram for ṣacīva indram, and possibly that is precisely what ṣacīva indram stands for, ṣacīva being a shortened form, to be sure, quite unexpected in the opening of a stanza ; cf. ṣacīva indra, 1.53.3^a.

7.7.4^d : 4.6.5^b, agnir mandró mādhuvaṇā ṛtāva.

7.7.7 = 7.8.7 (Vasiṣṭha Maitrāvaruṇi ; to Agni)

nū tvām agna imahe vasiṣṭhā iṣānām sūno sahaso vāsūnām,
iṣāṁ stotṛbhyo maghāvadbhya ānaḍ yūyām pāta svastībhiḥ sādā naḥ.

cf. refrain, 7.1.20^d ff.

7.8.6^c : 2.38.11^c, ṣām yāt stotṛbhya āpāye bhāvāti.

7.8.7 = 7.7.7.

7.9.2^d, tirās tāmo dadṛṇe rāmyānām : 6.48.6^c, . . . dadṛṇa ūrmyas ā.

7.10.5^a (Vasiṣṭha Maitrāvaruṇi ; to Agni)

mandrām hótāram uṣijo yāvīṣṭham agnīm víḥa īlate adhvarōsu,

ṣā hi kṣāpāvaṁ ābhavad raynām ātandro dūtō yajāthāya devān. cf. 1.70.5^a

10.46.4^a (Vatsapri Bhālandana ; to Agni)

mandrām hótāram uṣijo nāmobhiḥ prāñcam yajñām notāram adh-
varānām,

viṣām akr̥ṇvann aratiṁ pāvakām havyaavāham dādhatō mánuseṣu.

7.10.5^c, *sá hi kṣapāvān ābhavad rayīmām* : 1.70.5^a, *sá hi kṣapāvān agnī rayīmām*.

7.11.1^a (Vasiṣṭha Maitravaruṇi ; to Agni)

mahān asy adhvarasya praketo ná rté tvád amṛtā mādayante,
ā viçvebhiḥ sarāthaṁ yāhi devāir ny agne hotā prathamāḥ sadehā.

10.104.6^d (Aṣṭaka Vaiçvāmitra ; to Indra)

ūpa brāhmāṇi harivo haribhyām, sōmasya yāhi pitāye sutāsya, 1.3.6^b
indra tvā yajñāḥ kṣamamānam ānaḍ dāçvān asy adhvarasya praketaḥ.

There is no reason to question that the repeated pāda applied primarily to Agni, and that, therefore, 10.104.6 was composed after 7.11.1. The case parallels the relations of the repeated pādas under 1.1.8, and, again, under 1.44.11.—Cf. 3.10.4^a, also of Agni, *sá ketūr adhvarāṇām*.

[7.11.2^{a,b}, *tvām īlate ajirām dūtyāya haviṣmantāḥ sādām in mānuṣāḥ* : 10.70.3^{a,b},
çaçvattamām īlate dūtyāya haviṣmanto manuṣyāso agnim.]

7.11.4^d (Vasiṣṭha Maitravaruṇi ; to Agni)

agnir içe brhatō adhvarasyāgnir viçvasya haviṣaḥ kṛtāsya,
krātum hy āsya vāsavo juṣantāthā devā dadhire havyavāham.

10.52.3^d (Agni Sāucika ; to Devāḥ, here Agni)

ayān yō hotā kir u sā yamāsya kām āpy ūhe yāt samañjānti devāḥ,
āhar-ahar jāyate māsi-māsy āthā devā dadhire havyavāham.

Cf. the catenary pāda 10.52.4^a, *mān devā dadhire havyavāham*, and 10.46.10^a, *yām tvā devā dadhire havyavāham*.

7.12.2^b : 6.12.4^b, *agnī ṣṭave dāma ā jātāvedāḥ.*

7.13.2^b : 3.6.2^a, *ā rōdasi aprṇā jāyamānaḥ* : 4.18.5^d ; 10.45.6^b, *ā rōdasi aprṇā jāyamānaḥ.*

7.14.1^a : 3.10.3^b, *samidhā jātāvedase.*

7.14.2^a, *vayām te agne samidhā vidhema* : 4.4.15^a, *ayā te agne samidhā vidhema* ;
 5.4.7^a, *vayām te agna ukthāir vidhema.*

7.14.2^d, *vayām deva haviṣā bhadrāçoce* ; 5.4.7^b, *vayām havyāḥ pāvaka bhadrāçoce.*

7.14.3^c (Vasiṣṭha Maitravaruṇi ; to Agni)

ā no devēbhir ūpa devāhūtim āgne yāhi vāṣatkṛtim juṣānāḥ,
tūbhyām devāya dāçataḥ syāma [yūyām pāta svastibhiḥ sādā naḥ.]

4.2. refrain, 7.1.20^d ff.

7.17.7^a (The same)

tō te devāya dāçataḥ syāma mahō no rātnā vī dadha iyānāḥ.

7.15.2^a : 9.101.9^c, *yāḥ pāṇca carṣaṇīr abhi* ; 5.86.2^c, *yā pāṇca carṣaṇīr abhi.*

7.15.2^c: 1.12.6^c; 8.102.1^c, kavir grhāpatir yūva.

7.15.6^c, yājiṣṭho havyavāhanah: 1.36.10^b; 1.44.5^d. yājiṣṭham havyavāhana;
8.19.21^c, yājiṣṭham havyavāhanam.

7.15.8^c (Vasiṣṭha Maitravaruṇi; to Agni)
kṣāpa usrāṇ ca didihi svagnāyas tvāyā vayām,
suvīras tvām asmayūh.

8.19.7^c (Sobhari Kaṇva; to Agni)
svagnāyo vo agnībhiḥ syāma sūno sahasa ūrjāni pate,
suvīras tvām asmayūh.

Ludwig, 397, renders 7.15.8, 'nächte und morgen strale hindurch, durch dich sind wir gut mit feuer versehen; du hast gute helden, bist der unsrige'. Grassmann, 'Des Nachts und Morgens leuchte du, durch dich sind reich an Feuern wir, du männerreicher unser Freund'. Neither rendering does justice quite to the antithesis in pādas b and c. Translate: 'Shine thou by night and morn. Through thee we have good fire; thou (in return) if devoted to us, hast good men (that is, deservest worshippers).' Cf. Henry, L'Antithèse Védique, p. 9. Like an awkward rehash of the same idea reads 8.19.7: 'May we through thy fires, O son of strength, lord of food, have good fires; thou (in return), if devoted to us, have good men.' Ludwig here renders pāda c much better than in 7.15.8: 'als unser freund hast du [an uns] treffliche männer.' Grassmann, again futilely, and without reference to his thought in 7.15.8: 'Durch unsre Feuer seien wir dir, Agni, lieb . . . du heldenhafter bist uns hold.'—For the superfluous vo in the second stanza see under 1.37.8.—Note that 7.15.6^c = 8.19.21^c.

7.15.10^a: 1.79.12^b, agnī rākṣāṁsi sedhati.

7.15.10^c, ūciḥ pāvakā īdyah: 2.7.4^a, ūciḥ pāvako vāndyah.

7.15.11^b: 1.79.4^b, īcānaḥ sahaso yaho.

7.15.13^b (Vasiṣṭha Maitravaruṇi; to Agni)
agne rākṣā ṇo ānhasaḥ prāti śma deva rīṣataḥ,
tāpiṣṭhāir ajaro daha.

8.44.11^b (Virūpa Āṅgīrasa; to Agni)
agne nī pāhi nas tvām prāti śma deva rīṣataḥ,
bhiṇddhī dvēṣaḥ sahasakṛta.

The construction of the repeated pāda is by no means as clear as might be. As regards 7.15.13, Ludwig, 397, 'Agni, schütz uns vor bedrängniss, vor dem schädiger, o gott'; Grassmann, 'Behüt, o Agni, uns vor Noth, o Gott, verbrenn die Schädiger.' As regards 8.44.11, Ludwig, 405, 'Agni, sei hüter über uns, gegen die uns schädigenden'; Grassmann, 'Behüte du, o Agni, uns, o Gott, vor dem Beschädiger.' It is most natural to construe rīṣataḥ as accusative plural governed by prāti in both occurrences, 'Against them, O god, that injure us.'—Note the correspondence of 7.16.1^b with 8.44.13^a in the sequel.

7.15.15^{ab}, tvām naḥ pāhy ānhaso dōṣavastar aghāyatāḥ: 6.16.30^{ab}, tvām naḥ
pāhy ānhaso jātavedo aghāyatāḥ.

7.16.1^b (Vasiṣṭha Maitravaruṇi ; to Agni)

enā vo agnīm nāmasorjō nāpātam ā huve,

[priyām cētiṣṭham aratīm svadhvarām] viçvasya dutām amṛtam. 65 1.128.8^b

8.44.13^a (Virūpa Āṅgīrasa ; to Agni)

ūrjō nāpātam ā huve 'gnīm pāvakāçociṣam,

asmin yajñe svadhvaré.

7.16.1^c, priyām cētiṣṭham aratīm svadhvarām : 1.128.8^b, priyām cētiṣṭham aratīm
ny èrire.

7.16.3^a (Vasiṣṭha Maitravaruṇi ; to Agni)

úd asya çocīr asthād ājuhvanasya mīlhūṣaḥ,

úd dhūmāso aruṣāso divispṛçāḥ sām agnīm indhate nāraḥ.

8.23.4^a (Viçvamanas Vāiṣya ; to Agni)

úd asya çocīr asthād dīdiyūso vy ājāram,

tāpurjambhasya sudyūto ganaçrīyaḥ.

7.16.4^b : 5.26.2^o, devān ā vitāye vaha.

7.16.6^b : 1.15.3^c, tvām hī ratnadhā āsi.

7.16.9^b : 6.16.9^b, vāhnir āsā viduṣṭaraḥ.

7.16.10^d, çatām pūrbhīr yaviṣṭhya : 6.48.8^c, çatām pūrbhīr yaviṣṭha pāhy ānhasaḥ.

[7.16.11^b, pūrṇām vivaṣṭy āsicam : 2.37.1^b, ādhvaryavaḥ sā pūrṇām vaṣṭy āsicam.]

7.16.12^b : 3.11.4^c, vāhnīm devā akr̥ṇvata.

7.16.12^c, dādhati rātnam vidhatē suvīryam : 4.12.3^c, dādhati rātnam vidhatē
yaviṣṭhaḥ ; cf. under 4.44.4^d.

7.17.3^b : 3.6.6^d, svadhvarā kr̥ṇuhi jātavedaḥ ; 6.10.1^d ; 7.17.4^a, svadhvarā karati
jātavedāḥ.

7.17.4^a : see preceding item.

7.17.7^a, té te devāya dāçataḥ syāma : 7.14.3^c, tūbhyam devāya dāçataḥ syāma.

[7.18.12^d, tvāyanto yé āmadann ānu tvā : viçve devāso amadann ānu tvā.]

7.18.20^d, āva tmānā br̥hatāḥ çāmbaram bhet : 1.54.4^b, āva tmānā dhṛṣṭā çām-
baram bhinat.

7.18.25^a, imām naro marutaḥ saçcatānu : 3.16.2^a, imām naro marutaḥ saçcatā
vīdham.

[7.19.4^b, bhūrīṇi vṛtrā haryaçva hañsi : 7.22.2^b, yēna vṛtrāṇi haryaçva hāñsi.]

7.19.4^d, ásvāpayo dabhítaye suhantu : 4.30,21^a, ásvāpayad dabhítaye.

7.19.8^d : 6.26.3^d, atithigvāya çāṇsyaṁ kariṣyān.

7.20.3^a, yudhmó anarvā khajakṛt samādvā : 6.18.2^a, sá yudhmāḥ sátvā khajakṛt samādvā.

7.20.3^c (Vasiṣṭha Māitrāvaruṇi ; to Indra)

ṽyudhmó anarvā khajakṛt samādvā ṽcúrah satrásūd janūṣem āṣāḥ, 6.18.2^a
vy āsa indrah pṛtanāḥ svóḥ ādhā víçvan çatruyāntaṁ jaghāna.

10.29.8^a (Vasukra Āindra ; to Indra)

vy ānaḥ indrah pṛtanāḥ svóḥ āsmāi yatante sakhyāya pūrvīḥ,
ā smā ráthaṁ ná pṛtanāsu tiṣṭha yām bhadrāyā sumatyā codāyāse.

Ludwig, 572, renders 7.20.3^c, 'Indra trib auseinander die heere, der ser starke' ; in 633 he renders 10.29.8^a, 'Indra kam als siger durch die schlachten'. Grassmann, ad 7.20.3^c, 'Indra zerstreute krafterfüllt die Heere' ; ad 10.29.8^a, 'die Feinde hat besiegt der starke Indra'. It is incredible that pṛtanāḥ should mean 'armies' and 'battles' both in 10.29.8^a ; I do not believe that the word has different meanings in the two stanzas. Grassmann in his Lexicon, col. 854, assumes 'feindliches Heer' for both passages, but the meaning 'battle' suffices everywhere (pṛtanāḥ governed by roots ji and sah : note the common compound pṛtanāśāḥ). Geldner, Ved. Stud. i. 166, renders 10.29.8^a, 'Indra ward Meister in den Kämpfen, der Starke.' I believe that svóḥ is to be taken pregnant in both passages, and that they both mean, 'Indra pervaded the battles with his mighty strength' : vy āsa, 'he threw himself through' ; vy ānaḥ, 'he pervaded' ; cf. the adjective vyānaçī, which always means 'pervading', 'penetrating', or the like.—For yatante cf. the two rather divergent renderings of Geldner, Ved. Stud. i. 167 ; iii. 25.

7.20.10 = 7.21.10 (Vasiṣṭha Māitrāvaruṇi ; to Indra)

sá na indra tvāyatāyā iṣé dhās tmānā ca yé maghāvāno junānti,
vāsvi sū te jaritró astu çaktír ṽyūyām pāta svastibhiḥ sādā naḥ.]

6.1.20^d ff.

7.21.3^b : 2.11.2^b, páriṣṭhita áhinā çūra pūrvīḥ.

[7.21.4^b, āpañsi víçva nāryāṇi vidván : 4.16.6^a, víçvāni çakró nāryāṇi, &c.]

7.21.10 = 7.20.10.

[7.22.2^b, yēna vṛtrāṇi haryaçva hāñsi : 7.19.4^b, bhūrīṇi vṛtrā haryaçva hañsi.]

7.22.9^c (Vasiṣṭha Māitrāvaruṇi ; to Indra)

yé ca pūrva īṣayo yé ca nūtna indra brāhmāṇi janāyanta víprāḥ,
asmó te santu sakhyā çivāni ṽyūyām pāta svastibhiḥ sādā naḥ.]

6.1.20^d ff.

10.23.7^d (Vimada Aindra, or others ; to Indra)

mákir na ená sakhyá ví yāuṣus tāva cendra vimadāsya ca fṣeḥ,
vidmá hí te prámatiṁ deva jāmivád asmé te santu sakhyá çiváni.

The anacolutic relation of the distichs of 7.22.9 contrasts the stanza unfavourably with 10.23.7, which is banal but perfectly concinnate.—Cf. Muir, OST. i. 243.

7.23.3^d, indro vṛtráṇy apratí jaghanván : 6.44.14^b . . . jaghána.

7.23.4^c : 3.35.1^b, yáhi vāyúr ná niyúto no ácha.

7.23.5^d : 2.18.7^d, asmiṁ chūra sāvane mādayasva ; 7.29.2^c, asminn ū śu sāvane mādayasva.

[7.23.6^a, evéd indraṁ vīṣaṇaṁ vājrabāhum : 9.97.4^d, abhíndraṁ, &c.]

7.23.6^b : vāsiṣṭhāso abhy ārcanty arkáih : 6.50.15^b, bharádvājā abhy, &c.

7.23.6^c : 1.190.8^c, sá na stutó vīravad dhātu gomat.

7.24.1^a, yóniṣ ṭa indra sádane akāri : 1.104.1^a, yóniṣ ṭa indra niśade akāri.

7.24.2^b : 1.177.3^b, sutāḥ sómaḥ páriṣiktā mādhuṇi.

7.24.3^a (Vasiṣṭha Maitravaruṇi ; to Indra)

á no divá á pṛthivyá rjīṣinn idāṁ barhiḥ somapáyaya yáhi,
vāhantu tvā hārayo madryāñcam āṅṣāṁ áchā tavāsaṁ mādāya.

8.79.4^b (Kṛtṇu Bhārgava ; to Soma)

tvāṁ cittí tāva dáksāir divá á pṛthivyá rjīṣin,
yāvīr aghāsya cid dvēṣaḥ.

It is easy to see that the trochaic stanza 8.79.4 has truncated the tristubh páda 7.24.3^a for its own purposes, and most unsuccessfully (even if we assume elision of s and crasis before r). There can be no doubt as to the priority of 7.24.3^a; cf. the analogous production of the trochaic páda 1.27.1^c, under 1.1.8. Arnold, VM. p. 314, reads pṛthivyá in 8.79.4^b, but is not aware of the origin of the difficulty.

7.24.4^a (Vasiṣṭha Maitravaruṇi ; to Indra)

á no víçvābhir ūtibhiḥ sajóṣā bráhma juṣāṇo haryaçva yáhi,
vārtvṛjat sthāvirebhiḥ suçiprāsmé dádhad vīṣaṇaṁ çuṣmāṁ indra.

8.8.1^a (Sadhvaṇsa Kāṇva ; to Açvins)

á no víçvābhir ūtibhir áçvinā gáchatāṁ yuvám, 5.75.3^b
dāsā hiranyavartanī, pibatāṁ somyāṁ mādhu. 6.60.15^d

8.8.18^a (The same)

á vām víçvābhir ūtibhiḥ priyāmedhā ahūṣata, 1.45.4^b
rājantāv adhvarāṇām, áçvinā yāmahūtiṣu. 1.1.8^a

8.87.3^a (Dyumnika Vasiṣṭha, or others ; to Aṇvins)

ā vām viṇvābhīr ūtibhiḥ priyāmedhā ahuṣata,

60 1.45.4^b

tā vartir yātam ūpa vrktābarhiṣo jūṣtaṁ yajñāṁ diviṣṭiṣu.

In 7.24.4^a sajósāḥ is expletive. —For 8.8.1 see under 1.1.8^a. —The hymns 8.8 and 8.87 share three other pādas ; see in the order of them.

7.24.6 = 7.25.6 (Vasiṣṭha Maitrāvaruṇi ; to Indra)

evā na indra vāryasya pūrdhi prā te mahīm sumatīm vevidāma,

iṣaṁ pinva maghāvadbhyaḥ suvīraṁ yūyām pāta svastībhiḥ sādā naḥ.

60 refrain, 7.1.20^d

7.25.3^c : 4.22.9^d, jahī vādhar vanūso mārtyasya.

7.25.6 = 7.24.6.

[7.26.5^c, sahasriṇa ūpa no māhi vājān : 1.167.1^d, sahasriṇa ūpa no yantu vājāḥ.]

7.28.5 = 7.29.5 = 7.30.5 (Vasiṣṭha Maitrāvaruṇi ; to Indra)

voḥméd indraṁ maghāvānam enaṁ mahó rāyó rādhaso yád dádan naḥ,

yó árcato bráhmakṛtim áviṣṭho yūyām pāta svastībhiḥ sādā naḥ.

60 refrain, 7.1.20^d ff.

7.29.1^a (Vasiṣṭha Maitrāvaruṇi ; to Indra)

ayám sóma indra túbhyaṁ sunva á tú prā yāhi harivas tādokāḥ,

pibā tv asyá súṣutasya cároḥ, dádo maghāni maghavann iyānāḥ.

60 3.50.2^d

9.88.1^a (Uçanas Kāvya ; to Pavamāna Soma)

ayám sóma indra túbhyaṁ sunve túbhyaṁ pavate tvám asya pāhi,

tvám ha yám cakṛṣe tvám vavṛṣā indum mādāya yūjyāya sómam.

7.29.1^c : 3.50.2^d, pibā tv asyá súṣutasya cároḥ.

[7.29.2^b, arvācínó háribhir yāhi túyam : 3.43.3^b, indra deva háribhir, &c.]

7.29.2^c, asmínn ū sú sāvane mādayasva ; 2.18.7^d ; 7.23.5^d, asmíṁ chūra sāvane mādayasva.

7.29.2^d : 6.40.4^c, ūpa bráhmāni ṣṛṇava imá naḥ.

7.29.5 = 7.28.5 = 7.30.5.

7.30.4^a, vayāni té ta indra yé ca deva : 5.33.5^a, vayāni té ta indra yé ca nárah.

7.30.5 : see preceding item next but one.

7.31.4^a : 3.41.7^a ; 10.133.6^a, vayām indra tvāyāvaḥ.

7.31.12^a (Vasiṣṭha Maitrāvaruṇi ; to Indra)

indraṁ vānīr ánuttamayum evá satrá rájānāni dadhire sáhadhyāi,

hāryaṇvāya barhayā sām āpīn.

8.12.2^c (Parvata Kāṇva ; to Indra)

ḥindram vṛtrāya hāntave, devāso dadhire purāḥ,
indram vāṇī anūṣatā sām ōjase.

67 3.37.5^a

[7.32.2^a, imé hi te brahmakṛtaḥ sūtē śacā: 10.50.7^a, yé te vipra brahmakṛtaḥ, &c.]

7.32.4^b : 1.5.5^c ; 137.2^b ; 5.51.7^b ; 9.22.3^b ; 63.15^b ; 101.12^b, sómāso dādhyāciraḥ.

7.32.6^d (Vasiṣṭha ; to Indra)

sā vīró āpratiskuta indreṇa cūcuve nṛbhīḥ,
yās te gabhīrā sāvanāni vṛtrahan sunóty á ca dhāvati.

8.31.5^b (Manu Vāivasvata ; to the Dāmpatī)

yā dāmpatī sāmanasā sunutá á ca dhāvataḥ,
devāso nityayācīrā.

The repeated páda occurs in a third form, AV. 6.2.1^b, sunótā ca dhāvata. The translation 'rinse' for á dhāv (cf. Hillebrandt, Ved. Myth. i. 145) involves a hysteron proteron, and seems to me doubtful. Cf. Ludwig, 584 and 766, to the two stanzas. The commentary to AV. refers to the act of adhvāna at the adābhyagraha in relation to ApÇ. 12.8.2, where occurs the verb ā dhūnoti. Cf. the author, SBE. xlii. 66, 459 ; Bergaigne, Quarante Hymnes, p. 30.

7.32.8^b (Vasiṣṭha : to Indra)

sunótā somapāṇve sómam indrāya vajriṇe,
pācata paktīr āvase kṛnudhvam it pṛṇān it pṛṇatē māyāḥ.

9.30.6^b (Bindu Āṅgīrasa ; to Soma Pavamāna)

ḥsunótā madhumattamanī, sómam indrāya vajriṇe
cāruni cārdhāya matsarām.

67 9.30.6^a

9.51.2^b (Ucathya Āṅgīrasa ; to Soma Pavamāna)

divāḥ pīyūṣam uttamānī sómam indrāya vajriṇe,

ḥsunótā madhumattamam.

67 9.30.6^a

Note the inversion of the pádas in 9.30.6^{ab} and 9.51.2^{bc}.

[7.32.10^d, gāmat sā gómati vrajé: 1.86.3^c, sā gāntā gómati vrajé ; 8.46.9^d
51.(Val.3).5^d, gamēma gómati vrajé.]

7.32.11^c (Vasiṣṭha ; to Indra)

gāmad vājān vajāyann indra mātīyo yasya tvām avitā bhūvaḥ,
asmákam bodhy avitā ráthānām asmákam cūra nṛṇām.

10.103.4^d (Apratiratha Āindra ; to Bṛhaspati)

bṛhaspate pāri diyā ráthena rakṣohāmītrān apabādhamānaḥ,

prabhañjān senāḥ pramṛṇó yudhá jāyann asmákam edhy avitā ráthānām.

In the repeated pádas bodhy seems to match the hieratic style of 7.32.11, whereas edhy rather suggests the popular atmosphere (AV. 19.13.8). Cf. the pádas 5.4.9^d, asmákam bodhy avitā tanúnām ; and 6.46.4^c ; 7.32.15^c, asmákam bodhy avitā mahādhané.

[7.32.22^a, abhī tvā çūra nonumaḥ: 8.2.15^c, abhī tvām indra nonumaḥ.]

7.32.23^{ab}, ná tvāvān anyo divyo ná párthivo ná jātó ná janisyate: 1.81.5^{cd}, ná tvāvān indra kác canā ná jātó ná janisyate.

7.32.25^b, suvedā no vásū krdhi; 6.48.15^e, suvedā no vásū karat.

7.32.25^c: 6.46.4^c, asmākaṁ bodhy avitā mahādhané.

[7.33.7^b, tistrāḥ prajā áryā jyótiragrāḥ: 7.101.1^a, tistro vácaḥ prá vada jyótiragrāḥ.]

7.33.9^c, 12^c, yamēna tatān paridhīm váyantaḥ (12^c, vayiṣyān).

7.34.17^a: 5.41.16^d, mā nó 'hīr budhnyo risē dhāt.

7.34.22^b: 5.46.8^c, á ródasi varuṇāni çṛṇotu.

7.34.25^b (Vasiṣṭha; to Viçve Devāḥ)=

7.56.25 (Vasiṣṭha; to Maruts)

tán na indro váruṇo mitró agnír āpa ósadhīr vaníno juṣanta,
çárman syāma marútām upásthe yūyám pāta svastibhiḥ sádā naḥ.]

↪ refrain, 7.1.20^d ff.

10.66.9^b (Vasukarṇa Vāsukra; to Viçve Devāḥ)

dyāvāpṛthivī janayann abhī vratāpa ósadhīr vanināni yajñīyā,
antárikṣaṁ svār á paprur ūtāye vācaṁ devāsas tanvī ni māmrjuḥ.

For the general relation of 7.34 to 7.56 see Oldenberg, *Prol.* pp. 96, note 3, 200, note 5, and our p. 16. The cadence, váruṇo mitró agnīḥ, is frequent; see under 7.39.7.

[7.35.10^a, çāni no devāḥ savitā tráyamānaḥ: 6.50.8^a, á no, &c.]

7.35.14^d (Vasiṣṭha; to Viçve Devāḥ)

ḷadityā rudrī vásavo juṣante, dāni bráhma kriyāmānaṁ nāvīyaḥ, ↪ cf. 3.8.8^a
çṛṇvāntu no divyāḥ párthivāso gójātā utá yé yajñīyāsaḥ.

10.53.5^b (Agni Sāucika; to Devāḥ)

pāṇca jānā māma hotrān juṣantān gójātā utá yé yajñīyāsaḥ,
pṛthivī naḥ párthivāt pátv ānhaso 'ntárikṣaṁ divyāt pátv asmān.

Ludwig, 1, renders 7.35.14^{ab}, 'hören sollen uns die himmlischen, die irdischen, die rindgeborenen, welche opferwürdig.' He does not explain 'rindgeboren'. Grassmann, 'erhören uns die Luft-geborenen Götter und die im Himmel und auf Erden wohnen.' Bergaigne, *Quarante Hymnes*, p. 56: 'Qu'ils nous écoutent, ceux qui sont dignes du sacrifice, ceux du ciel, ceux de la terre, et ceux qui sont nés de la vache.' In his note he explains vache as 'cloud', thus, apparently, referring to the well-known threefold division of the gods into terrestrial, atmospheric, and heavenly gods. In 1.139.11 there are mentioned eleven gods in heaven (divi), eleven upon earth (pṛthivyām), and eleven dwelling in the waters (apsuḥkṣitāḥ); cf. 6.52.13; 7.35.11; 10.49.2; 10.65.9. It would seem natural to identify this statement with that of 7.35.14. The affair is, however, not quite as simple as that: in 6.52.11 we have a list of divyāḥ párthivāso gójātā āpyāḥ, which would seem to show that

gójāta is something different and additional to āpya=apsukṣit. Ludwig, 217, renders consistently 'rindgeboren', but here Grassmann, i. 281, takes a jump from 'luftgeboren' (7.35.14) to 'licht-geboren'. In 10.63.2 the gods are divided in, yé sthā jātā āditer adbhyaṣ pári yé prthivyāḥ. Since āditi takes the place here of dyū we may assume the usual partition (cf. Bergaigne, iii. 90), and we must forego the obvious temptation to identify gó with āditi; cf. Oldenberg, Religion des Veda, p. 206. Hillebrandt, Vedische Mythologie, iii. 98, note 2, concludes that the expression gójāta āpyāḥ means tautologically 'born from the waters'. In 4.40.5 the mystic haṁsaḥ çucisāt has a long list of epithets among which figure in succession ābhā gójāḥ. Bergaigne, i. 231, seems to render the expression ābhā gójāḥ as a whole—I do not know whether intentionally or not—by 'né des eaux'. This would seem to show that he had in this instance arrived at a conclusion similar to Hillebrandt's. But there is no reason for depriving the two expressions each of their individual meaning: gójāta āpyāḥ are 'water divinities born of the atmospheric clouds', epithet of the atmospheric gods (āntarikṣā, antārikṣya, antarikṣasād, or antarikṣasthāna); cf. AV. 10.9.12; Nirukta 7.5. Similarly ābhā gójāḥ in 4.40.5, 'water-born, cloud-born'.

As regards 10.53.5, Ludwig, 986, renders, 'die fünf geschlechter sollen gefallen an meinem hotram haben, auch die vom rinde geborenen, die götter des opfers,' &c. Grassmann, ii. 340, offers a third translation for gójāta: 'Die fünf Geschlechter, die Gestirn-entsprossenen, die heil'gen mögen meinen Trank geniessen.' Bergaigne, ii. 139, has shown that the Veda is well acquainted with the conception of five races of gods, on the top of the more familiar five races of men. In st. 10.53.4 we have similarly ūrjāda utā yajñīyāsaḥ pāṇca jānā māma hotrām juṣadhvam. The word yajñīyāsaḥ in both stanzas shows that the pāṇca jānāḥ are fitted out with attributes of the gods, are in fact the gods. Hence I do not doubt that gójāta utā yé yajñīyāsaḥ in 10.53.5 is a fragment derived from 7.35.14, whose gójāta figures, in a system, as the epithet of the atmospheric gods in connexion with the celestial and terrestrial gods. For the history of Rig-Veda interpretation it is interesting to note that Grassmann in his fine note on 7.35.14, vol. i, p. 583, remarks: 'gójātās bedeutet hier die aus den Wassern der Atmosphäre (he should have said, more precisely, 'clouds of the atmosphere') geborenen Götter, was daraus erhellt, dass den divyās und pārthivāsas sonst immer die āpyās, apsukṣitas, adbhyaṣ pári jātās u.s.w. parallel gestellt werden.' Yet in 6.50.11 he renders gójāta by 'Lichtgeboren', without comment; and in 10.53.5 which repeats the very pāda of 7.35.14 he has 'Gestirn-entsprossen', again without comment. Nevertheless, Grassmann was a truly great interpreter of the Rig-Veda, led astray in this instance by his inadequate apparatus, rather than by deficient insight into Vedic thought and expression.

7.35.15^{b+c} (Vasiṣṭha; to Viçve Devāḥ)

yó devānām yajñīyā yajñīyānām mánor yájatrá amftā řtajñāḥ,

té no rāsantām urugāyām adyā yūyām pāta svastibhiḥ sādā nah.ḥ

refrain, 7.1.20^d ff.

19.65.14^b (Vasukarṇa Vāsukra; to Viçve Devāḥ)

viçve devāḥ sahā dhībhiḥ pūramdhyā mánor yájatrá amftā řtajñāḥ,
rātīśāco abhiṣācaḥ svarvidāḥ svār giro brāhma sūktām juṣerata.

10.65.15^c = 10.66.15^c (The same)

devān vasiṣṭho amftān vavande yó viçvā bhūvanābhi prastasthūḥ,

té no rāsantām urugāyām adyā yūyām pāta svastibhiḥ sādā nah.ḥ

refrain, 7.1.20^d ff.

Translate 7.35.15, 'The reverend gods who are to be revered, worshipped by man (or Manu), immortal, knowing the řta, shall to-day give us wide scope;—do ye ever with well-being protect us.' And 10.65.14, 'May all the gods together with the (goddesses) Dhī ('Pious Thought') and Pūramdhi, (the gods) worshipped by man, immortal, knowing the

ṛta; they who attend to gifts, who visit (the sacrificer), who find heaven, may they enjoy heaven, songs, prayer and hymn.' We are left in no doubt as to the relative chronology of the two stanzas, because the entire second distich of 7.35.15 is repeated in the next stanza (15) of 10.65 under peculiar circumstances; here the direct reference to Vasiṣṭha, the author of 7.35.15, and the refrain pāda d (yūyān pāta, &c.) which belongs to the Vasiṣṭhas, leave no doubt that 10.65.14, 15 are sheer imitations of that stanza. Note that 10.65.14^b also = 7.35.15^b, and that the words dhībhiḥ, rātiśācaḥ, and abhiśācaḥ occur together also in 7.35.11, and not again together in any other place.

[7.36.2^d, jānañ ca mitrō yatati bruvānāḥ: 3.59.1^a, mitrō jānān yātayati bruvānāḥ.]

7.37.5^d (Vasiṣṭha; to Viṣve Devāḥ)

sānitāsi pravāto daṣuṣe cid yābhir viveṣo haryaṣva dhībhiḥ,
vavanmā nū te yujyābhir ūtī kadā na indra rāyā ā daṣasyeh.

8.97.15^c (Rebha Kācyapa; to Indra)

tān ma ṛtām indra ṣūra citra pātv apō nā vajrin duritāti parṣi bhūri,
kadā na indra rāyā ā daṣasyer viṣvāpsnyasya sprhayāyyasya rājan.

Pāda 8.97.15^b is freakish, bhūri at the end being a gloss; cf. Oldenberg, *Prol.* 77 ff.; Grassmann, i. 566; Arnold, *VM.* p. 208. We may assume the priority of 7.37.5.

7.38.1^a, ūd u ṣyā devāḥ savitā yayāma: 2.38.1^a, ūd u ṣyā devāḥ savitā sāvāya;
6.71.1^a, ūd u ṣyā devāḥ savitā hiranyāyā; 6.71.4^a, ūd u ṣyā devāḥ
savitā damunāḥ.

7.38.1^b (Vasiṣṭha; to Savitar)

ūd u ṣyā devāḥ savitā yayāma, hiranyāyīm amātiṁ yām āciṣret, ~~cf.~~ 2.38.1^a
nūnām bhāgo havyo mānuṣebhir vi yō rātnā puruvāsus dādhati.

3.38.8^b (Prajāpatir Vaiṣvāmitra, or others; to Indra [?])

tād in nv āsya savitūr nakir me hiranyāyīm amātiṁ yām āciṣret,
ā suṣṭutī rōdasi viṣvaminv āpīva yōṣā jānimāni vavre.

7.38.6^b (Vasiṣṭha; to Savitar (6^{ab}), and Savitar or Bhaga (6^{cd}))

ānu tān no jāspatir mānṣiṣṭa rātnām devāsya savitūr iyānāḥ,
bhāgam ugrō 'vase jōhaviti bhāgam ānugro ādha yāti rātnam.

7.52.3^b (Vasiṣṭha; to Adityas)

turanyāvō 'ngiraso nakṣanta, rātnām devāsya savitūr iyānāḥ,

~~cf.~~ cf. 7.42.1^a

pitā ca tān no mahān yājatro viṣve devāḥ sāmanaso juṣanta.

Ludwig, 138, renders 7.38.6^{ab}, 'das möge für uns der herr der geschlechter gönnen angefeht, [nämlich] des gottes Savitar freude'; the same author, 123, renders 7.52.3^{ab}, 'die stürmischen Aṅgiras erlangten freude flehend von Savitar dem gotte.' There is no good reason for taking iyānāḥ in 7.38.6^b passively; see Grassmann, i. 335, 342.

[7.38.8^d, ṛtptā yāta pathībhir devayānāiḥ: 4.37.1^b, devā yāta, &c.; cf. under
1.183.6.]

7.39.4^a (Vasiṣṭha ; to Viṣve Devāḥ)

té hi yajñéṣu yajñīyāsa ūmāḥ sadhāsthaṁ viṣve abhi santi devāḥ,
tān adhvarā uçatō yakṣy agne çrṣṭī bhāgaṁ nāsatyā pūramdhim.

10.77.8^a (Syūmaraçmi Bhārgava ; to Maruts)

té hi yajñéṣu yajñīyāsa ūmā ādityēna nāmna çāmbhaviṣṭhāḥ,
té no vantu rathatūr manīṣāṁ mahāç ca yāmann adhvarā cakānāḥ.

For ūmāḥ see Fischel, Ved. Stud. i. 223 ff. In the çrānta ritual ūmāḥ is a designation of a class of Fathers, AB. 7.34.1 ; ÇÇ. 7.5.22 ; Vait. 20.7. Some texts have avamāḥ in its place, PB. 1.5.9 ; IÇ. 2.5.14 ; 3.2.11. These ūmāḥ-avamāḥ pitarāḥ are contrasted with ūrvāḥ-āurvāḥ pitarāḥ, and kāvyāḥ pitarāḥ in the sequel of these texts. For 10.77.8 cf. Hillebrandt, Ved. Myth. iii. 322.

7.39.7^{bc} = 7.40.7^{bc} (Vasiṣṭha ; to Viṣve Devāḥ)

nū ródasi abhiṣtute vasiṣṭhāir ṛtāvāno vāruṇo mitró agniḥ,
yāchantu candrá upamāṁ no arkām yūyām pāta svastībhiḥ sādā naḥ,
cf. refrain, 7.1.20^d ff.

7.62.3^{bc} (Vasiṣṭha ; to Mitra and Varuna)

vi naḥ sahāsaṁ çurūdho radantv ṛtāvāno vāruṇo mitró agniḥ,
yāchantu candrá upamāṁ no arkām ā naḥ kāmāṁ pūpurantu stāvānāḥ.

For pāda b cf. suksatráso vāruṇo mitró agniḥ, under 6.40.1, and, tān na indro vāruṇo mitró agniḥ, under 7.34.25 ; also 1.3.38 ; 3.4.2 ; 5.49.3.

[7.40.1^c, yād adyā devāḥ savitā suvāti : 5.42.3^d, candráṇi devāḥ savitā suvāti]

[7.40.4^c, suhāvā devy āditir anarvā : 2.40.6^c, āvatu devy, &c.]

Cf. TB. 3.1.1.4.

7.40.5^b, viṣṇor eśāsya prabhṛthé havirbhiḥ : 2.34.11^b, viṣṇor eśāsya prabhṛthé havāmahe.

7.40.7 = 7.39.7.

[7.41.5^b, téna vayām bhāgavantaḥ syāma : 1.164.40^b, ātho vayām, &c.]

7.41.7 = 7.80.3 (Vasiṣṭha ; to Uṣas)

āçvāvatir gōmatir na uṣāso virāvatīḥ sādām uchantu bhadráḥ,
ghṛtām dūhēnā viçvātāḥ prāpitā yūyām pāta svastībhiḥ sādā naḥ,
cf. refrain, 7.1.20^d ff.

[7.42.1^a, prā brahmāṇo āṅgirasō naksanta ; 7.52.3^a, turanyāvō 'ṅgirasō naksanta.]

7.42.3^a (Vasiṣṭha ; to Viṣve Devāḥ, here Agni)

sām u vo yajñām mahayan nāmobhiḥ prā hótā mandró ririca upaké,
yajasva sū purvanika devān ā yajñīyām arāmatīm vavṛtyāḥ.

7.61.6^a (Vasiṣṭha ; to Mitra and Varuṇa)

sám u vām yajñám mahayaṁ námobhir huvévām mitrávaruṇa sabádhaḥ,
prá vām mánmāny ṛcāse návāni kṛtāni bráhma jujuṣann imāni.

For 7.61.6 cf. Pischel, *Ved. Stud.* i. 43.

7.42.5^a, imāni no agne adhvarāni juṣasva : 5.4.8^a, asmákam agne adhvarāni
juṣasva ; 6.52.12^a, imāni no agne adhvarāni.

7.44.1^c, indraṁ viṣṇuṁ pūṣānaṁ bráhmaṇas pátim : 5.46.3^c, huvé viṣṇuṁ, &c.

7.44.1^d (Vasiṣṭha ; Liṅgoktadevatāḥ)

dadhikráni vaḥ prathamām açvinóśasam agnīm sámiddham bhágam útāye huve,
[indraṁ viṣṇuṁ pūṣānaṁ bráhmaṇas pátim,] ādityān dyāvāpṛthivī apāḥ
svāḥ. 6^a 5.46.3^c

10.36.1^d (Luṣa Dhānaka ; to Viṣve Devāḥ)

uṣāśanāktā bṛhatī supéçasā dyāvākṣamā varuṇo mitró aryamā,
indraṁ huve marútaḥ pārvatān apā ādityān dyāvāpṛthivī apāḥ svāḥ.

Very neatly the tautological and senseless repetition of apāḥ in 10.36.1^d betrays that stanza as secondary; the last pāda is obviously borrowed from 7.44.1; the cadence, marútaḥ pārvatān apāḥ is from 5.46.3^b. The three stanzas involved are related; see under 5.46.3. Cf. Max Müller, *SBE.* xxxii. 250.

7.44.2^b : 4.39.5^b, udīraṇa yajñám upaprayāntaḥ.

[7.44.5^b, ṛtasya pānthām ānvetavá u : 1.24.8^b, sūryāya pānthām, &c.]

7.45.1^c : 1.72.1^b, háste dádhdhano nárya purúṇi.

[7.45.3^d, martabhójanam ādha rāsate naḥ : 1.114.6^c, rāsva ca 'no amṛta marta-
bhójanam.]

7.46.1^c : 2.21.2^b, āṣālhāya sáhamānāya vedhāse.

7.46.4^a, má no vadhi rudra má pára dāḥ : 1.104.8^a, má no vadhiṛ indra má pára
dāḥ.

7.47.3^b, devír devānām āpi yanti páthaḥ : 3.8.9^d, devá devānām, &c.

[7.47.3^c, tá indrasya ná minanti vratāni : 7.76.5^c, té devānām ná, &c.]

[7.47.3^d, sindhubhyo havyām ghṛtāvaj juhota : 3.59.1^d, mitráya havyām, &c.]

7.49.1^d—4^d, tá āpo devír ihá mām avantu.

7.50.1^d—3^d, má mām pádyena rápasā vidat tsáruḥ.

7.52.2^{cd}, má vo bhujemānyájātam éno má tát karma vasavo yác cayadhve :
6.51.7^{ab}, mā va éno anyakṛtāni bhujema má tát, &c.

[7.52.3^a, turanyávo űgiraso nakṣanta : 7.42.1^a, prā brahmāṇo āṅgiraso nakṣanta.]

7.52.3^b, rātnaṁ devāsya savitūr iyānāḥ : 7.38.6^b, rātnaṁ devāsya savitūr iyānāḥ.

7.53.1^a prā dyāvā yajñāḥ ṛṥhivī nāmobhiḥ : 1.159.1^a, prā dyāvā yajñāḥ ṛṥhivī ṛṥāvdhā.

7.54.1^d : 10.86.43^d, 44^d, ṣāṁ no bhava dvipāde ṣāṁ cātuspade ; 6.74.1^d, ṣāṁ no bhūtaṁ. &c. ; 10.165.1^d, ṣāṁ no astu, &c.

7.55.1^b (Vasiṣṭha ; to Vāstoṣpati)
amivahā vāstoṣpate viṣvā rūpāṇy āviṣān,
sākhā suṣēva edhi naḥ.

8.15.13^b (Goṣṇktin Kāṇvāyana ; to Indra, here Soma)

āraṁ kṣāyāya no mahé viṣvā rūpāṇy āviṣān,

īndraṁ jāitṛāya harṣayā ṣācipātim.]

8.15.13^c

9.25.4^a (Dṛḥacyuta Āgastya ; to Soma Pavamāna)

viṣvā rūpāṇy āviṣān punāno yāti haryatāḥ,

yātrāmṛtāsa āsate.

Translate 7.55.1, 'O Vāstoṣpati (Lord of the home), that destroyest disease, entering all forms, be thou our very kind friend.' And 9.25.4, 'Entering all forms, purifying himself, delightful, he goes where the immortals sit.' In both stanzas the expression 'entering all forms' means 'assuming all (beautiful) forms', and there is no possibility of deciding where a thing so simple and natural originated. Cf. Bergaigne, i. 176, 191 ; ii. 161 ; Hillebrandt, Ved. Myth. i. 211. The vāda in its third recurrence, at 8.15.13, is not so simple. Ludwig, 593, 'bereit in unsere hohe wonung sind alle gestalten eingegangen, Indra will ich den herrn der kraft erfreuen zum sige'. Ludwig renders āviṣān the participle, as though it were āviṣān, the imperfect third plural in a principal clause ; cf. his note. Grassmann, i. 559, relegates the stanza to the appendix, because it interferes with the strophic arrangement of the hymn ; he translates : 'Zum Heile für unsern grossen Wohnsitz dich in alle Gestalten kleidend, begeistere den Indra, den Herrn der Kraft, zum Siege.' He does not tell to whom the stanza is addressed, nor undertake to say how such a stanza happens to be addressed to Indra, or, at least, to figure in an Indra hymn. Bergaigne, ii. 161, note 3, thinks that the stanza is addressed to Indra, but he notes the anacoluthon of the third pāda which is inevitable under that construction. But why to Indra? The stanza is plainly addressed to Soma : 'Assuming all (beautiful) forms, prepared for our great dwelling (i.e. fit to make our dwelling great), do thou inspire the Lord of Strength to victory.' Just as viṣvā rūpāṇy āviṣān belongs to Soma, and figures fittingly in the Soma stanza 9.25.4 (cf. also 9.28.2), so also, as it should, does indraṁ jāitṛāya harṣayā ṣācipātim recur in the form, apparently simpler and more primary, indraṁ jāitṛāya harṣayan, in the Soma stanza 9.111.3. For mahé kṣāyāya see 9.109.3. There is not the slightest flaw to the theory that 8.15.13 is a Soma stanza, and it seems indeed to have been soldered together from familiar Soma motifs by a later hand, but by no means necessarily a hand later than that of the poet of 8.15 as a whole.

7.55.2^d (Vasiṣṭha ; Prasvāpinyah [sc. ṛcaḥ], an Upaniṣad)
yad arjuna sārameya datāḥ piṣaṅga yāchase,
viva bhrājanta ṛṣṭāya ūpa srākveṣu bāpsato nī ṣū svapa.

8.72.15^a (Haryata Prāgātha; to Agni, or Haviṣam stutib)
 ūpa srākveṣu bāpsataḥ kṛtvāte dharuṇam divi,
 indre agnā nāmah svāh.

Translate 7.55.2, 'When, O white-brown Sārameya (dog), thou doest show thy teeth, then, as it were, spears shine in the maw of thee biting—sleep thou deeply.' Cf. Pischel, *Ved. Stud.* ii. 55 ff.; Foy, *KZ.* xxxiv. 257; Oldenberg, *ZDMG.* lxi. 813. Pischel, p. 58, renders bāpsataḥ here by 'knurrend', though admitting 'verzehrend', 'fressend', as meaning of the word on p. 63. On p. 58, he regards this repetition as an instructive example, showing that the same words do not have the same sense everywhere. The same words, taken singly, of course not, though even in this matter we may remember Bergaigne's warning against splitting up too much. But the same pāla, that is a more ticklish matter. My investigations in repeated pādas show that they have, as a rule, the same value, wherever they occur. He translates 8.72.5 (p. 59), 'Wenn ihn (die Presssteine) im Maule zermalmt haben, machen sie ihn (that is, Soma) zum Tragepfiler am Himmel. Verehrung sei Indra, Agni, Svar.' In the line of Pischel's own thought we could but translate: 'They that eat him in their maws make (or build) support in heaven.' But I see no reason to take it for granted that bāpsataḥ are the ādayah, or press-stones, because the verb in question is used of things other than the press-stones as well; see Pischel, *ibid.* p. 63; Aufrecht, *KZ.* xxxiv. 459. The subject of kṛtvāte seems to be the same as that of the preceding stanza, 8.72.14, namely the substances added to soma (milk, &c.), of which it is there said that they know their own belongings as a calf its mother; that is, they know that they belong to Soma: té jānata svām okyam sīm vatsāso na mātṛbhīḥ. The hymn 8.72, as a whole, is obscure and mystically ritualistic, but it will be safe to translate 8.72.15 verbally: 'in the maw of consuming (soma) they (the ingredients of the soma mixture) create support in heaven.—To Indra, Agni obeisance, light.' Now in 7.73.1 it seems to me we have the true parallel to the pāda 8.72.15^a. The first distich of the former stanza reads: srtāve drapsāsya dhāmataḥ sām asvaran rāsyā yonā sām aranta nābhayah. Grassmann renders aptly, though not literally: 'Im Schlund des Tropfens welcher gährt, in Opfers Schoos vereinten strömend jetzt verwandte Tränke sich.' One thing is certain, it is a question in this stanza, as well as in 8.72.14.15, of soma and his admixtures (cf. Grassmann's introductions to the two hymns); bāpsataḥ as well as dhāmataḥ is genitive singular, applied to soma as consuming, or amalgamating with himself his admixtures. In this way ūpa srākveṣu bāpsataḥ means 'in the maw of him that bites', in both of its occurrences (cf. e.g. bhāsmanā datā, 10.115.2). I can discover no conclusive criterion which points out the relative dates of the two stanzas, but the metaphoric character of the repeated pāda in 8.72.15 rather points to its secondary origin.

7.55.3^{cd}, 4^{cd}, stotṛṇ indrasya rāyasi kīm asmān duchunāyasi nī sū svapa.

[7.55.7^a, sahasraṇṅgo vṛsabhāḥ: 5.1.8^c, sahasraṇṅgo vṛsabhās tadojah.]

7.56.11^a, svāyudhāsa iṣmināḥ suniṣkāḥ: 5.87.5^a, svāyudhāsa iṣmināḥ.

7.56.23^d, marūdbhir it sánitā vājam ārvā: 6.33.2^d, tvōta it sánitā vājam ārvā.

7.56.25 = 7.34.25.

7.56.25^b = 7.34.25^b, āpa ōsadhīr vanino juṣanta: 10.66.9^b, āpa ōsadhīr vanināni yajñīyā.

7.57.4^{b+d} (Vasiṣṭha; to Maruts)

fdhak sū vo maruto didyud astu yád va ágaḥ puruṣatā kárāma,
 má vas tāsyām āpi bhūmā yajatrā asmé vo astu sumatiḥ cāniṣṭhā.

10.15.6^d (Çaṅkha Yāmāyana; to Pitarah)

ācyā jānu dakṣiṇatō niśādyemām yajñām abhi grṇīta viçve,
mā hīnsiṣṭa pitarah kēna cin no yād va āgaḥ puruṣātā kārāma.

7.70.5^d (Vasistha; to Aṇvins)

çuçruvāṁsā cid aṇvinā purūṇy abhi brāhmāṇi cakṣathe ṛṣṇām,
[prāti prā yātām vāram ā jānāy]āsmé vām astu sumatīç cāniṣṭhā.

cf. 7.65.4^c

Cf. 4.12.4; Oldenberg, SBE. xlv. 305; Geldner, Ved. Stud. iii. 106.

[7.57.7^a, ā stutāso maruto viçva ūtī : 5.43.10^d, viçve ganta maruto viçva ūtī;
10.35.13^a, viçve adyā maruto viçva ūtī.]

7.58.3^d (Vasistha; to Maruts)

brhād vāyo maghāvadbhyo dadhāta jūṣaṇn in marutaḥ suṣtutīm naḥ,
gatō nādhvā ví tirāti jantūm prá ṇa spārhābhīr ūtibhis tireta.

7.84.3^d (Vasistha; to Indra and Varuṇa)

kṛtām no yajñām vidāthesu cāruṇi kṛtūm brāhmāṇi sūriṣu praçastā,
ūpo rayir devājñto na etu prá ṇa spārhābhīr ūtibhis tiretam.

For 7.58.3 cf. Oldenberg, RV. Noten, p. 402.

7.58.6^c, ārac cid dvēso vṛṣaṇo yuyota: 6.47.13^d = 10.131.7^d, ārac cid dvēṣaḥ
sanutār yuyotu: 10.77.6^d, ārac cid dvēṣaḥ sanutār yuyota.

7.59.2^a: 1.110.7^c, yuṣmākam devā āvasāhani priye.

7.59.2^{cd} (Vasistha; to Maruts)

[yuṣmākam devā āvasāhani priyā] 1jānās tarati dvīṣaḥ,
prá sá kṣāyaṁ tirate ví mahīr īṣo yó vo vārāya dāçati.

cf. 1.110.7^c

8.27.16^{ab} (Manu Vāivasvata; to Viçve Devāḥ)

prá sá kṣāyaṁ tirate ví mahīr īṣo yó vo vārāya dāçati,
[prá prajābhīr jāyate dhārmaṇas páry] 1āriṣṭaḥ sārva edhate.]

cf. c: 6.70.3^c; d: 1.41.2^c

7.60.2^c, viçvasya sthātūr jāgataç ca gopāḥ; 6.50.7^d, viçvasya sthātūr jāgato
jānitrīḥ; 10.63.8^d, viçvasya sthātūr jāgataç ca mātavaḥ.

7.60.2^d: 4.1.17^d; 6.51.2^c, ṛjū mārteṣu vrjinā ca páçyan.

[7.60.3^a, āyukta saptā haritāḥ sadhāsthāt: 1.115.4^c, yadéd āyukta haritāḥ, &c.]

[7.60.3^d: see under 4.2.18^{ab}.]

7.60.4^a, ūd vām prkṣāso mādhumanta astuḥ: 4.45.2^a, ūd vām prkṣāso mādhu-
manta irate.

7.60.4^b: 5.45.10^a, á súryo aruhac chukráṃ árṇaḥ.

7.60.4^d: 1.186.2^b, mitró aryamá várūṇaḥ sajósāḥ.

[7.60.5^d, çagmāsah putrá áditer ádabdhāḥ: 2.28.3^c, yūyām naḥ putrá aditer adabdhāḥ.]

7.60.6^c, ápi krátuṃ sucétasaṃ vātantaḥ: 7.3.10^b = 7.4.10^b, . . . vatema.

[7.60.11^b, vājasya sātáu paramāsya rāyāḥ: 4.12.3^b, agnir vājasya paramāsya rāyāḥ.]

7.60.11^d, urú kṣáyāya cakrire sudhātu: 1.36.8^b, urú kṣáyāya cakrire.

7.60.12 = 7.61.7 (Vasiṣṭha; to Mitra and Varuṇa)

iyám deva puróhitir yuvábhyām yajñēṣu mitrávaruṇāv akāri,
viçvāni durgá pipṛtaṃ tīró no yūyām pāta svastibhiḥ sádā naḥ.]

☞ refrain. 7.1.20^d ff.

7.61.1^c, abhí yó viçvā bhūvanāni caṣṭe: 1.108.1^c, abhí viçvāni bhūvanāni caṣṭe.

[7.61.4^a, çānsā mitrásya várūṇasya dhāma: see under 1.152.4^d.]

7.61.6^a, sám u vām yajñām mahayaṃ námobhiḥ: 7.42.3^a, sám u vo yajñām mahayan námobhiḥ.

7.61.7 = 7.60.12.

7.62.1^d, krátvā kṛtāḥ súkṛtāḥ kartṛbhir bhūt: 6.19.1^d, urūḥ pṛthūḥ súkṛtāḥ kartṛbhir bhūt.

7.62.3^{bc} = 7.39.7^{bc} = 7.40.7^{bc}, ṛtāvāno várūṇo mitró agniḥ, yáchantu candrá upamām no arkām.

7.62.4^a: 4.55.1^b, dyāvābhumi adite trāsithām naḥ.

7.62.5^d: 1.122.6^a, çrutām me mitrávaruṇā hāvemá.

7.62.6 = 7.63.6 (Vasiṣṭha; to Mitra and Varuṇa)

nú mitró várūṇo aryamá nas tmāne tokáya várivo dadhantu,
sugá no viçvā supáthāni santu yūyām pāta svastibhiḥ sádā naḥ.]

☞ refrain, 7.1.20^d ff.

[7.63.4^b, dūrēarthas tarāṇir bhrájamānaḥ: 10.88.16^d, áprayuchan tarāṇir, &c.]

7.63.5^c (Vasiṣṭha, to Sūrya (5^a), and to Mitra and Varuṇa (5^b))

yātra cakrúr amṛtā gātum asmāi çyenó na díyann ānv eti páthāḥ,
prāti vām sūra údite vidhema námobhir mitrávaruṇotá havyáūḥ.] ☞ cf. 6.1.10^b

7.65.1^a (Vasiṣṭha ; to Mitra and Varuṇa)

prāti vām sūra ūdite sūktāir [mitrām huve vāruṇaṃ pūtādakṣam,]
 yāyor asuryām ākṣitam jyēsthām viçvasya yāmann acitā jigatnū. 6⁵ 1.2.7^a

7.66.7^a (Vasiṣṭha ; to Adityas)

prāti vām sūra ūdite mitrām gr̥ṇiṣe vāruṇaṃ,
 aryamānaṃ riçādasam.

From the point of view of metre 7.66.7^a would seem to be afterborn, as also indeed 7.66.7^b. But see Oldenberg, Prol. p. 11. Note also, in the same stanza, the discrepancy between dual vām and the three Ādityas, as a type of irregular ekaçeṣa, which, however, has its parallels in the Rig-Veda. In 7.65.1 vām refers, as it should, to two Ādityas, which makes it seem that 7.66.7^{ab} is a *tour de force* version of 7.65.1^{ab}.—Cf. under 7.66.4.

[7.63.5^d, nāmobhir mitrāvaruṇotā havyāiḥ : 6.1.10^b, nāmobhir agne samīdhotā havyāiḥ.]

7.63.6 = 7.62.6

[7.64.1^d, rājā suksātrō vāruṇo juṣanta : 2.27.2^b, mitrō aryamā vāruṇo juṣanta.]

7.64.5 = 7.65.5 (Vasiṣṭha ; to Mitra and Varuṇa)

eṣā stōmo varuṇa mitra tūbhyaṃ sōmaḥ çukró ná vāyāve 'yāmi,
 [aviṣṭām dhīyo jigṛtām pūramdhīr] [yūyām pāta svastībhiḥ sādā naḥ.]
6⁵ c : 4.50.11^c ; d : refrain, 7.1.20^d ff.

7.64.5^c = 7.65.5^c : 4.50.11^c ; 7.97.9^c, aviṣṭām dhīyo jigṛtām pūramdhīr.

7.65.1^a, prāti vām sūra ūdite sūktāiḥ : 7.63.5^a, prāti vām sūra ūdite vidhema ;
 7.66.7^a, prāti vām sūra ūdite.

7.65.1^b, mitrām huve vāruṇaṃ pūtādakṣam : 1.2.7^a, mitrām huve pūtādakṣam.

7.65.3^d : 6.68.8^d, apó ná nāvā duritā tarema.

7.65.4^{ab}, á no mitrāvaruṇā havyājuṣtīm ghṛtāir gāvyyūtim ukṣatam iḷabhiḥ :
 • 3.62.16^{ab}, á no mitrāvaruṇā ghṛtāir gāvyyūtim ukṣatam ; 8.5.6^c, ghṛtāir gāvyyūtim ukṣatam.

[7.65.4^c, prāti vām átra vāram á jánāya : 7.70.5^c, prāti prá yātaṃ vāram á jánāya.]

7.65.5 = 7.64.5.

7.65.5^c : see 7.64.5^c.

7.66.2^c (Vasiṣṭha ; to Mitra and Varuṇa)

yá dhārāyanta devāḥ sudākṣa dākṣapitarā,
 asuryāya prámahasā.

8.25.3^b (Viçvamanas Vaiyaçva ; to Mitra and Varuṇa)
tā mātā viçvāvedasāsuryāya prāmahasā,
mahī jajānādītir ṛtāvarī.

7.66.4^a (Vasiṣṭha ; to Uṣas)

yād adyā sūra ūditō 'nāgā mitrō aryamā,
suvāti savitā bhāgaḥ.

5.82.3^b

8.27.19^a (Manu Vaivasvata ; to Viçve Devāḥ)
yād adyā sūrya udyatī priyaksatrā ṛtām dadhā,
yān nimrūci prabūdhi viçvavedaso yād vā madhyāmdine divāḥ.

8.27.21^a (The same)

yād adyā sūra ūdite yān madhyāmdina ātūci,
vāmān dhattā mánave viçvavedaso jūhvanāya prācetase.

For this type of repeated pāda cf. the metrically perfect type under 7.63.5^c, prāti vām sūra ūdite vidhema, and the like.

7.66.4^c : 5.82.3^b, suvāti savitā bhāgaḥ.

7.66.6^a (Vasiṣṭha ; to Ādityas)

utā svarājo āditir ādabdhasya vratāsya yé,
mahó rájana īcete.

8.12.14^a (Parvata Kāṇva ; to Indra)

utā svarāje āditi stómam indraya jījanat,
purupraçastām ūtāye ṛtāsya yāt.

8.12.14^c

Ludwig, 117, renders 7.66.6, 'und die selbstherrscher, die aditi, deren wege unvereitelt, über grosses herrschen die könige'. Grassmann, 'Denn die Ādityas, deren Recht niemand versehrt, die mächtigen, sind Herrscher über grosses Gut'. Cf. Bergaigne, iii. 108, 198, 258. Though these translations are not far from the truth, they are grammatically incorrect. The odd word āditi shows that we have here the *σχημα καθ' ὅλον καὶ μέρος*. The word does not contain any plural idea: svarājo āditir, with plural verb, means 'the self-rulers (Mitra, Varuṇa, and Aryaman), (and) Aditi'. In 4.39.3 (cf. also 8.67.10, 11) we have another approach to the present situation: ānāgasam tām āditiḥ kṛṇotu sá (masculine!) mitrōṇa varuṇenā sajōṣaḥ. I do not believe that the masculine sá is to be changed to feminine sá (the Gordian knot), but that sá refers either to Aryaman or Dadhikrāvan. Cf. Grassmann, i. 583; Bergaigne, iii. 156; Hillebrandt, Aditi, p. 8; Oldenberg, RV. Noten, p. 300: 'May Aditi render this (pious man) guiltless, and he (Aryaman or Dadhikrāvan) co-operating with Mitra and Varuṇa.' Both passages refer to Aditi and three other gods, two of them at least Ādityas.

The pāda 7.66.6^a seems to be echoed in 8.12.14^a, to wit, 'And Aditi has aroused for self-ruler (Indra) a song of praise, chanted by many in order to (obtain) help, belonging to the ṛta.' Cf. 10.120.8, and see Ludwig, 590. It is possible, of course, that the repeated pādas are accidentally assonant: still we may imagine that 8.12.14 imitates in a vague fashion the sound, though not the contents, of 7.66.6, because the latter is too canny not to be intentional and primary.

7.66.7^a, prāti vām sūra ūdite : 7.63.5^c, prāti vām sūra ūdite vidhema ; 7.65.1^a
prāti vām sūra ūdite sūktāiḥ.

7.66.10^b: 1.44.14^b, agnijihvá ṛtāvīdhah; 10.65.7^a, divākṣaso agnijihvá ṛtāvīdhah.

7.66.12^d (Vasiṣṭha; to Adityas)

tād vo adyā manāmahe sūktāiḥ sūra ūdite,

yād ōhate vāruṇo mitrō aryamā yūyām ṛtāsyā rathyah.

8.83.3^c (Kusidin Kāṇva; to Viṣve Devāh)

āti no viṣpitā purū naubhīr apō nā parsatha,

yūyām ṛtāsyā rathyah.

Cf. the pāda, syāméd ṛtāsyā rathyah, 8.19.35^d.—For ōhate in 7.66.12^c see Th. Baunack, KZ. xxxv. 501 ff.; Geldner, Ved. Stud. iii. 59, and the references there given.

7.66.16^c (Vasiṣṭha; to Sūrya)

tāc cākṣur devāhitam cūkrām uccārat,

paçyema çarādaḥ çatām jīvema çarādaḥ çatām.

10.85.39^d (Sūryā Sāvitrī; to Sāvitrī)

pūnaḥ pātnim agnir adad āyusā sahā vārcasā,

dirghāyur asyā yāḥ pātir jīvāti çarādaḥ çatām.

For masses of similar formulas see my Vedic Concordance under asāu jīva and paçyema çarādaḥ çatām; cf. also RV. 10.18.4; 161.4.

7.66.19^c: 1.47.3^b; 47.5^d; 3.62.18^c; 8.87.5^d, pātām sōmam ṛtāvīdhā.

7.67.6^d (Vasiṣṭha; to Açvins)

avistām dhiṣv açvinā na āsu prajāvad réto āhrayam no astu,

ā vām toké tánaye tūtujānāḥ surātnāso devāvītiṁ gamema.

7.84.5^{bc} = 7.85.5^{bc} (Vasiṣṭha; to Indra and Varuṇa)

ḷiyām indram vāruṇam aṣṭa me gīḥ prāvat toké tánaye tūtujānā,

7.84.5^a

surātnāso devāvītiṁ gamema ḷyūyām pāta svastibhiḥ sādā nah.

66 refrain, 7.1.20^d ff.

Grassmann, i. 366, renders 7.84.5^b = 7.85.5^b, '(dies Lied) helfe schnell zu Kindern mir und Enkeln'; at i. 354 he renders 7.67.6^{cd}, 'nach Kind und Enkeln eifrig strebend mögen mit Schatz versehen zu eurem Mahl wir kommen'. Ludwig, 51, also renders tūtujānāḥ in 7.67.6^d intransitively by 'stark'; but, at 739, he renders tūtujānā in 7.84.5^b transitively, taking it as dual, '(das lied) stimme günstig zu samen zu kindschaft die [dazu] kräftig treibenden (sc. Indra and Varuṇa)'. There is no reason for taking the word in any other but the intransitive sense of 'swelling' in either passage; in 7.67.6 it agrees with the subject of gamema; in 7.84.5 with gīḥ, 'song'.

7.67.10 = 7.69.8 (Vasiṣṭha; to Açvins)

nū me hāvam ā çṛutām yuvānā yāsiṣṭām vartir açvināv irāvat,

dhattām rātnāni jārataṁ ca sūrin ḷyūyām pāta svastibhiḥ sādā nah.

66 refrain, 7.1.20^d ff.

7.68.3^a, prá vām rátho mánojava iyarti : 6.63.7^c, prá vām rátho mánojava asarji.

7.69.2^c (Vasiṣṭha ; to Aṇvins)

sā paprathānó abhi páñca bhúmā trivandhuró mānasá yātu yuktāḥ,
viço yéna gáchatho devayántiḥ kútra cid yámam aṇvinā dádhanā.

10.41.2^c (Suhastya Ghāuseya ; to Aṇvins)

prātaryujam nāsatyādhī tiṣṭhataḥ prātaryāvānam madhuvāhanam rátham,
viço yéna gáchatho yájvārīr narā kīréc cid yajñām hótrmantam aṇvinā.

For kīri in 10.41.2^d see Pischel, Ved. Stud. i. 218, and my criticism under 6.23.3. For páñca bhúmā in 7.69.2^a, Muir, OST. i. 176.

7.69.6^d : 4.44.5^c, mā vām anyé ni yaman devayántaḥ.

7.69.8 = 7.67.10.

[7.70.5^c, práti prá yātam vāram á jánāya : 7.65.4^c, práti vām átra vāram á jánāya.]

7.70.5^d, asmé vām astu sumatiḥ cāniṣṭhā : 7.57.4^d, asmé vo astu sumatiḥ cāniṣṭhā.

7.70.7^b = 7.71.6^b (Vasiṣṭha ; to Aṇvins)

iyám maniṣá iyám aṇvinā gír imám suvrktīm vṛṣaṇā juṣethām,
imá bráhmāṇi yuvayúny agman ūyúyám pāta svastibhiḥ sádā naḥ.]
☞ refrain, 7.1.20^d ff.

7.73.3^b (The same)

āhema yajñām pathām urāṇá imám suvrktīm vṛṣaṇā juṣethām,
ḥṛṣṭivéva prēṣito vām abodhi práti stómair jaramāno vāsiṣṭhaḥ.

7.71.5^b : 1.117.9^b, ní pedáva ūhathur aṇum aṇvam.

7.71.6 = 7.70.7.

7.71.6^b = 7.70.7^b : 7.73.3^b, imám suvrktīm vṛṣaṇā juṣethām.]

[7.72.4^b, prá vām bráhmāṇi kāravo bharante : 6.67.10^a, ví yád vācam kīstáso
bhárante.]

7.72.4^c : 4.13.2^a, urdhvām bhānūm savitá devó aṇret ; 4.6.2^c, urdhvām bhānūm
savitévāṇret ; 4.14.2^a, urdhvām ketūm savitá devó aṇret.

7.72.5 = 7.73.5 (Vasiṣṭha ; to Aṇvins)

á paṇcātān nāsatyá purástād áṇvinā yātam adharád údaktāt,
á viṇvátāḥ páñcajanya rāyá ūyúyám pāta svastibhiḥ sádā naḥ.]
☞ refrain, 7.1.20^d ff.

Cf. under 7.104.19.

7.73.1^a : 1.93.6^a ; 1.183.6^a = 1.184.6^a, átāriṣma támasas pāram asyá.

7.73.3^b : 7.70.7^b = 7.71.6^b, imām suvr̥ktīm vṛṣaṇa juṣethām.

7.73.4^d (Vasiṣṭha ; to Aṇvins)

ūpa tyā váhni gamato vícam no rakṣohāṇā sámbhṛtā vīlūpāni,
sám āndhānsy agmata matsarāni mā no mardhiṣtam á gatam çivéna.

7.74.3^d (The same)

á yātam ūpa bhūṣataṁ mádhvaḥ pibatam aṇvinā,
dugdhām páyo vṛṣaṇā jenyāvasū mā no mardhiṣtam á gatam.

Cf. Neisser, Bezz. Boitr. vii. 219.

7.73.5 = 7.72.5.

7.74.2^c : 1.92.16^c, arvāg rátham sámanasā ní yachatam ; 8.35.22^a, arvāg rátham
ní yachatam.

7.74.2^d : 6.60.15^d ; 8.5.11^c ; 8.1^d ; 35.22^b, pibatam somyām mádhu ; 8.24.13^b,
pibāti somyām mádhu.

7.74.3^d, mā no mardhiṣtam á gatam : 7.73.4^d, mā no mardhiṣtam á gatam çivéna.

7.75.6^d, dádhati rátnam vidhaté jánāya : 4.44.4^d, dádhathe rátnam vidhaté jánāya.

7.75.7^b, devī devébhir yajatā yajatrāiḥ : 4.56.2^a, devī devébhir yajaté yajatrāiḥ ;
10.11.8^b, devī devéṣu yajatā yajatra.

[7.76.5^c, té devānām ná minanti vratāni : 7.47.3^c, tá indrasya ná, &c.]

7.76.6^d, ūṣaḥ sujāte prathamā jarasva : 1.123.5^b, ūṣaḥ sūnṛte prathamā jarasva.

7.77.4^b (Vasiṣṭha ; to Uṣas)

ántivāmā dūrē amītram uchorvīm gávyūtim ábhayaṁ kṛdhi naḥ,
yāvāya dvēṣa á bharā vásūni codāya rádho gr̥ṇatē maghoni.

9.78.5^d (Kavi Bhārgava ; to Pavamāna Soma)

etāni soma pávamāno asmayūḥ satyāni kṛṇvān dráviṇāny arṣasi,
jahí çátrum antiké dūraké ca yá urvīm gávyūtim ábhayaṁ ca nas
kṛdhi.

A peculiar, subtle similarity pervades the two stanzas ; I have indicated it, to some extent, by marking the parallel words. See Part 2, chapter 1, class 5 (p. 501). The matter attracts the more attention as the two hymns share no other pádas.

7.78.3^a, etá u tyāḥ práty adṛṇan purástāt : 1.191.5^a, etá u tyé práty adṛṇan.

7.78.3^c (Vasiṣṭha ; to Uṣas)

etá u tyāḥ práty adṛṇan purástāj jyótiṛ yāchantr ūṣāso vibhātíḥ, 1.191.5^a
ájijanan sūryam yajñam agnīm apácínani tamo agād ájuṣtam.

7.80.2^d (The same)

ḷeśā syā nāvyaṃ āyur dādhānā, gūḍhvī tāmo jyōtiṣeśā abodhi, ~~ew~~ 3.53.16^e
āgra eti yuvatīr āhrayāṇa prācikitat sūryaṃ yajñāṃ agnīm.

Cf. Bloomfield, *Religion of the Veda*, p. 69, note.

7.80.3 = 7.41.7.

[7.81.1^a, prāty u adarṇy āyatī : 8.101.13^c, citrēva prāty adarṇy āyatī.]

7.81.6^d : 1.48.8^b, jyōtiṣ kṛṇoti sūnāri.

7.81.6^a (Vasiṣṭha ; to Uśas)

crāvaḥ sūribhyo amṛtaṃ vasutvanāṃ vājāṃ asmābhyam gómataḥ,
codayitrī maghōnaḥ sūntāvaty ḷuśā uchad āpa sridhaḥ, ~~ew~~ 1.48.8^d

8.13.12^c (Nārada Kāṇva ; to Indra)

ḷindra caviṣṭha satpate, ḷrayim grṇātsu dhāraya, ~~ew~~ 8.13.12^a; b: 5.86.6^e
crāvaḥ sūribhyo amṛtaṃ vasutvanāṃ.

7.81.6^d : 1.48.8^d, uśā uchad āpa sridhaḥ.

7.82.1^b : 1.9.3.8^d, viṣe jānāya māhi cārma yachataṃ.

[7.82.7^a, nā tām ānho nā duritāni mārtyam : 2.23.5^a, nā tām ānho nā duritāni
kūtaḥ canā.]

7.82.9^d, nāras tokāśya tānayasya sātīṣu : 4.24.3^d, nāras tokāśya tānayasya sātāu.

7.82.10 = 7.83.10 (Vasiṣṭha ; to Indra and Varuṇa)

asmé indrovāruṇo mitrōāryamā dyumnāṃ yachantu māhi cārma saprāthaḥ,
avadhrām jyōtir āditer ṛtāvṛdho devāśya ḷlókam savitūr mánāmahe.

For the first pāda cf. under 1.36.4^a.

7.84.1^b : 4.42.9^b, havyēbhir indrāvaruṇā nāmobbih ; 1.153.1^b, havyēbhir mitrā-
varuṇā nāmobbih.

7.84.1^d, pāri tmānā viṣurūpā jigāti : 5.15.4^d, pāri tmānā viṣurūpo jigāsi.

7.84.2^c, pāri ṇo hēlo vāruṇasya vrjyāḥ : 2.33.14^a, pāri ṇo hetī rudrāśya vrjyāḥ ;
6.28.7^d, pāri vo hetī rudrāśya vrjyāḥ.

7.94.3^d, prā ṇa spārḥābhir ūtibhis tiretam : 7.58.3^d, prā ṇa spārḥābhir ūtibhis
tireta.

7.84.4^b, rayim dhattam vāsumantam puruḷṣum : 4.34.10^b, rayim dhatthā, &c. ;
6.68.6^b, rayim dhattho, &c. ; 1.159.5^d, rayim dhattam vāsumantam
ḷatagvinam ; 4.49.4^b, rayim dhattam ḷatagvinam.

7.84.5 = 7.85.5 (Vasiṣṭha ; to Indra and Varuṇa)

iyám indraṁ várūṇam aṣṭa me gīḥ právat toké tánaye tútujúṇā,
surátnāso devāvītiṁ gamema ,yūyám pāta svastibhiḥ sádā naḥ.]

☞ refrain, 7.1.20^d ff.

7.84.5^{bc} = 7.85.5^{bc}, právat toké tánaye tútujúṇā, surátnāso devāvītiṁ gamema :
7.67.6^{cd}, á vām toké tánaye tútujúṇāḥ surátnāso devāvītiṁ gamema.

7.86.1^b (Vasiṣṭha ; to Varuṇa)

dhíra tv āsya mahinā janūṁṣi ví yás tastámbha ródasī cid urvī,
prā nákam ṛṣvām nunude brhántam dvitá náksatraṁ paprāthac ca bhúma.

9.101.15^b (Prajāpati ; to Pavamāna Soma)

sá viró dakṣasádhano ví yás tastámbha ródasī,
háriḥ pavitre avyata vedhá ná yónim āsadam.

It is surely not going too far to say that the repeated pāda originated in the sphere of Varuṇa, rather than that of Soma Pavamāna, especially as the connexion in 9.101.15 is loose and insipid.—For dvitá in 7.86.1^d cf. Bergaigne, Quarante Hymnes, p. 79; Geldner, Ved. Stud. iii. 4.

[7.87.3^d, prācetaso yá iṣáyanta mánma : 1.77.4^d, vājaprasūtā iṣáyanta mánma.]

7.89.1^c—4^c, mṛlā suksatra mṛlāya.

7.89.5^b (Vasiṣṭha ; to Varuṇa)

yát kiṁ cedāṁ varuṇa dáivye jāne 'bhidrohám manuṣyāc carāmasi,
ácitti yát táva dhármā yuyopimā má nas tasmād énaso deva rīriṣaḥ.

10.164.4^b (Pracetas Āṅgīrasa ; Duḥsvapnaghnām)

yád indra brahmaṇas pate 'bhidrohám carāmasi,
prāceta na āṅgīrasó dviṣatām pātva ānhasaḥ.

For 7.89.5 cf. 4.54.3*, ácitti yac cakṛmā dáivye jāne.

7.90.1^c, váha vāyo niyūto yāhy ācha : 1.135.2^f, váha vāyo niyūto yāhy asmayūḥ.

7.90.1^d, pibā sutāsyāndhaso mādāya : 5.51.5^c, pibā sutāsyāndhaso abhi prāyaḥ.

[7.90.4^c, gāvyam cid urvām uciḥ ví vavruḥ : 4.1.15^d ; 16.6^d, vrajām gomantam uciḥ, &c.]

7.90.6^b (Vasiṣṭha ; to Indra and Vāyu)

īcānāso yé dādhate svār ṇo góbhir ácvebhir vásubhir hīraṇyāiḥ,
indravāyu sūráyo vícvaṁ áyur árvadbhir virūiḥ pītanāsu sahyuḥ.

10.108.7^b (Paṇayo Asurāḥ ; to Saramā)

ayám nidhiḥ sarame ádribudhno góbhir ácvebhir vásubhir nyṛṣṭaḥ,
rákṣanti tām paṇāyo yé sugopā réku padām ālakam á jagantha.

For 10.108.7 cf. Brunnhofer, Bezz. Beitr. xxvi. 107.

7.90.7 = 7.91.7 (Vasiṣṭha; to Indra and Vayu)

ārvanto ná ṛávaso bhíkṣamāṇā indravāyú suṣṭutibhir vásiṣṭhāḥ,
vājayántaḥ sv āvase huvema ॥yūyám pāta svastibhiḥ sádá naḥ.॥

☞ refrain, 7.1.20^d ff.

[7.91.3^d, viçvén nárah svapatyáni cakruḥ : 4.34.9^d, víbhvo nárah svapatyáni cakruḥ.]

7.91.4^a, yávat táras tanvó yávad ójaḥ : 1.33.12^c, yávat táro maghavan yávad ójaḥ.

7.91.7 = 7.90.7.

7.92.5^{ab}, á no niyúdbhiḥ ṇatínibhir adhvarám sahasrínibhir úpa yāhi yajñám :
1.135.3^{ab}, á no niyúdbhiḥ ṇatínibhir adhvarám sahasrínibhir úpa yāhi
vitāye.

[7.92.5^c, váyo asmín sávane mādayasva : 2.18.7^d; 7.23.5^d, asmiñ chūra sávane, &c. ; 7.29.2^c, asmínn ū śú sávane, &c.]

[7.93.2^a, tá sánasí çavasānā hí bhutám : 6.68.2^b, çūrāṇām çaviṣṭhā tá hí bhutám.]

7.93.6^b : 1.108.4^d, éndrāgni sāmānasya yātam.

7.93.7^c, yāt sim āgaç cakrmá tát sú mṛṭa : 1.179.5^c, yāt sim āgaç cakrmá tát sú mṛṭatu.

[7.93.8^c, méndro no viṣṇur marútaḥ pári khyan : 1.162.1^{ab}, má no mitró váruṇo aryamáyúr índra ṛbhukṣá marútaḥ pári khyan.]

7.94.2^a (Vasiṣṭha; to Indra and Agni)

çṛṇutám jaritúr hávam indrágni vānataṁ girah,
içāná pipyataṁ dhīyah.॥

☞ 5.71.2^c

8.13.7^b (Nārada Kāṇva; to Indra)

pratnavāj janayā girah çṛṇudhí jaritúr hávam,
māde-made vavakṣithā sukṛtvane.

8.85.4^a (Kṛṣṇa Āṅgīrasa; to Açvins)

çṛṇutám jaritúr hávam kṛṣṇasya stuvató narā,
mādhvah sómasya pitāye.॥

☞ refrain, 8.85.1^c–9^c; also 1.47.9^d

7.94.2^c : 5.71.2^c, 9.19.2^c, içāná pipyataṁ dhīyah.

7.94.3^c (Vasiṣṭha; to Indra and Agni)

má pápatváya no naréndragñi mábhīçastaye,
má no riradhataṁ nidé.

8.8.13^d (Sadhvaṅsa Kāṇva; to Açvins)

á no viçvāny açvinā dhattám rádhānsy āhrayā,
kṛtám na ṛtvīyāvato mā no riradhataṁ nidé.

7.94.5^a, tá hi śaṣvanta īlate : 5.14.3^a, tám hi śaṣvanta īlate.

7.94.5^c (Vasiṣṭha ; to Indra and Agni)
[tá hi śaṣvanta īlata, itthá viprasa ūtāye,
sabādho vājasātaye.

8.74.12^b (Gopavana Ātreya ; to Agni)
yām tvā jánāsa īlate sabādho vājasātaye,
sā bodhi vṛtratūrye.

7.94.6^b : 5.20.3^d ; 8.65.6^b, prāyasvanto havāmahe.

7.94.7^b, asmábhyaṁ carṣaṇīśahā : 5.35.1^c, asmábhyaṁ carṣaṇīśāham.

9.94.7^c : 1.23.9^c, mǎ no duḥśāṁsa īṣata ; 2.23.10^c, mǎ no duḥśāṁso abhidipsúr
īṣata ; 10.25.7^d, mǎ no duḥśāṁsa īṣatā vivakṣase.

7.94.8^b : 1.18.3^b, dhūrṭiḥ prāṇān mārtyasya.

7.94.8^c : 1.21.6^c, indrāgni śarma yachatam.

7.95.4^a, utá syá naḥ sárasvati juṣāṇá : 6.61.7^a, utá syá naḥ sárasvati.

7.96.2^d : 1.48.2^d, cōda rādho maghónām.

7.96.3^c, grṇāná jamadagnivát : 3.62.18^a ; 8.101.8^d, grṇāná jamádagninā .
9.62.24^c ; 65.25^b, grṇānó jamádagninā.

[7.96.5^c, tébhir no 'vitá bhava : 1.91.9^c, tábhir no 'vitá bhava.]

Cf. 1.81.8^c, áthā no, &c.

7.96.6^c (Vasiṣṭha ; to Sarasvant)
pīpivāṁsaṁ sárasvata stānaṁ yó viṣvadarṣataḥ,
bhakṣīmáhi prajám īṣam.

9.8.9^c (Asita Kācyapa, or Devala Kācyapa ; to Soma Pavamāna)
nr̥cākṣasaṁ tvā vayāṁ indrapitāṁ svarvidam,
bhakṣīmáhi prajám īṣam.

For 7.96.6 cf. Hillebrandt, Ved. Myth. i. 382.

7.97.1^b : 1.154.5^b, náro yátra devayāvo mādanti.

7.97.9^c : 4.50.11^c : 7.64.5^c = 7.65.5^c, aviṣṭám dhīyo jigṛtám púramdhīḥ.

7.97.9^d : 4.50.11^d, jajastám aryó vanūsām áratīḥ.

7.97.10 = 7.98.10 (Vasiṣṭha ; to Indra and Bṛhaspati)
bṛhaspate yuvám indraṇ ca vásvo divyáśyeçāthe utá párthivasya,
[dhattám rayīm stuvaté kiráye cid, yūyám pāta svastíbhīḥ sádā naḥ.]
cf. c : cf. 6.23.3^d ; d : refrain, 7.1.20^d ff.

For kīri see Pischel, Ved. Stud. i. 217, and my criticism under 6.23.3.

7.97.10—] *Part 1: Repeated Passages belonging to Book VII* [334

[7.97.10^c, dhattām rayīm stuvatē kirāye cit: 6.23.3^d, dātā vāsu stuvatē, &c.]

[7.98.1^b, juhótana vṛṣabhāya kṣitínām: 10.187.1^b, vṛṣabhāya kṣitínām.]

7.98.3^d: 1.59.5^d, yudhá devébhyo vārivaṣ cakārtha.

7.98.5^{ab}, prēndrasya vocām prathamā kṛtāni prā nūtanā maghāva yā cakāra:
5.31.6^{ab}, prā te pūrvāṇi kāraṇāni vocām prā nūtanā maghavan yā
cakārtha.

7.98.10 = 7.97.10.

7.99.4^a: 1.93.6^d, urūm yajñāya cakrathur u lokām.

7.99.7 = 7.100.7 (Vasiṣṭha; to Viṣṇu)

vāṣaṭ te viṣṇav āsā ā kṛṇomi tán me juṣasva ṣipiviṣṭa havyām,
vārdhantu tvā suṣṭutāyo giro me yūyām pāta svastībhiḥ sādā naḥ.]

☞ refrain, 7.1.20^d ff.

7.100.7 = 7.99.7.

[7.101.1^a, tisor vācaḥ prā vāda jyōtiragrāḥ: 7.33.7^b, tisorāḥ prajā āryā jyōtiragrāḥ.]

7.101.3^b: 3.48.4^b, yathavaçām tanvām cakra eṣāḥ.

7.101.4^a (Kumāra Āgneya, or Vasiṣṭha; to Parjanya)

yāsmiṇ viçvāni bhūvanāni tasthūs tisor dyāvas tredhā sastrūr āpaḥ,
trāyaḥ kōçāsa upasēcanāso mādhyā cōtanty abhito virapçām.]

☞ 4.50.3^d

10.82.6^d (Viçvakarman Bhāuvana; to Viçvakarman)

tām id gārbhaṁ prathamām dadhra āpo yātra devāḥ samāgachanta viçve,
ajāsyā nābhāv ādhy ékam ārpitaṁ yāsmiṇ viçvāni bhūvanāni tasthūḥ.

7.101.4^d: 4.50.3^d, mādhyā cōtanty abhito virapçām.

7.101.6^a: 3.56.3^d, sā retodhā vṛṣabhāḥ çāçvatínām.

7.101.6^b, tāsminn ātmā jāgatas tasthuṣaḥ ca: 1.115.1^c, sūrya ātmā, &c.

[7.103.10^d: 3.53.7^d, sahasrasāvē prā tiranta āyuh.]

[7.104.1^a, indrāsomā tāpataṁ rākṣa ubjātam: 1.21.5^b, indrāgni rākṣa ubjātam.]

7.104.3^b, anārambhaṇē tāmasi prā vidhyatam: 1.182.6^b, . . . tāmasi prā-
viddham.

[7.104.7^b, hatām druho rākṣāso bhaṅgurāvataḥ: 10.76.4^a, āpa hata rākṣāso, &c.]

[7.104.7^c, *īndrāsomā duṣkṛte mā sugām bhūt: 10.86.5^d, ná sugām duṣkṛte bhuvam.*]

7.104.16^d, *viṣvasya jantōr adhamás padīṣṭa: 5.32.7^d, viṣvasya jantōr adhamāni cakāra.*

7.104.19^c (Vasiṣṭha; to Indra)

*prá vartaya divo áçmānam indra sómaçitam maghavan sām çīçadhi,
práktād ápáktād adharád údaktād abhí jahi rakṣāsah párvatena.*

10.87.21^a (Pāyū Bhāradvāja; to Agni Rakṣohan)

*paçcát purástād adharád údaktāt kavīḥ kávyena pári páhi rájan,
sákhe sákhayam ajáro jarimṇé 'gne mártān ámartyas tvām naḥ.*

Cf. 7.72.5; 10.36.14; 42.11, and also 10.87.20. Still other variations of the words for directions in the repeated pádas may be found in the AV. versions of the repeated pádas, 8.3.20^a and 8.4.19^c.

7.104.20^d, *nūnām srjad açānim yātumádbhyaḥ: 7.104.25^d, açānim yātumádbhyaḥ.*

7.104.23^{cd} (Vasiṣṭha; to Pṛthivī and Antarikṣa)

*má no rakṣo abhí naḍ yātumávatam ápoçatu mithuná yá kimídina,
pṛthiví naḥ párthivāt pātv áñhaso 'ntárikṣam divyāt pātv asmán.*

10.53.5^{cd} (Agni Saurika; to Devāḥ)

*pāñca jánā máma hotráṁ juçantāṁ gojātā utá yé yajñīyāsah, 7.35.14^d
pṛthiví naḥ párthivāt pātv áñhaso 'ntárikṣam divyāt pātv asmán.*

7.104.24^d, *má té dṛçan sūryam uccárantam: 4.25.5^b, jyók paçyāt sūryam uccárantam; 6.52.5^b; 10.59.4^b, páçyema nū sūryam uccárantam; 10.59.6^c, jyók paçyema sūryam uccárantam.*

REPEATED PASSAGES BELONGING TO BOOK VIII

8.1.3^b (Medhātithi Kāṇva, and Medhyātithi Kāṇva ; to Indra)
yác cid dhi tvā jānā imé nānā hāvanta ūtāye,
asmākaṁ brāhmedām indra bhūtu té 'hā viçvā ca vārdhanam.

8.15.12^b (Goṣūktin Kāṇvāyana, and Açvasūktin Kāṇvāyana ; to Indra)
yād indra manmaçās tvā nānā hāvanta ūtāye,
asmākebhīr nībhīr ātrā svār jaya.
8.68.5^c (Priyamedha Āṅgīrasa ; to Indra)
abhiṣṭāye sadāvṛdham svārmīḷheṣu yām nārah,
nānā hāvanta ūtāye.

For the idea of the repeated pāda see p. viii, line 6 from bottom.

8.1.4^{cd} (Medhātithi Kāṇva, and Medhyātithi Kāṇva ; to Indra)
ví tartūryante maghavan vipaçcito 'ryó vipo jānānam,
ūpa kramasva pururūpam á bhara vājam nédiṣṭham ūtāye.

8.60.18^{cd} (Bhargha Prāgātha ; to Agni)
kētena çārman sacate suṣāmany āgne tūbhyan cikitvānā,
iṣanyāyā naḥ pururūpam á bhara vājam nédiṣṭham ūtāye.

For 8.1.4 see Goldner, Ved. Stud. iii. 104.

8.1.12^d (Medhātithi Kāṇva, and Medhyātithi Kāṇva ; to Indra)
yā r̥te cid abhiçriṣaḥ purā jatrubhya atfdaḥ,
sāndhātā sāndhiṁ maghāvā puruvāsus iṣkartā víhrutaṁ pūnaḥ.

8.20.26^d (Sobhari Kāṇva ; to Maruts)
viçvan pāçyanto bibhr̥thā tanīṣv á tēnā no ādhi vocata,
kṣamā rāpo maruta āturusya na iṣkartā víhrutaṁ pūnaḥ.

The repeated pāda is not of the same grammatical value in both ; iṣkartā in 8.1.12 is nomen agentis governing the accusative ; in 8.20.26 it is imperative aorist sec. plur. The distich 8.1.12^{ab} is obscure ; Ludwig, Kritik, p. 38, discusses the readings of the parallel texts. For 8.20.26 cf. AV. 6.57.3.

[8.1.17^a, sōtā hí sōmam ādribhiḥ : 9.34.3^b, sunvānti sōmam ādribhiḥ.]

[8.1.22^b, devó mātāya dāçuṣe : 1.45.8^d, āgne mātāya dāçuṣe : 1.84.7^b ; 9.98.4^b,
vāsu mātāya dāçuṣe.]

8.1.24^d : 4.46.3^c, vāhantu sómapitaye.

8.1.25^d (Medhatithi Kāṇva, and Medhyātithi Kāṇva ; to Indra)

ā tvā rāthe hiranyāye hārī mayūraṣepya,

çitiprsthā vahatām mādho āndhaso vivākṣaṇasya pītaye.

8.35.23^b (Çyāvāçva Ātreya ; to Açvins)

namovaké prāsthite adhvaré narā vivākṣaṇasya pītaye,

ā yātam açvinā gatam āvasyūr vām ahām huve dhattām rātnārī dāçūse.

☞ refrain, 8.25.22^{cde}—24^{cde}

8.1.26^a : 3.51.10^c, pibā tv āsyā girvaṇaḥ.

[8.1.30^b, mánhiṣṭhāso maghónām : 5.39.4^a, mánhiṣṭham vo maghónām.]

[8.1.33^b, asaṅgó agne daçābhiḥ sahasrāḥ : 5.27.1^c, traivṛṣṇo agne, &c.]

8.2.15^c, çikṣā çacivāḥ çácibhiḥ : 1.62.12^d, çikṣā çacivas táva naḥ çácibhiḥ.

8.2.32^{bc} (Medhatithi Kāṇva, and Priyamedha Āṅgirasa ; to Indra)

hantā vrtrām dākṣiṇenóndraḥ purú puruhūtāḥ,

mahān mahíbhiḥ çácibhiḥ.

8.16.7^{bc} (Irimbiṭhi Kāṇva ; to Indra)

indro brahméndra řṣir indraḥ purú puruhūtāḥ,

mahān mahíbhiḥ çácibhiḥ.

Both Ludwig and Grassmann render purú inconsistently. At 8.2.32, Ludwig, 586, 'mit seiner rechten hand tötet den Vrtra Indra vielfach, der vielfach gerufene'; Grassmann, i. 390, 'Indra schlägt, der vielgerufene, oft den Feind mit seiner Rechten'. At 8.16.7, Ludwig, 594, 'Indra ist vielfach von vilen gerufen'; Grassmann, i. 419, 'Indra vielfach vielgepriesen'. No doubt the construction of purú with puruhūtāḥ is the same in both passages: either, 'in many places (Sāyana, puruṣu deçesu) called by many', or, 'insistently called by many'. For the idea underlying the repeated pāda see p. viii, line 6 from bottom.

[8.2.41^b, catvāry ayutā dādat : 8.21.18^d, sahasram ayutā dādat.]

8.3.1^c (Medhyātithi Kāṇva ; to Indra)

pibā sutāsya rasīno mātṣvā na indra gómataḥ,

āpir no bodhi sadhamādya vṛdhē řmān avantu te dhīyaḥ.

8.54(Vāl. 6).5^c (Mātariçvan Kāṇva ; to Indra)

yād indra rādho āsti te mágghonam maghavattama,

téna no bodhi sadhamādya vṛdhé bhāgo dānāya vrtrahan.

[8.3.4^b, samudrá iva paprathe : 10.62.9^d, ví sindhur iva paprathe.]

8.3.5^b : 1.16.3^b, indram prayaty adhvaré.

[8.3.6^c, indre ha víçvā bhūvanāni yemire : 8.12.28^c–30^c, ád ít te víçvā bhūvanāni yemire ; 9.86.30^d, túbhyemā víçvā bhūvanāni yemire ; 10.56.5^c, tanūṣu víçvā bhūvanā ní yemire.]

8.3.7^a : 1.19.9^a, abhí tvā pūrvápitaye.

8.3.7^c (Medhyātithi Kāṇva ; to Indra)

abhí tvā pūrvápitaya, indra stómebhir ayávaḥ,
samicīnása ṛbhávaḥ sām asvaran rudrā gr̥ṇanta pūrvyam.

cf. 1.19.1^a

8.12.32^b (Parvata Kāṇva ; to Indra)

yád asya dhāmani priyó samicīnáso ásvaran,
nābhā yajñásya dohanā prādhvaré.

For 8.3.7 cf. Neisser, Bezz. Beitr. xx. 68 ; for 8.12.32 cf. Oldenberg, SBE. xlv. 161.

8.3.8^d (Medhyātithi Kāṇva ; to Indra)

asyéd indro vāvr̥dhe víṣṇyaṁ çávo máde sutásya víṣnavi,
adyá tám asya mahimānam ayávó 'nu ṣṭuvanti pūrváthā.

8.15.6^b (Goṣūktin Kāṇvāyana, and Açvasūktin Kāṇvāyana ; to Indra)

tád adyá cit ta ukthínó 'nu ṣṭuvanti pūrváthā,
víṣapatnīr apó jayā divé-dive.

8.3.12^a, çagdhí no asyá yád dha paurám ávitha : 2.13.9^b, ékasya çruṣṭáu yád dha
codám ávitha.

8.3.15^{b+d} (Medhyātithi Kāṇva ; to Indra)

úd u tyé mádhumattamā gíra stómāsa irate,
satrajito dhanasá ákṣitotayo vājáyānto ráthā iva.

8.43.1^c (Virūpa Āṅgīrasa ; to Agni)

imé viprasya vedhaso 'gnér ástṛtayajvanah,
gíra stómāsa irate.

9.67.17^b (Jamadagni ; to Pavamāna Soma)

ásrgran devávitaye, vājáyānto ráthā iva.

cf. 9.46.1^a

8.3.17^d (Medhyātithi Kāṇva ; to Indra)

yukṣvā hí vṛtrahantama hārī indra parāvátah,
arvácInó maghavan sómapitaya ugrá ṛṣvébhir á gahi.

8.49(Vāl. 1).7^{abd} (Praskaṇva Kāṇva ; to Indra)

yád dha nūnám yád vā yajñé yád vā pr̥thivyám ádhi,
áto no yajñám açúbhir mahemata ugrá ugrébhir á gahi.

8.50(Vāl. 2).7^{abd} (Puṣṭigu Kāṇva ; to Indra)

yád dha nūnám parāvátī yád vā pṛthivyām diví,
yujáná indra hárībhir mahemata ṛṣvā ṛṣébhir á gahi.

8.50.7 seems decidedly the better of the two Vāḷakhilya stanzas ; the parallel between parāvátī and pṛthivyām is well balanced, whereas the relation of the first two pādas in 8.49.7 is, to say the least, awkward ; more properly we may say that it is senseless.—For pāda b of both stanzas cf. 5.83.9^d, yát kíṃ ca pṛthivyām ádhi, which is metrically inferior (cadence — — ∪ ∪).

8.3.20^d (Medhyātithi Kāṇva ; to Indra)

nír agnáyō rurucur nír u sūryo níḥ sóma indriyó rásah,
nír antárikṣād adhamo mahám áhiṃ kṛṣé tád indra páuṇsyam.

8.32.3^c (Medhyātithi Kāṇva ; to Indra)

ny árbudasya viṣṭāpaṃ varṣmāṇaṃ bṛhatás tira,
kṛṣé tád indra páuṇsyam.

Cf. Neisser, Bezz. Beitr. xxvii. 268.—For the repeated pāda cf. 4.30.23^b, kaiṣyá indra páuṇsyam.

[8.3.23^c, ástaṃ váyo ná túgryam : 8.74.14^d, vākṣan váyo ná túgryam.]

8.4.1^{ab} (Devātithi Kāṇva ; to Indra)

yád indra prág ápāg údañ nyāg vā hūyāse nṛbhiḥ,
símā purú nṛṣūto asy ánavé 'si praçardha turvāçe.

8.65.1^{ab} (Pragātha Kāṇva ; to Indra)

yád indra prág ápāg údañ nyāg vā hūyāse nṛbhiḥ,
á yāhi tūyam aṇubhiḥ.

For 8.4.1 see Geldner, Ved. Stud. ii. 190 ; Oldenberg, RV. Noten, p. 95.—Note the correspondence of 8.4.12^d with 8.64.10^c (next item but one).

[8.4.2^b, indra mādayase sácā : 8.52(Vāl. 4).1^d, ayáu mādayase sácā.]

8.4.12^{b+d} (Devātithi Kāṇva ; to Indra)

svayām cit sá manyate dáçurir jáno yátrā sómasya tṛmpási,
idám te ánnam yújyam sámukṣitam tásyéhi prá dravā píba.

8.53(Vāl. 5).4^d (Medhya Kāṇva ; to Indra)

viçvā dvēṣānsi jahí cáva cá kṛdhi viçve sanvantv á vásu,
çíṣṭeṣu cit te madirāso añçavo yátrā sómasya tṛmpási.

8.64.10^c (Pragātha Kāṇva ; to Indra)

ayám te mánuse jáne sómah purúṣu sūyate,
tásyéhi prá dravā píba.

Ludwig, 588, renders 8.4.12^{ab}, 'von selbst halten die leute sich geehrt wo am soma du dich sättigst' ; Grassmann, 'der mann erscheint sich selber auch als frommgesinnt, bei dem, am Soma, du dich labst'. I would take manyate passively and render, 'of himself

that man is regarded as pious with whom (yātrā) thou doest partake of the soma'. In 8.53 (Vāl. 5).4^{cd} the connexion of the two pādas is tolerable if we take tr̥pāsi in subjunctive (future) sense; we should really expect tātrā sōmasya tr̥pāsi in pāda d, 'with the Çiṣṭas are the (soma-)plants which delight thee; there thou shalt drink of the soma'. These indications suffice, perhaps, to mark 8.4.12 as the original source of pāda b.—Cf. Hillebrandt, *Ved. Myth.* i. 48.

8.4.14^{cd}, arvāñcam tvā sāptayo 'dhvaraçriyo vāhantu sāvanéd ūpa: 1.47.8^{ab},
arvāñcā vām sāptayo 'dhvaraçriyo vāhantu sāvanéd ūpa.

8.4.18^d: 8.88.6^d, mánhiṣṭho vājasātaye: 1.130.1^g, mánhiṣṭham vājasātaye.

8.5.2^b: 4.46.5^a, ráthena pr̥thupájasā.

8.5.4^b (Brahmātithi Kāṇva; to Açvins)
purupriyā ña ūtāye purumandrā purūvāsū,
stuṣé kāṇvāso açvina.

8.8.12^a (Sadhvañsa Kāṇva; to Açvins)
purumandrā purūvāsū, manotārā rayiñām,
stōmani me açvinaṁv imām abhi vāhni anūṣātām. cf. 1.46.2^b

Note the correspondences of 8.5.11^{bc} with 8.8.1^{cd}, and 8.5.30^c with 8.8.6^d.

8.5.5^c (Brahmātithi Kāṇva; to Açvins)
mánhiṣṭhā vājasātameṣāyantā çubhās páti,
gántārā dāçūṣo gṛhām.

8.13.10^c (Nārada Kāṇva; to Indra, here his Hari)
stuhī çrutām vipaçcitām hari yāsyā prasakṣiṇā,
gántārā dāçūṣo gṛhām namasvinaḥ.

8.22.3^d (Sobhari Kāṇva; to Açvins)
iḥā tyā purubhūtām, devā nāmobhir açvina, cf. 5.73.2^a
arvāñcinā sv āvase karāmahe, gántārā dāçūṣo gṛhām. cf. 8.22.3^c

The extra iambic dipody, namasvinaḥ, marks 8.13.10^c as composite and secondary; namasvinaḥ is frequent cadence elsewhere, e.g. 1.36.7; 7.14.1; 8.64.17; 10.48.6.—Note that the two hymns repeat 8.5.28^{ab} = 8.22.5^{ab}. For the repeated pāda cf. 8.85.6^a, gāchataim dāçūṣo gṛhām.

8.5.6^c, ghṛtāir gāvvyūtim ukṣatam: 3.62.16^{ab}, á no mitrāvaruṇā ghṛtāir gāvvyūtim
ukṣatam; 7.65.4^{ab}, á no mitrāvaruṇā havyájusṭim ghṛtāir gāvvyūtim
ukṣatam ilābhiḥ.

8.5.7^a (Brahmātithi Kāṇva; to Açvins)
á na stōmam ūpa dravát túyam çyenobhir açubhiḥ,
yātām açvebhir açvina.

8.49(Vāl.1).5^a (Praskaṇva Kāṇva; to Indra)

ā na stómam ūpa dravád dhīyānó āçvo ná sotr̥bhiḥ,

yaṁ te svadhāvan svadāyanti dhenāva, indra kāṇveṣu rātāyah.

~~8.50~~ 8.50(Vāl.2).5^c

Translate 8.5.7, 'To our song of praise do ye, on the run, come swiftly with your fast falcon steeds, O ye Aṇvins'. The stanza is faultless; not so its Vālakhiḷya mate: 'To our song of praise (come thou) on the run, as a horse let loose by the pressers (of the soma); (to the song of praise) O Indra, who enjoyest thyself according to thy wont, which (sc. the song) the milk (mixed with the soma) sweetens, and the gifts that are with the Kāṇvas'. The ellipsis of the principal verb and the general tone of the stanza make it pretty clear that the repeated pāda is borrowed from 8.5.7. Again, 8.49(Vāl.1).5 (q. v.) in its turn is repeated in an inferior version at 8.50(Vāl.2).5.—Cf. Geldner, *Ved. Stud.* iii. 40.

8.5.9^a: 5.79.8^a; 9.62.24^a, utā no gómatīr īṣaḥ.

8.5.11^b: 1.92.18^b; 5.75.2^c; 8.8.1^c, dāsra hiraṇyavartanī; 8.87.5^a, dāsra hiraṇyavartanī çubhas patī.

8.5.11^c: 6.60.15^d; 7.74.2^d; 8.8.1^d; 35.22^b, pibataṁ sómyaṁ mādhu; 8.24.13^b, pibāti sómyaṁ mādhu.

8.5.12^c (Brahmātithi Kāṇva; to Aṇvins)

asmābhyāṁ vajinīvasu maghāvadbhyaç ca saprāthaḥ,

chardīr yantam ādābhyam.

8.85.5^a (Kṛṣṇa Āṅgirasa; to Aṇvins)

chardīr yantam ādābhyāṁ viprāya stuvaté narā,

madhvah sōmasya pitāye. ~~8.85~~ refrain, 8.85.1^c—9^c; also 1.47.9^d

8.5.15^c (Brahmātithi Kāṇva; to Aṇvins)

asmé ā vahataṁ rayīm çatāvantaṁ sahasrīṇam,

purukṣūṁ viçvādhāyasam.

8.7.13^b (Puruvatsa Kāṇva; to Maruts)

ā no rayīm madacyūtāṁ purukṣūṁ viçvādhāyasam,

iyartā maruto divāḥ.

8.5.17^a: 5.23.3^b; 35.6^b; 8.6.37^b, jānaso vṛktabarhiṣaḥ; 3.59.9^b, jānāya vṛktābarhiṣe.

8.5.17^b: 1.14.5^c, haviṣmanto arāṁkītaḥ.

8.5.17^c: 1.47.4^d, yuvām havante aṇvinā.

8.5.18^b: 6.45.30^b, stōmo vāhiṣṭho āntamaḥ.

8.5.18^c (Brahmātithi Kāṇva; to Aṇvins)

asmākam adyā vām ayām stōmo vāhiṣṭho āntamaḥ,

yuvābhyām bhūtv aṇvinā.

~~8.45~~ 6.45.30^b

8.26.16^c (Viṣvamanas Vaiyaçva, or Vyaçva Āṅgīrasa ; to Aṇvins)
 vāhiṣṭho vām hāvānām stómo dutó huvan narā,
 yuvābhyām bhūtv aṇvinā.

See under 6.45.30^b.—For 8.26.16 cf. Neisser, Bezz. Beitr. xviii. 321.

8.5.20^a, 30^a, téna no vājinivasū.

8.5.22^c: 1.46.3^c, yád vām rátho víbhiṣ pátāt.

8.5.28^a: 4.46.4^a, rátham hiraṇyavandhuram.

8.5.28^b (Brahmatithi Kāṇva ; to Aṇvins)

└rátham hiraṇyavandhuram┐ hiraṇyābhiṣum aṇvinā,
 á hí sthātho divispṛcam.

65 4.46.4^a

65 4.46.4^o

8.22.5^b (Sobhari Kāṇva ; to Aṇvins)

rátho yó vām trivandhuró hiraṇyābhiṣur aṇvinā,
 pári dyāvāprthiví bhūṣati ṣrutās └téna nāsatyā gatam.

65 1.47.9^a

Almost identical. Note that 8.5.5^c = 8.22.3^d.—For 8.5.28 as a whole see under 4.46.4.

8.5.28^c: 4.46.4^c, á hí sthātho divispṛcam.

8.5.30^c (Brahmatithi Kāṇva ; to Aṇvins)

└téna no vājinivasū┐ parāvataç cid á gatam,
 úpemām suṣṭutīm máma.

65 8.5.20^a

8.8.6^d (Sadhvaṇsa Kāṇva ; to Aṇvins)

└yác cid dhí vām purá ṣṣayo juhūrē 'vase narā,┐
 á yātam aṇvinā gatam úpemām suṣṭutīm máma.

65 1.48.14^{ab}

[8.5.35^a, hiraṇyāyena ráthena: 1.35.2^o, hiraṇyāyena savitá ráthena ; 4.44.5^b,
 hiraṇyāyena suvṛtā ráthena.]

8.5.37^c (Kaçoç Caidyasya danastutih)

tá me aṇvinā saninām vidyātām návānām,

yátha cic caidyāḥ kaçūḥ çatām uṣṭrānām dádat sahásrā dáça gónām.

8.6.47^b (Tirindirasya Paṛçavyasya danastutih)

trīṇi çatāny árvatām sahásrā dáça gónām,

daduṣ pajráya sámne.

8.6.1^b (Vatsa Kāṇva ; to Indra)

mahán indro yá ójaṣá parjányo vṛṣṭimán iva,

stómair vatsásya vāvṛdhe.

9.2.9^b (Medhatithi Kāṇva ; to Soma Pavamāna)

asmábhyam indav indrayúr mádhvaḥ pavasva dháraya,

parjányo vṛṣṭimán iva.

Translate 8.6.1, 'Great is Indra who in strength is like Parjanya that controls the rain ; he hath been made strong by Vatsa's songs of praise'. For Vatsa cf. Bergaigne, ii. 450 ; iii. 26,

note. A comparison of Indra with Parjanya would pass unquestioned because of the general loose syncretism in Vedic attributes and descriptions. But the connexion in which the pāda is repeated is very different: 'For us, O Indu (Soma) that art devoted to Indra, purify thyself with a stream of honey, like Parjanya that controls the rain.' The comparison here of Soma with Parjanya, the god of rain, is elementary and natural; see 9.22.2; 57.1; 62.28; 88.6: 89.1. On the other hand the relation of Parjanya to Indra is very slight, a fact that has gained new significance since Hillebrandt's investigations have unsettled Indra's character as a rain-god (Ved. Myth. iii. 163 ff., especially 165). We may safely conclude that the almost unreasonable use of the repeated pāda in 8.6.1 is secondary.

8.6.3^b, stómair yajñásya sádhanam : 1.44.11^a, ní tvā yajñásya sádhanam; 3.27.2^b, girá yajñásya sádhanam; 8.23.9^b, yajñásya sádhanam girá.

8.6.4^c (Vatsa Kāṇva; to Indra)

sám asya manyáve víco víçvā namanta kṛṣṭáyah,
samudráyeva síndhavaḥ.

8.44.25^b (Virūpa Āṅgirasa; to Agni)

agne dhṛtvratāya te samudráyeva síndhavaḥ, gíro vāçrāsa írate.

For the repeated pāda cf. samudrām iva síndhavaḥ under 8.6.35^b, and see p. ix, line 9.

8.6.6^b: 1.80.6^b; 8.76.2^c; 89.3^d, vājreṇa çatáparvaṇā.

8.6.9^b (Vatsa Kāṇva; to Indra)

prá tām indra naçmahí rayīm gómantam açvínam,
prá bráhma pūrvácittaye.

9.62.12^b (Jamadagni Bhārgava; to Soma Pavamāna)

ṛ́ā pavasva sahasríṇam rayīm gómantam açvínam,
puruçcandrām puruṣp̄ham.

9.40.3^c

9.63.12^b (Nidhruvi Kāçyapa; to Soma Pavamāna)

abhy ārsa sahasríṇam rayīm gómantam açvínam,
ṛ́abhi vājam utá çrávaḥ.

9.1.4^c

Cf. 10.156.3^b, (rayīm) pṛthūm gómantam açvínam.

8.6.13^b (Vatsa Kāṇva; to Indra)

yád asya manyūr ádhvaní ví vṛtrám parvaçó ruján,
apáh samudrám áírayat.

8.7.23^a (Punarvatsa Kāṇva; to Maruts)

ví vṛtrám parvaçó yayur ví párvatān arājínah,
cakrāṇá vṛṣṇi páuṣsyam.

For 8.7.23 cf. Hillebrandt, Ved. Myth. iii. 181.—Note the correspondence of 8.6.26^a with 8.7.2^a.

8.6.14^c (Vatsa Kāṇva; to Indra)

ní çúṣṇa indra dharnasīm vájram jaghantha dasyavi,
vṛṣā hy ūgra çṛṇviṣé.

8.33.10^c (Medhyātithi Kāṇva ; to Indra)
 satyām itthā vṣéd asi vṣajutir nó 'vṛtaḥ,
 vṣā hy ūgra ṛṇviṣé parāvāti vṣo arvāvāti ṛrutāḥ.

See Part 2, chapter 2, class B 6. Only an after-poet could have developed the pāda vṣā hy ūgra ṛṇviṣé into the insipid distich 8.33.10^d. Cf. 5.73.1; 8.13.15; 97.4. For 8.33.10^a cf. 9.64.2^c; 10.153.2^c.

8.6.15^b (Vatsa Kāṇva ; to Indra)
 nā dyāva indram ójasā nāntárikṣāṇi vajrīṇam,
 nā vivyacanta bhūmayāḥ.

8.12.24^b (Parvata Kāṇva ; to Indra)
 nā yāni viviktó ródasī nāntárikṣāṇi vajrīṇam,
 āmād id asya titviṣe sám ójasāḥ.

8.6.17^a: 9.18.5^a, yā imé ródasī mahí; 3.53.12^a, yā imé ródasī ubhé.

8.6.19^b, ghṛtām duhata āçiram : 1.134.6^c, ghṛtām duhrata āçiram.

8.6.21^b, 43^c, kāṇvā ukthéna vāvṛdhuḥ.

8.6.23^a (Vatsa Kāṇva ; to Indra)
 ā na indra māhīm iṣaṁ pūraṁ nā darṣi gomatim,
 utā prajāṁ suvīryam.

9.65.13^a (Bhṛgu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)
 ā na indo mahim iṣaṁ pāvasva viçvādarçataḥ, 9.65.13^b
 asmābhyam soma gātuvit. 9.46.5^c

Interesting modulation of the Indra-Indu idea ; indra : indo = darṣi : pāvasva ; see p. xi, middle ('Indra and Soma').

8.6.24^a: 5.6.10^d; 8.31.18^b, utā tyād āçvāçvyam.

8.6.24^b: 6.46.7^a, yād indra náhuṣṭṣv ā.

8.6.25^c (Vatsa Kāṇva ; to Indra)
 abhi vrajām nā tatniṣe sūra upākácakṣasam,
 yād indra mṛláyāsi naḥ.

8.45.33^c (Triçoka Kāṇva ; to Indra)
 távéd u tāḥ suktítáyó 'sann utā prāçastayaḥ,
 yād indra mṛláyāsi naḥ.

We may translate 8.6.25, following in part Geldner's suggestion, *Ved. Stud.* ii. 284 : 'Thou hast unfolded, as (one opens) a stable, (thy brilliance) which shines even by the side of the sun, when, O Indra, thou showest us kindness.'—The repeated pāda also as refrain in 8.93.28^c–30^c.

8.6.26^a (Vatsa Kāṇva ; to Indra)

yád aṅgá taviṣīyāsa indra prarájasi kṣitíḥ,
mahán apará ójasā.

8.7.2^a (Punarvatsa Kāṇva ; to Maruts)

yád aṅgá taviṣīyavo yámani çubhṛa ácidhvam,
ní párvatā ahāsata.

8.7.2^b

For 8.7.2 cf. 5.55.7, and Geldner, *Ved. Stud.* iii. 46.

8.6.29^b, cikityán áva paçyati : 7.25.11^b, cikityán abhí paçyati.

[8.6.32^a, imám ma indra suṣṭútīm : 8.12.31^a, imám ta indra suṣṭútīm.]

8.6.34^b (Vatsa Kāṇva ; to Indra)

abhí káṇvā anūṣatāpo ná pravátā yatíḥ,
índram vānanvatí matíḥ.

8.13.8^b (Nārada Kāṇva ; to Indra)

kṛīlanty asya sūnītā ápo ná pravátā yatíḥ,
ayá dhiyá yá ucyāte pátir diváh.

9.24.2^b (Asita Kāçyapa, or Devala Kāçyapa ; to Soma Pavamāna)

abhí gávo adhanviṣur ápo ná pravátā yatíḥ,
punání índram açata.

9.6.4^c

Ludwig, 589, renders 8.6.34, 'Die Kāṇva haben zugesungen wie abwärts schliessende wasser dem Indra, das ihn verlangende lied.' Grassmann, 'Die Kāṇva's haben laut gejauchzt wie Wasser, das vom Berge strömt; den Indra hat ihr Lied gerühmt'. These translations scarcely betray the nature of the comparison which is implied in the first couplet. The word girah, 'songs', implied in anūsata, is compared with water going down an incline, because the Kāṇvas are indeed prolific in songs; the suggestion is developed more clearly in the next stanza; see also above, under 4.47.2^d. In páda c, 'the prayer longing for Indra', brings out anacoluthically the same idea as the implied girah. The plain sense of this lumbering stanza is: The Kāṇvas have sung songs as freely as waters go down a fall; their prayers yearn for Indra. Now there can be no doubt that the repeated páda is more original in 9.24.2, to wit: 'Streams of milk have poured (into soma), as waters down a fall; purifying themselves they have reached Indra'. Cf. 9.6.4, ánu drapsāsa índava ápo ná pravát-āsan, punání índram açata; see also 9.17.1. Not less certain is the relative date of the same páda in 8.13.8; here also it is employed in a secondary comparison, emphasizing the fact that it belongs primarily to the sphere of flowing sacrificial substances. Ludwig, 591: 'seine vortrefflichkeit zeigen sich spielend, wie wasser auf abschüssiger ban gehnd, er der in diesem liede der herr des himels wird genannt'. Grassmann, 'Es tummeln seine Lieder sich, wie Wasser stürzen von der Höh, zu ihm, den preiset dies Gebet als Himmelsheer'. Neither translation is correct. The notion is, that Indra's liberal gifts fairly tumble over each other to get to the worshipper; this is implied, but not expressed, in the verb kṛīanti. Of course this implication is secondary to the standard statement that sacrificial fluids (and prayers) are poured out as freely as waters down a fall. The repeated páda most likely originated in 9.24.2.—Cf. nīmánā ná yanti síndhavaḥ, 5.51.7^e, in sense if not in form, a repetition of the páda here treated.

8.6.35^{a+b} (Vatsa Kāṇva ; to Indra)

índram uktháni vāvṛdhuḥ samudráṁ iva síndhavaḥ,
ánuttamanyum ajáram.

8.95.6^b (Tiraçai Āṅgīrasa ; to Indra)

tām u ṣṭavāma yām gira indram ukthāni vāvṛdhuh,

purūṇy aśya pāuṇsyā sṛṣāsanto vanāmahe.

8.95.6^d

8.92.22^b (Ṣrutakakṣa Āṅgīrasa, or Sukakṣa Āṅgīrasa ; to Indra)

ā tvā viçantv indavaḥ samudrām iva sindhavaḥ,

1.15.1^b

nā tvām indrāti ricyate.

9.108.16^b (Çakti Vasiṣṭha ; to Pavamāna Soma)

indrasya hārdi somadhānam ā viça samudrām iva sindhavaḥ,

9.70.9^b

jūṣṭo mitrāya vārunāya vāyāve divo viṣṭambhā uttamāh.

9.86.35^d

The sense of 8.6.35^{ab} is rather awkward as compared with 8.92.22 ; the two pādas seem patchwork ; and, again, the first distich of 8.95.6 seems even more awkward as compared with 8.6.35.—For samudrām iva sindhavaḥ cf. samudrāyeva sindavaḥ, under 8.6.4^c ; for indram ukthāni vāvṛdhuh cf. agnim ukthāni vāvṛdhuh, 2.8.5^b.

8.6.36^c : 1.84.4^a, imām indra sutām piba.

8.6.37^a : 5.35.6^a, tvām id vrtrahantama.

8.6.37^b : 5.23.3^b ; 35.6^b ; 8.5.17^a, jānāso vrktābarhiṣaḥ ; 3.59.9^b, jānāya vrktābarhiṣe.

8.6.37^c : 5.35.6^d ; 8.34.4^b, hāvante vājasātaye ; 6.57.1^c, huvēma vājasātaye ; 8.9.13^b, huvēya vājasātaye.

8.6.38^a (Vatsa Kāṇva ; to Indra)

ānu tvā ródasī ubhé cakrām ná varty étaçam,

ānu suvāṇsa indavaḥ.

8.76.11^a (Kurusuti Kāṇva ; to Indra)

ānu tvā ródasī ubhé krāksamāṇam akr̥petām,

indra yád dasyuhābhavaḥ.

For ānu . . . akr̥petām in 8.76.11 see Bloomfield, JAOS. xx. 182 ff. ; Johns Hopkins University Circulars, 1906, p. 1058 ; Geldner, Glossar s. v. krp̥ ; Oldenberg, RV. Noten, pp. 105, 267. The parallel stanza 8.6.38 seems to me to make in favour of 'pattern after' for ānu krp̥ : 'Heaven and earth both (roll) after thee as a wheel after the (sun-)steed ; after thee go the pressed soma-drops.' Cf. also 8.99.6, and Bergaigne, ii. 163.—Note the correspondence of 8.6.6^b with 8.76.2^b.

[8.6.39^a, māndasvā sú svārṇare : 8.65.2^b, mādāyāse svārṇare ; 8.103.14^d, mādāyasva svārṇare.]

[8.6.41^b, ēka īçāna ójasa : 8.40.5^e, indra īçāna ójasa.]

8.6.45^c (Vatsa Kāṇva ; to Indra) =

8.32.30^c (Medhatithi Kāṇva ; to Indra)

arvāñcam tvā puruṣtuta priyāmedhastutā hārī,

somapéyāya vakṣataḥ.

8.14.12^b (Goṣūktin Kāṇvāyana and Aṇvasūktin Kāṇvāyana; to Indra)
indram it kecinā hāri somapēyāya vakṣataḥ
ūpa yajñām surādhasam.

8.6.47^b: 8.5.37^c, sahāsrā dāça gónām.

[8.7.1^a, prá yád vas triṣṭúbham iṣam: 8.69.1^a, prá-pra vas, &c.]

8.7.2^a, yád aṅgā taviṣṭyavaḥ: 8.6.26^a, yád aṅgā taviṣṭyāse.

8.7.2^b, 14^b, yāmaṁ çubhrā ácidhvam.

8.7.3^c (Punarvatsa Kāṇva; to Maruts)
úd irayanta vāyubhir vacrāsah pñnimātaraḥ,
dhukṣánta pipyúṣīm iṣam.

8.13.25^c (Nārada Kāṇva; to Indra)
vārdhasvā sú puruṣtuta řṣiṣṭutābhiḥ utibhiḥ,
dhukṣásva pipyúṣīm iṣam ávā ca naḥ.
8.54 (Val. 6). 7^d (Mātariçvan Kāṇva; to Indra)
sánti hy áryā açīsa indra áyur jánānām,
asmān nakṣasva maghavann úpāvase dhukṣásva pipyúṣīm iṣam.
9.61.15^b (Amahiyu Āṅgirasa; to Soma Pavamāna)
árṣā naḥ soma çām gāve dhukṣásva pipyúṣīm iṣam,
vārdhā samudrām ukthyām. 9.29.3^c

Though the iambic dipody cadence ávā ca naḥ does not occur elsewhere in the RV., páda 8.13.25^c is nevertheless obviously composite and secondary.—For 8.54 (Val. 6). 7^d see Geldner, Ved. Stud. iii. 95.—Cf. also ádhukṣat pipyúṣīm iṣam, 8.72.16^a.

8.7.4^b: 1.39.5^a, prá vepayanti párvatān.

8.7.8^c, 36^c, té bhanúbhir ví tasthire.

8.7.10^b (Punarvatsa Kāṇva; to Maruts)
trīṇi sárāṁsi pñçnayo duduhré vajrīṇe mādhu,
útsam kāvandham udrīṇam.

8.69.6^b (Priyamedha Āṅgirasa; to Indra)
indrāya gāva açīram duduhré vajrīṇe mādhu,
yát sim upahvaré vidāt.

Cf. Geldner, Ved. Stud. iii. 49.

8.7.11^a, māruto yád dha vo divāḥ; 1.37.12^a, māruto yád dha vo bálam.

8.7.12^a: 1.15.2^c; 6.51.15^a; 8.83.9^b, yuyám hí řṭhā sudānavah.

8.7.13^b: 8.5.15^c, puruksūm viçvādhayasam.

8.7.15^b (Punarvatsa Āṅgīrasa ; to Maruts)
etāvataç cid eṣām sumnām bhikṣeta mārtyaḥ,
adabhyasya mánmabhiḥ.

8.18.1^b (Irimbithi Kāṇva ; to Adityas)
idām ha nūnām eṣām sumnām bhikṣeta mārtyaḥ,
adityānām apūrvyaṁ sāvīmani.

Ludwig, 701, renders 8.7.15, 'selbst um dises ihres so grossen, unaufhaltsamen [marsches] glück möge der sterbliche in seinen liedern flehen'. Grassmann, i. 403, no more plausibly, 'von ihrer so gewaltigen Schar erlebe Huld der Sterbliche, erbittend die Untrüglichen'. I would render, 'Of that so great kindness of theirs, which is unerring, may the mortal through his prayers ask a share'. This is indicated in 8.49 (Vāl. 1).9, etāvatas ta īmaha indra sumnāya gómataḥ.

8.7.20^c (Punarvatsa Kāṇva ; to Maruts)
kvā nūnām sudānavo mādathā vṛktabarhiṣaḥ,
brahmā kó vaḥ saparyati.

8.64.7^c (Pragātha Kāṇva ; to Indra)
kvā syā vṛṣabhó yuvā tuvigrīvo ānānataḥ,
brahmā kās tām saparyati.

8.7.22^b (Punarvatsa Kāṇva ; to Maruts)
sām u tyé mahatír apāḥ sām kṣoṇí sām u sūryam,
sām vājraṁ parvaço dadhuḥ.

8.52 (Vāl. 4).10^b (Āyu Kāṇva ; to Indra)
sām índro rāyo bṛhatír adhūnuta sām kṣoṇí sām u sūryam,
sām çukrásaḥ çúcayāḥ sām gāvāçiraḥ sómā índram amandiṣuḥ.

For kṣoṇí cf. Geldner, Bezz. Beitr. xi. 327 ; Ved. Stud. i. 276 ff. ; Max Müller, SBE. xxxii. 308 ff. ; Ludwig, Neueste Arbeiten, p. 30 ; Charpentier, Le Monde Oriental, i. 30 ff. As compared with 8.7.22 the Vāḷakhilya stanza is tessellated and secondary.

8.7.23^a, ví vṛtrām parvaço yayuḥ : 8.6.13^b, ví vṛtrām parvaço rujān.

8.7.25^b, çiprāḥ çirśān hiranyāyīḥ : 5.54.11^d, çiprāḥ çirśāsu vītata hiranyāyīḥ.

8.7.26^a : 1.130.9^d, uçānā yāt parāvataḥ.

8.7.28^b, praṣṭīr vāhati rōhitaḥ : 1.39.6^b, praṣṭīr vahati rōhitaḥ.

8.7.31^a : 1.38.1^a, kád dha nūnām kadhapriyaḥ.

8.7.35^b, antárikṣeṇa pátataḥ : 1.25.7^b, antárikṣeṇa pátatām ; 10.136.4^a, antári-
kṣeṇa patati.

349] *Hymns ascribed to Kāṇvas, Āṅgirasas, etc.* [—8.8.8

8.8.1^a, á no viçvābhīr utībhiḥ : 8.8.18^a; 87.3^a, á vām viçvābhīr utībhiḥ ; 7.24.4^a,
á no viçvābhīr utībhiḥ sajōṣah.}

8.8.1^b : 5.75.3^b ; 8.85.1^b, áçvinā gāchataṁ yuvām.

8.8.1^c : 1.92.18^b ; 5.75.2^c ; 8.5.11^b, dāsra hiraṇyavartani ; 8.87.5^c, dāsra hiraṇ-
yavartani çubhas pati.

8.8.1^d : 6.60.15^d ; 7.74.2^d ; 8.5.11^c ; 35.22^b, pibataṁ somyām mādhu ; 8.24.13^b,
pibāti somyām mādhu.

8.8.2^a (Sadhvaṁsa Kāṇva ; to Açvins)

á nūnām yātam açvinā [rāthena sūryatvacā,

cf 1.47.9^b

bhuji hiraṇyapeçasā kavi gāmbhīracetasā.

8.9.14^a (Çaçakarna Kāṇva ; to Açvins)

á nūnām yātam açvinemā havyāni vām hitā,
imé sōmāso ādhi turvāçe yādāv imé kāṇveṣu vām ātha.

8.87.5^a (Dyumnika Vāsiṣṭha, or others ; to Açvins)

á nūnām yātam açvinā [çvebhiḥ prusitāpsubhiḥ,

cf 8.13.11^b

[dāsra hiraṇyavartani çubhas pati] [patām sōmam rtāvṛdha.]

cf c : 1.92.18^b ; d : 1.47.3^b

8.8.2^b : 1.47.9^b, rāthena sūryatvacā.

8.8.4^c, 8c, putrāḥ kāṇvasya vām ihā (8^c, fñih).

8.8.5^a (Sadhvaṁsa Kāṇva ; to Açvins)

á no yātam úpaçruty [açvinā sōmapitaye,

cf 8.8.5^b

svāhā stómasya vardhanaṁ prá kavi dhītibhir narā.

8.34.11^a (Nipātithi Kāṇva ; to Indra)

á no yāhy úpaçruty ukthēsu raṇayā ihā,

[divó amūṣya çāsato divām yayā divāvaso.]

cf refrain, 8.34.10^d—15^{cd}

[8.8.5^b, áçvinā sōmapitaye : 8.42.6^c, násatyā sōmapitaye (see 8.38.9).]

8.8.6^{ab}, yác cid dhī vām purā fṣayo juhūrē 'vase narā : 1.48.14^{ab}, yé cid dhī tvām
fṣayaḥ pūrva utāye juhūrē 'vase mahi.

8.8.6^c, á yātam açvinā gatam = refrain, 8.35.22^c—24^c.

8.8.6^d : 8.5.30^c, úpemām suṣṭutīm māma.

8.8.7^a : 1.49.1^b ; 5.56.1^d, divāç cid rocanād ādhi.

8.8.7^d : 6.59.10^b, stómebhir havanaçrutā : 8.12.23^b, stómebhir havanaçrutām.

8.8.8^d, 15^b, 19^d, gīrbhīr vatsó avivṛdhat (15^b, 19^d, avivṛdhat).

8.8.10^a, á yád vām yōṣaṇā́ rátham : 5.73.5^a, á yád vām suryá́ rátham.

8.8.11^{ab}: 8.8.14^{cd}, átaḥ saḥáśranirñijā́ ráthená́ yātam açvinā́ : 1.47.2^b, ráthená́ yātam açvinā́. See under 1.47.2^b.

8.8.12^a : 8.5.4^b, purumandrā́ puruvásu.

8.8.12^b : 1.46.2^b, manotārā́ rayiṇām.

8.8.13^d : 7.94.3^c, má no riradhatam níde.

8.8.14^{ab}, yán násatyā́ parāvátí yád vā sthó ádhy ámbare : 1.47.7^{ab}, yán násatyā́ parāvátí yád vā sthó ádhi turváce.

8.8.14^{cd}: 8.8.11^{ab}, átaḥ saḥáśranirñijā́ ráthená́ yātam açvinā́ : 1.47.2^b, ráthená́ yātam açvinā́. See under 1.47.2^b.

[8.8.16^d, vasūyád dánunas pati : 1.136.3^e ; 2.41.6^b, ádityá́ dánunas pati.]

8.8.17^a : 5.71.1^a, á no gantam riçādasā.

8.8.18^a : 8.87.3^a, á vām víçvābhír ūtibhiḥ ; 7.24.4^a, á no víçvābhír ūtibhiḥ sajōṣāḥ ; 8.8.1^a, á no víçvābhír ūtibhiḥ.

8.8.18^b : 1.45.4^b ; 8.87.3^b, priyāmedhā́ ahūṣata.

8.8.18^c, rájantāv adhvaráṇām : 1.1.8^a ; 45.4^c, rájantam adhvaráṇām ; 1.27.1^c, samrájantam adhvaráṇām.

8.9.1^c, práśmāi yachatam avrkām prthú chardiḥ : 1.48.15^c, prá ṇo yachatād avrkām, &c.

8.9.3^c (Çaçakarna Kāṇva ; to Açvins)

yé vām dáṁśāṁsy açvinā́ víprasaḥ parimāmṛçūḥ,
evét kāṇvāsya bodhatam.

8.9.9^d (The same)

yád adyá́ vām násatyoktháir acucyavimáhi,
yád vā vāṇibhir açvinevét kāṇvāsya bodhatam.

8.10.2^b (Pragātha Kāṇva ; to Açvins)

yád vā yajñām mánave saṁmimikṣáthur evét kāṇvāsya bodhatam,
bḥhaspátim víçvān devā́n ahūm huva índravīṣṇū açvināv āçuhéṣasā.

For the saṁdhi of açvinevét in 8.9.9 see Oldenberg, *Prol.*, p. 392, note.

8.9.13^b : huvóya vájasātaye : 5.35.6^d ; 8.6.37^c ; 34.4^b, hávante vájasātaye ; 6.57.1^a, huvéma vájasātaye.

8.9.14^a: 8.8.2^a; 87.5^a, ā nūnām yātam açvina.

8.9.18^b (Çaçakarna Kāṇva; to Açvins)
yād ugo yāsi bhānūnā sām sūryeṇa rocace,
ā hāyām açvino rātho vartīr yāti nrpāyyam.

9.2.6^c (Asita Kacyapa, or Devala Kacyapa; to Soma Pavamāna)
[aickradad vīṣā hārīr] mahān mitrō nā darçatāh, cf. 9.2.6^c
sām sūryeṇa rocate.

Of course the repeated pāda fits best in 8.9.18. But see Hillebrandt, Ved. Myth. i. 466 note.

8.10.2^b: 8.9.3^c, 9^d, evēt kāṇvāsya bodhatam.

8.10.3^d, devēṣv ādhy āpyam: 1.105.13^b, devēṣv asty āpyam.

[8.11.1^c, tvām yajñēṣv īdyah: 10.21.6^a, tvām yajñēṣv īlate.]

8.11.2^c: 1.44.2^b, āgne rathīr adhvarāṇām.

8.11.5^c: 3.11.8^c, viprāso jātāvedasah.

8.11.6^b: 3.9.1^b; 5.22.3^b, devām mātāsa utāye; 1.144.5^b, devām mātāsa utāye
havāmahe.

8.11.6^c (Vatsa Kāṇva; to Agni)
vipraṁ viprāsō 'vase [devām mātāsa utāye,] cf. 1.144.5^b
agnīm gīrbhīr havāmahe.

10.141.3^b (Agni Tāpasa; to Viçve Devah)
sōmaṁ rājānam āvase 'gnīm gīrbhīr havāmahe,
adityān viṣṇuṁ sūryaṁ brahmāṇaṁ ca bhāspātīm.

Stanza 10.141.3 is after-born clap-trap. Especially its fourth pāda belongs to the ritualistic sphere in which Bṛhaspati is Brahmān or Purohita.

8.11.8 (Vatsa Kāṇva; to Agni) =

8.43.21 (Virūpa Āṅgirasa; to Agni)
pūrutrā hī sadfññ āsi vīço vīçvā ānu prabhūh,
samātsv tvā havāmahe.

For the wording of the first two pādas of this stanza cf. 1.94.7^a.

8.11.9^b (Vatsa Kāṇva; to Agni)
samātsv agnīm āvase vājayānto havāmahe,
vājeṣu citrārāhasam.

8.53 (Val. 5).2^d (Medhya Kāṇva; to Indra)
yā ayūṁ kṛtsam atithigvām ādayo [vāvṛdhānō divē-divē,] cf. 8.12.28^b
tām tvā vayām hāryaçvaṁ çatākratuṁ vājayānto havāmahe.

8.12.4^b ghṛtām ná pūtām adriṇaḥ : 5.86.6^c, ghṛtām ná pūtām ádribhiḥ.

8.12.5^b : 1.8.7^b, samudrá iva pínvate.

8.12.5^c (Parvata Kāṇva ; to Indra)

imāṁ juṣasva girvaṇaḥ samudrá iva pínvate,

1.8.7^b

índra viçvābhir ūtibhir vavākṣitha.

8.32.12^c (Medhātithi Kāṇva ; to Indra)

sá naḥ çakráç cid á çakad dánavaṁ antarābharāḥ,

índro viçvābhir ūtibhiḥ.

8.61.5^b (Pragātha Kāṇva ; to Indra)

çagdhī ū sú çacipata índra viçvābhir ūtibhiḥ,

bhāgaṁ ná hí tvā yaçasaṁ vasuvidam ānu çura cārāmasi.

10.134.3^d (Mādhātār Yāuvanaçva ; to Indra)

avā tyā brhatīr īso viçvācandra amitrahan,

çácibhiḥ çakra dhūnuhíndra viçvābhir ūtibhir devī jānītry ajtjanad

bhadrá jānītry ajtjanat.

refrain, 10.134.1^{de}–6^{de}

The pada, índra viçvābhir ūtibhiḥ, is refrain in 8.37.1^c, 2^b, 6^c. Cf. under 1.8.7^b.

[8.12.8^a, yādi pravṛddha satpate : 8.93.5^a, yād vā pravṛddha satpate.]

8.12.9^b : 1.130.8^c, ny ārçasānām oṣati.

[8.12.10^a, iyāṁ ta ṛtviyāvati (dhīḥ) : 8.80.7^c, iyāṁ dhīr ṛtviyāvati.]

8.12.11^b (Parvata Kāṇva ; to Indra)

gārbho yajñāsya devayūḥ krátuṁ punīta ānuṣák,

stómair indrasya vāvṛdhe mīmīta it.

8.53(Vāl. 5).6^d (Medhya Kāṇva ; to Indra)

ājíturam sátpatim viçvacarṣaṇim kṛdhī prajāsv ābhagam,

prá sú tirā çācfbhir yé ta ukthīnaḥ krátuṁ punatá ānuṣák.

Cf. krátuṁ punīta ukthyām, 8.13.1^b.—Note the correspondence of 8.12.28^b with 8.53. Vāl. 5).2^b.

8.12.12^b, índraḥ sómasya pītāye : 1.55.2^c, índraḥ sómasya pītāye viṣāyate.

8.12.14^a, utá svarāje áditiḥ : 7.66.6^a, utá svarājo áditiḥ.

8.12.14^c (Parvata Kāṇva ; to Indra)

utá svarāje áditi, stómam indráya jījanat,

7.66.6^a

purupraçastám útāya ṛtāsya yát.

8.71.10^d (Suditi Āṅgīrasa, and Purumīlha Āṅgīrasa ; to Agni)

áchā naḥ çīraçocīsaṁ giro yantu darçatám,

áchā yajñāso námasā purūvāsuṁ purupraçastám útāye.

The longer pada is extended by the refrain dipody ṛtāsya yát, 8.12.13–15, but without prejudice to the sense as far as 8.12.14^c is concerned ; see under 7.66.6^a, and cf. Part 2, chapter 2, class B 3.

8.12.19^{ab} (Parvāta Kāṇva ; to Indra)

devām-devaṁ vó 'vasa indram-indraṁ gr̥ṇīṣāṇi,
ādhā yajñāya turvāṇe vy ānaṣuḥ.

8.27.13^{ab} (Manu Vāivasvata ; to Viṣve Devāḥ)

devām-devaṁ vó 'vase devām-devam abhiṣṭaye,

devām-devam huvema vājasātaye gr̥ṇānto devyā dhiyā. ~~cf.~~ cf. 5.35.6^d

Cf. Ludwig, 590, and the note to the stanza.

8.12.20^b : 6.42.2^b, sómēbhīḥ somapātāmam.

8.12.21^{ab} : 6.45.3^{ab}, mahīr asya prāṇīṭayaḥ pūrvīr utā prācāstayaḥ ; 8.40.9^b,
pūrvīr utā prācāstayaḥ.

8.12.22^a : 3.37.5^a ; 9.61.22^b, indraṁ vṛtrāya hāntave.

[8.12.22^b : 1.131.1^e, devāso dadhire purāḥ ; 5.16.1^d, mātāso dadhiré purāḥ ;
8.12.25^b, devās tvā dadhiré purāḥ.]

8.12.22^c, indraṁ vāṇīr anūṣatā sām ōjase : 7.31.12^a, indraṁ vāṇīr ānuttā-
manyum evā.

8.12.23^b, stómēbhir havanaçrútam : 6.59.10^b ; 8.8.7^d, stómēbhir havanaçruta.

8.12.24^b : 8.6.15^b, nāntárikṣāṇi vajrīṇam.

[8.12.25^b : see under 8.12.22^b.]

8.12.25^c—27^c, ād it te haryatā hāri vavakṣatuḥ.

[8.12.26^{ab}, yadā vṛtrām nadivṛtām çavasā vajrinn āvadhīḥ : 1.52.2^o, indro yād
vṛtrām āvadhīn nadivṛtam.]

8.12.27^b : 1.22.18^a, trīṇi padā ví cakrame (8.12.27^b, vicakramé).

8.12.28^b (Parvāta Kāṇva ; to Indra)

yadā te haryatā hāri vāvṛdhāte divé-dive,

ād it te viçvā bhūvanāni yemire.]

~~cf.~~ refrain, 8.12.28^c—30^c

8.53 (Vāl. 5).2^b (Medhya Kāṇva ; to Indra)

yā āyūṁ kṛtsam atithigvām ārdayo vāvṛdhānó divé-dive,

tām tvā vayāṁ hāryaçaṇāṁ çatākratum vājayānto havāmahe.] ~~cf.~~ 8.11.9^b

8.12.28^c—30^c, ād it te viçvā bhūvanāni yemire.

Cf. under 8.3.6^a.

[8.12.31^a, imām ta indra suṣṭutīm : 8.6.32^a, imām mā indra suṣṭutīm.]

8.12.32^b, samicīnāso āsvaran : 8.3.7^c, samicīnāsa ṛbhavaḥ sūm asvaran.

[8.12.33^a, *suvíryam sváçvyam* : 3.26.3^c, *sá no agníḥ suvíryam sváçvyam*.]

[8.13.1^b, *krátum punita ukthyam* : 8.12.11^b, *krátum punita anuṣák* ; 8.53(Val.5).6^d, *krátum punata anuṣák*.]

8.13.4^c (Nārada Kāṇva ; to Indra)

iyām ta indra girvaṇo rātīḥ kṣarati sunvatāḥ,
mandāno asyā barhiṣo ví rājasī.

8.15.5^c (Goṣūktin Kāṇvāyana and Açvasūktin Kāṇvāyana ; to Indra)
yēna jyótiṣy āyāve mānave ca vivéditha,
mandāno asyā barhiṣo ví rājasī.

8.13.6^c, *vayā ivānu rohate juṣānta yāt* : 2.5.4^d, *vayā ivānu rohate.*

8.13.7^b, *çṛṇudhī jaritūr hāvam* : 7.94.2^a ; 8.85.4^a, *çṛṇutām jaritūr hāvam.*

8.13.8^b : 8.6.34^b ; 9.24.2^b, *āpo ná pravātā yatīḥ.*

8.13.10^c, *gāntārā dāçuṣo grhām namasvīnaḥ* : 8.5.5^c ; 22.3^d, *gāntārā dāçuṣo grhām.*

8.13.11^b (Nārada Kāṇva ; to Indra)

tutujāno mahematé 'çvebhiḥ prūṣitāpsubhiḥ,
ā yāhi yajñām açubhiḥ çām id dhī te.

8.87.5^b (Dyumnika Vāsiṣṭha ; to Açvins)

ā nūnām yātam açvin'āçvebhiḥ prūṣitāpsubhiḥ,

8.8.2^a

ā dāsra hīranyavartanī çubhas patī, āpātām sōmam ṛtāvrdhā.

c : 1.92.18^b ; d : 1.47.3^b

The repeated pāda is probably secondary in the hackneyed stanza 8.87.5 ; see under 1.92.18^b.—For 8.13.11 cf. Th. Baunack, KZ. xxv. 525.

8.13.12^a (Nārada Kāṇva ; to Indra)

indra çaviṣṭha satpate ārayīm grṇātsu dhāraya,

5.86.6^e

çrávaḥ sūribhyo amṛtām vasutvanām.

7.81.6^c

8.68.1^d (Priyamedha Āṅgīrasa ; to Indra)

ā tvā rātham yāthotāye sumnāya vartayāmasi,
tuvikṛmīm ṛtīṣāham indra çaviṣṭha sātgate.

8.13.12^b, *rayīm grṇātsu dhāraya* : 5.86.6^e, *rayīm grṇātsu didhṛtam.*

8.13.12^c : 7.81.6^c, *çrávaḥ sūribhyo amṛtām vasutvanām.*

8.13.13^c, *juṣāṇā indra sāptibhir na ā gahī* : 3.44.1^c, *juṣāṇā indra hāribhir na ā gahī.*

8.13.14^b (Nārada Kāṇva ; to Indra)

ā́ tú gahi prá tú drava mátsvā́ sutásya gómataḥ,
 1 tántum tanuṣva pūrvyām yáthā vidé.]

☞ 1.142.1^c

8.92.30^c (Ṣrutakakṣa Āṅgirasa, or Sukakṣa Āṅgirasa ; to Indra)
 mó śu brahméva tandrayúr bhúvo vājanāni pate,
 mátsvā́ sutásya gómataḥ.

For 8.92.30 cf. Pischel, Ved. Stud. i. 95.—The cadence sutásya gómataḥ also at 8.82.6 ; 94.6.

8.13.14^c, tántum tanuṣva pūrvyām yáthā vidé : 1.142.1^c, tántum tanuṣva
 pūrvyām.

8.13.15^{ab} (Nārada Kāṇva ; to Indra)

yác chakrási parāvátí yád arvāvátí vṛtrahan,
 yád vā samudré ándhaso 'vitéd asi.

8.97.4^{ab} (Rebha Kācyapa ; to Indra)

yác chakrási parāvátí yád arvāvátí vṛtrahan,

átas tvā́ gṛbhír dyugád indra keçibhiḥ 1 sutāvañ á vivāsati.] ☞ 1.84.9^b

Cf. the very similar distich, 5.73.1^{ab}, yád adyá sthāḥ parāvátí yád arvāvátí açvinā, and
 8.12.17. See also under 3.37.11.

[8.13.17^a, tám id viprā́ avasyávaḥ : 9.17.7^b ; 63.20^b, dhībhír viprā́, &c.]

8.13.18^c (Parvata Kāṇva ; to Indra) =8.92.21^c (Ṣrutakakṣa Āṅgirasa, or Sukakṣa Āṅgirasa ; to Indra)

trikadrakeṣu cétanam deváso yajñám atnata,

tám id vardhantu no girāḥ sadávṛdham.

9.61.14^a (Amahyu Āṅgirasa ; to Soma Pavamāna)

tám id vardhantu no giro 1 vatsām samñiçvarir iva,]

☞ 8.69.11^c

yá índrasya hṛdaṁsāniḥ.

For the repeated páda see under 1.5.8, and cf. also 8.13.16^a.—Note the correspondence of
 8.13.14^b with 8.92.30^c.

8.13.19^c, çúciḥ pávaká ucyate só ádbhutaḥ : 1.142.3^a ; 9.24.6^a, çúciḥ pávakó
 ádbhutaḥ ; 9.24.7^a, çúciḥ pávaká ucyate.

8.13.25^c dhuksásva pipyúsim ísam áva ca naḥ : 8.7.3^c, dhuksánta pipyúsim ísam ;
 8.54 (Vál. 6).7^d ; 9.61.15^b, dhuksásva pipyúsim ísam.

8.13.27^a (Nārada Kāṇva ; to Indra)

ihé tyá sadhamádyā yujānāḥ somapitaye,

hári indra pratádvāsū abhí svara.

8.32.29^a (Medhātithi Kāṇva; to Indra) =

8.93.24^a (Sukakṣa Āṅgīrasa; to Indra)

ihā tyā sadhamādya hāri hiraṇyakeçyā,

voḥām abhi prāyo hitām.]

8.32.29^b

8.32.9^c

8.13.31^{abc} (Nārada Kāṇva; to Indra)

vṛṣāyām indra te rātha utó te vṛṣaṇā hāri,

vṛṣā tvām çatakrato vṛṣā hāvaḥ.

8.33.11^{cd} (Medhyātithi Kāṇva; to Indra)

vṛṣaṇas te abhiçavo vṛṣā kaçā hiraṇyāyī,

vṛṣā rātho maghavan vṛṣaṇā hāri vṛṣā tvām çatakrato.

Either stanza 8.13.31 in relation to 8.33.11^{cd} is an extension, or, vice versa, 8.33.11^{cd} is a contraction of 8.13.31. The development of the theme in 8.33.11—abhiçavaḥ, kaçā, rāthaḥ, hāri—is not unartistic. Add to this, that vṛṣā hāvaḥ in 8.13.31^c is a dipody refrain pāda in the three stanzas 8.13.31–33, and it would seem as though 8.33.11^{cd} were the two mother pādas from which is descended 8.13.31. A course of converse reasoning would not be as convincing, in my opinion.

8.13.32^{ab}: 5.40.2^{ab}, vṛṣā grāvā vṛṣā mado vṛṣā sómo ayām sutāḥ.

8.13.33^{ab}: 5.40.3^{ab}, vṛṣā tvā vṛṣaṇāni huve vājriṇ citrābhīr utībhiḥ.

8.14.3^b: 5.26.5^a; 8.17.10^c; 10.175.4^c, yājamānāya sunvaté.

8.14.4^c: 4.32.8^b, yād dītsasi stutó maghām.

8.14.6^b (Goṣūktin Kāṇvāyana and Açvasūktin Kāṇvāyana; to Indra)

vāvṛdhānāsyā te vayām viçvā dhānāni jigyūṣaḥ,

ūtīm indrá vṛṇīmahe.

9.65.9^b (Bhṛgu Vāruṇi, or Jamadagni Bhārgava; to Soma Pavamāna)

tāsyā te vājīno vayām viçvā dhānāni jigyūṣaḥ,

sakhitvām ā vṛṇīmahe.]

9.61.4^c

The mythic language of Indu-Soma is often related closely to that of Indra; see p. xi, middle ('Indra and Soma'). The general principle in such cases would seem to be that soma stanzas which record heroic deeds are patterned after Indra stanzas. But the fusion of the two spheres is very complete. As regards the present case, words like dhana-jit, dhanam-jayā are hackneyed epithets of both divinities.

8.14.7^a (Goṣūktin Kāṇvāyana and Açvasūktin Kāṇvāyana; to Indra)

vy āntārikṣam atiran māde sōmasya rocanā,

indro yād ābhīnad valām.

10.153.3^b (Devajāmāya Indramātarah; to Indra)

tvām indrāsi vṛtrahā vy āntārikṣam atirah,

ūd dyām astabhñā ojasa.

The repeated pāda is certainly loose and secondary in 10.153.3, as indeed that hymn represents the last dregs of ineptitude in the manufacture of hieratic rks.—Geldner's comment on 8.14.7^a (Rigveda Komm., p. 124), 'die himmelstürmenden Dämonen', is not supported by the repetition in 10.153.3^b.

8.14.12^b: 8.6.45^c = 8.32.30^c, somapéyāya vakṣataḥ.

8.15.1^{a+b} (Goṣūktin Kāṇvāyana and Aṇvasūktin Kāṇvāyana; to Indra)

tām v abhī prā gāyata puruhūtām puruṣtutām,

indram gṛbhis taviṣām ā vivāsata.

8.92.5^a (Çrutakakṣa Āṅgirasa, or Sukakṣa Āṅgirasa; to Indra)

tām v abhī prārcatē, ndram sōmasya pītāye,

68 1.16.3^c

tād id dhy āsyā vārdhanam.

8.92.2^a (Çrutakakṣa Āṅgirasa, or Sukakṣa Āṅgirasa; to Indra)

puruhūtām puruṣtutām gāthānyāni sānaçrutam, indra iti bravītana.

Note that the two pādas 8.15.1^{a+b} are repeated in two stanzas of the same hymn (8.92).

[8.15.3^b, ēko vṛtrāṇi jighnase: 8.95.9^c, çuddhó vṛtrāṇi jighnase.]

8.15.5^c: 8.13.4^c, mandānó asyā barhiṣo ví rājasi.

8.15.6^b: 8.3.8^d, ānu ṣṭuvanti purvātha.

8.15.12^b: 8.1.3^b; 68.5^c, nūnā hāvanta utāye.

8.15.13^b: 7.55.1^b; 9.25.4^a, viçvā rūpāny āviçān.

8.15.13^c (Goṣūktin Kāṇvāyana and Aṇvasūktin Kāṇvāyana; to Indra)

āram kṣāyāya no mahē, viçvā rūpāny āviçān,

68 7.55.1^b

indram jāitrāya harṣayā çācīpātīm.

9.111.3^e (Anānata Pāruçchepi; to Pavamāna Soma)

pūrvām ānu pradiçāni yāti cēkitat sām raçmibhir yatate darçatō rātho

dāivyo darçatō rāthah,

āgmann ukthāni pātunsiyēndram jāitrāya harṣayan,

vājraç ca yād bhavātho ānapacyutā samātsv ānapacyutā.

For the relation of these two stanzas see under 7.55.1^b.—For 9.111.3 cf. Hillebrandt, Ved. Myth. i. 310; ii. 236; Geldner, Ved. Stud. iii. 13.

[8.16.1^a, prā samrājām carṣaṇīnām: 3.10.1^b; 10.134.1^d, samrājām carṣaṇīnām.]

8.16.7^{bc}: 8.2.32^{bc}, indrah purū puruhūtāḥ, mahān mahībhiḥ çācībhiḥ.

8.16.11^c (Irimbiṭhi Kāṇva; to Indra)

sā naḥ pāpriḥ pārayāti svastī nāvā puruhūtāḥ.

īndro viçvā ātī dviṣaḥ.

8.69.14^b (Priyamedha Āṅgīrasa ; to Indra)
 ātīd u çakrā ohata indro vīçvā āti dvīṣaḥ,
 bhināt kanīna odanām pacyāmanam parō girā.

The primary connexion of the repeated pāda ought to be with 8.16.11 : cf. 3.20.4 ; 5.25.9 ; 10.187.1-5.—For 8.69.14 cf. Neisser, *Bezz. Beitr.* xviii. 315 ; Hillebrandt, *Ved. Myth.* iii. 350 ; Geldner, *Ved. Stud.* iii. 65.

[8.17.1^b, indra sōmanī pibā imām : 10.24.1^a, indra sōmam imām piba.]

Cf. under 1.84.4.

8.17.1^c: 3.24.3^c, édām barhīḥ sado māma.

8.17.2^b: 3.41.9^b, vāhatām indra keçinā.

8.17.3^c (Irimbiṭhi Kāṇva ; to Indra)
 brahmāṇas tvā vayām yujā somapām indra somīnaḥ,
 sutāvanto havāmahe.

8.51(Vāl.3).6^d (Çruṣṭigu Kāṇva ; to Indra)
 yāsmāi tvām vaso dānīya çikṣasi sā rāyās pōsam açnute,
 8.51(Vāl.3).6^{ab}
 tām tvā vayām maghavann indra girvaṇaḥ, sutāvanto havāmahe.
 8.51(Vāl.3).6^c

8.61.14^d (Bharga Prāgātha ; to Indra)
 tvām hi rādhaspate rādhaso mahāḥ kṣāyasyāsi vidhatāḥ,
 tām tvā vayām maghavann indra girvaṇaḥ, sutāvanto havāmahe.
 8.51(Vāl.3).6^c

8.93.30^b (Sukakṣa Āṅgīrasa ; to Indra)
 tvām id vṛtrahantama sutāvanto havāmahe,
 yād indra mṛlāyāsi naḥ, 8.93.28^c—30^c ; see also under 8.6.25^c

In 8.17.3^a read, perhaps, yūjam for yujā. The corruption might be due to brahmayūjā in stanza 2. Translate : 'We Brahmans, rich in soma, rich in pressed drink, call thee, Indra, the soma-drinker as our ally.' Perhaps, however, yujā = sōmena.

[8.17.4^b, asmākam suṣtūtīr upa : 1.84.2^c, řṣṇām ca stutīr upa.]

SV. 2.380 reads řṣṇām suṣtūtīr upa, as its version of 1.84.2.

8.17.8^c: 6.56.2^c, indro vṛtrāṇi jighnate.

8.17.10^c: 5.26.5^a ; 8.14.3^b ; 10.175.4^c, yājamānāya sunvatē.

8.17.11^c (Irimbiṭhi Kāṇva ; to Indra)
 ayām ta indra sōmo nīpato ādhi barhīṣi,
 éhim asyā drāvā piba.

8.64.12^c (Pragātha Kāṇva ; to Indra)
 tām adyā rādhaso mahē cārum mādāya ghṛṣvaye,
 éhim indra drāvā piba.

8.17.15^d: 1.16.3^c; 3.42.4^a; 8.92.5^b; 97.11^b; 9.12.2^c, *īndraṁ sómasya pītāye*.

8.18.1^b: 8.7.15^b, *sumnām bhikṣeta mārtyah*.

8.18.3^{ab}: 4.55.10^{ab}, *tāt sū naḥ savitā bhāgo vāruṇo mitrō aryamā*.

8.18.3^b: 1.26.4^b; 41.1^b; 4.55.10^b; 5.67.3^b; 8.28.2^a; 83.2^b; 10.126.3^b-7^b,
vāruṇo mitrō aryamā.

8.18.3^c (Irimbiṭhi Kāṇva; to Ādityas)

tāt sū naḥ savitā bhāgo vāruṇo mitrō aryamā,
çárma yachantu saprátho yád ímahe.

4.55.10^{ab}

10.126.7^c (Kulmalabarhiṣa Çailuṣi, or Anhomuc Vāmadevya; to Viçve
Devah)

çunām asmábhyam útāye vāruṇo mitrō aryamā,

1.26.4^b

çárma yachantu saprátha ādityāso yád ímahe āti dvīṣaḥ.

Translate 8.18.3, 'May, pray, Savitar, Bhaga, Varuṇa, Mitra, and Aryaman furnish us broad protection when we pray for it'. The third pāda is metrically composite (Oldenberg, Prol., p. 111 ff., and our Part 2, chapter 2, class B 4); its first part in the form *çárma yachātha sapráthaḥ* (MSS. *sapráthāḥ*), occurs AV. 1.26.3^c. Curiously enough 8.18.3^c, itself composite, has been expanded, yet more secondarily, into two full pādas, by tacking on some rather indifferent words in 10.126.7^{cd}. Here *āti dvīṣaḥ* is a mechanical refrain cadence of stanzas 1-7, and *ādityāso* summarizes a second time *vāruṇo mitrō aryamā* of pāda b.

8.18.5^a, *anhōç cid urucākrayo 'nehāsaḥ*: 5.67.4^d, *anhōç cid urucākrayaḥ*.

8.18.10^b (Irimbiṭhi Kāṇva; to Ādityas)

āpāmivām āpa sridham āpa sedhata durmatim,
ādityāso yuyótanā no ānhasaḥ.

10.175.2^b (Ūrdhvagrāvan Ārbudi; to Press-stones)

grāvāṇo āpa duchūnām āpa sedhata durmatim,
usrāḥ kartana bheṣajām.

Presumably the repeated pāda is original in 8.18.10, rather than in connexion with the secondary personification of the Press-stones.

8.18.12^b (Irimbiṭhi Kāṇva; to Ādityas)

tāt sū naḥ çárma yachatādityā yān mūmocati,
énaśvantān cid énaḥ sudānavaḥ.

8.67.18^b (Matsya Sānimada, or others; to Ādityas)

tāt sū no nāvyaṁ sānyasa ādityā yān mūmocati,
bandhād baddham ivādite.

Relationship between these two stanzas is obvious, yet perplexing, the difficulty nestling in *nāvyaṁ sānyase* (cf. 3.31.19; 8.27.25). Ludwig in his translations takes *sānyase* in the sense of 'zum gewinne', which does not account for the suspicious parallelism with *nāvyaṁ*. So

also Bergaigne, iii. 161, Grassmann, and Geldner, Glossar, take *sányas* in the sense of 'older, oldest'. Geldner, 'was dem allerältesten neu ist, d. h. etwas ganz neues, noch nie dagewesenes'. Aside from a certain artificiality, this explanation leaves problematic 3.31.19^b, *návyam kṛñomi sányase purājām*. This contains, to my mind, a playful paradox: 'I make a new song that is (in reality) primordial (*purājām*) for the good old (*sányase*) god'. The new song is of ancient pattern. For *sányase* see 1.61.2, *asmái . . . indrāya . . . pratnáya pātye dhiyo marjayanta*; and still more clearly 10.91.13, *imām pratnáya suṣṭutim návyasiu vocéyam asmā ucaté ṛṇótu naḥ*. These passages show *pratnáya* (sc. *devāya*) as the true synonym of *sányase*. The expression *návyam sányase* means everywhere 'a new song for a right ancient god'. We may render 8.67.18: 'That is our new song in behalf of a god of yore, which, O *Ādityas*, shall release us, as one who is released from a fetter, O *Aditi*.' It looks as though 8.67.18 were prior and better than 8.18.12. Certainly *návyam* (sc. *bráhma*) seems a fitter subject of *mūmocati* than *ṣarma*; still the point, perhaps, is subjective.

8.18.14^b *duḥṣānsam mártyaṁ ripūm* : 2.41.8^c, *duḥṣāno mártyo ripūḥ*.

8.18.16^a (*Irimbiṭhi Kāṇva*; to *Ādityas*)
ā ṣarma párvatānām ótāpām vṛñīmahe,
dyāvākṣāmāre asmād rāpas kṛtam.

8.31.10^a (*Manu Vāivasvata*; *Danīpatyor āciṣah*)
ā ṣarma párvatānām vṛñīmahe nadīnām,
ā viṣṇoḥ sacābhūvaḥ.

Obviously imitative stanzas, the priority being probably with 8.18.16.

[8.18.21^b, *nṛvād varuṇa ṣāṇsyam* : 8.33.4^b, *vāmām varuṇa ṣāṇsyam*.]

[8.18.22^c, *prá sú na áyur jivāse tīretana* : 10.59.5^b, *jivátave sú prá tirā na áyuh*.]

Cf. under 4.12.6, and 10.14.14, and also 8.48.4^d.

8.19.1^c, *devatrā havyām óhire* : 1.128.6^e, *devatrā havyām óhise*.

8.19.3^c : 1.12.1^c, *asyā yajñasya sukrátum*.

[8.19.4^{ab}, *urjó nápātam subhāgaṁ sudīditim agnīm ṛṣṛṣṭhaṣocīṣam* : 8.44.13^{ab},
urjó nápātam ā huve 'gnīm pávakāṣocīṣam.]

8.19.6^c, *ná tám áṇho devākṛtām kútaṣ caná* : 2.23.5^a, *ná tám áṇho ná duritām kútaṣ caná*; 10.126.1^a, *ná tám áṇho ná duritām*.

8.19.7^c : 7.15.8^c, *suvíras tvám asmayūḥ*.

8.19.8^b (*Sobhari Kāṇva*; to *Agni*)
praṣānsamāno átithir ná mitríyo 'gní rátho ná védyah,
tvé kṣemāso āpi santi sādhávas tvám rája rayīṇām.

8.84.1^c (Uṇanas Kāvya; to Agni)|prēṣṭhaṁ vo ātithiṁ, stuṣē mitrām iva priyām,
agnīṁ rāthaṁ nā vēdyam.1.186.3^a

Cf. Pischel, Ved. Stud. i. 93, and see under 1.186.3.

8.19.9^c: 4.37.6^c, sā dhibhīr astu sánitā.[8.19.16^a, yēna cāṣṭe vāruṇo mitró aryamā: see under 1.36.4^a.]8.19.17^a (Sobhari Kāṇva; to Agni)té ghéd agne svādhyò yé tvā vipra nidadhirē nṛcákṣasam,
vīprašo deva sukrátum.8.43.30^a (Virūpa Āṅgirasa; to Agni)té ghéd agne svādhyò 'hā víçvā nṛcákṣasaḥ,
tārantāḥ syāma durgāhā.

Translate 8.19.17, 'They verily, O Agni, have planned with care, who, O sage, have set up thee, the man-beholding god; they, the sages, O god, thee, the very wise.' The thought is continued effectively in the next stanza; cf. Bergaigne, i. 102. The parallel is obviously imitative: 'May we verily, O Agni, who have planned with care, beholding men, on every day pass through difficulties.' The critical determinant is the stem nṛcákṣas, 'beholding men', in the two stanzas. If we find it used, on the one hand, as an epithet of Agni in 8.19.17, on the other, as an epithet of men in 8.43.30, there can be no question but that 8.19.17 is prior. The scope of this compound is fitly described by Grassmann in his Lexicon: 'von den Göttern, am häufigsten von der Sonne und ihren Göttern, von Soma und von Agni'; cf. the author, JAOS. xv. 170. In these circumstances it is rather remarkable that Grassmann, i. 463, translates: 'So mögen wir andächtige, O Agni, männerleitend stäts durchdringen alles Ungemach.' Here 'männerleitend' agrees with 'wir'. Ludwig 404 renders nṛcákṣasaḥ by, 'wir . . . als der menschen augenweide'. It seems barely possible to take nṛcákṣasaḥ as genitive singular dependent upon svādhyā in the sense of 'taking good care of (Agni) the man-beholding god'. In any case the world belongs primarily to the gods.—Cf. the pāda, tvām agne svādhyāḥ, 6.16.7^a.

8.19.20^a: 2.26.2^b, bhadráṁ mānaḥ kṛṇusva vṛtratórye.8.19.21^c, yājīṣṭhaṁ havyavāhanam: 1.36.10^b; 44.5^d, yājīṣṭhaṁ havyavāhana;
4.7.15.6^c, yājīṣṭho havyavāhanaḥ.8.19.24^d: 3.27.7^a, hótā devò āmartyaḥ.8.19.25^c: 3.24.3^b; 8.75.3^b, sāhasaḥ sūnav āhuta.[8.19.32^c, samrājāṁ trāsadasyavam: 10.33.4^b, rājānaṁ trāsadasyavam.][8.19.35^d, syāméd ṛtasya rathyāḥ: 7.66.12^d; 8.83.3^c, yūyam ṛtasya, &c.][8.20.5^c, bhūmir yāmeṣu rejate; 1.37.8^c, bhiyā yāmeṣu rejate (sc. prthivī).]

8.20.8 (Sobhari Kāṇva ; to Maruts)

góbhir vāṇo ajyate sóbharīṇāṁ ráthe kóḥe hiranyáye,
góbāndhavaḥ sujātāsa iṣe bhujé mahānto na spārāse nú.

8.22.9^b (Sobhari Kāṇva ; to Aṣvins)

á hí ruhátam aṣvinā ráthe kóḥe hiranyáye vṛṣaṇvasū,
yuñjāthāṁ pívarīr iṣaḥ.

For the difficult stanza 8.20.8 see Ludwig, 702, and vi. 95 ; and Max Müller's elaborate but fanciful renderings with discussion, SBE. xxxii. 138, 404. I believe that the first pāda means, 'the flute of the Sobharis is anointed with milk' (cf. Nighaṇṭavas, i. 11, where both vāṇā and vāṇī are synonyms for vāk, 'speech') ; góbāndhavaḥ is said of the Maruts, because they are the children of the cow, par excellence, namely Pr̥ṇi. The chariot is the chariot upon which the Maruts stand ; cf. 1.64.9 and more particularly 1.87.2. Beyond that the stanza is problematic especially as regards the appraisal of the repeated pāda in its obviously different connexions.

8.20.14^d : 5.87.2^d, dānā mahnā tād eṣāṁ.

8.20.26^b (Sobhari Kāṇva ; to Maruts)

viḥvaṁ pāḥyānto bibhr̥thā tanūṣv á tēnā no ádhi vocata,
kṣamā rápo maruta āturusya na īṣkartā vihrutam pūṇaḥ.]

8.1.12^d

8.67.6^c (Matsya Sāmmada, or others ; to Ādityas)

yád vaḥ ḥrāntāya sunvaté várūtham ásti yác chardīḥ,
tēnā no ádhi vocata.

Cf. tá u no ádhi vocata, 8.30.3^b.

8.20.26^d : 8.1.12^d, īṣkartā vihrutam pūṇaḥ.

8.21.3^c : 5.40.1^b, sómaṁ somapate piba.

8.21.4^d : 1.14.1^b, viḥvebhīḥ sómapítaye.

[**8.21.5^c**, abhí tvām indra nonumaḥ : 7.32.22^a, abhí tvā ḥura nonumaḥ.]

8.21.9^c : 1.30.7^c, sákhāya índram utāye.

8.21.11^a (Sobhari Kāṇva ; to Indra)

tváyā ha svid yujá vayám prāti ḥvāsantam vṛṣabha bruvīmahi,
samātho jānasya gómataḥ.

8.102.3^a (Prayoga Bhārgava and others ; to Agni)

tváyā ha svid yujá vayám cōdiṣṭhena yaviṣṭhya,
abhí śmo vājasūtaye.

Cf. 1.8.4^b, indra tváyā yujá vayám.

8.21.13^b, ānāpīr indra janūṣā sanād asi : 1.102.8^c, aṣatrūr indra janūṣā sanād asi ;
10.133.2^c, aṣatrūr indra jajñīṣe.

[**8.21.18^d**, sahāsram ayūtā dādat : 8.2.41^b, catvāry ayūtā dādat.]

8.22.1^c (Sobhari Kāṇva ; to Aṇvins)

ó tyám ahva á rátham adyá dánsisṭham utáye,
yám aṇvinā suhavā rudravartanī á sūryāyāi tasthāthuh.

10.39.11^c (Ghoṣa Kakṣivati ; to Aṇvins)

nā tām rājanāv adite kutaḥ canā nānho aṇnoti duritām nákir bhayám,
yám aṇvinā suhavā rudravartanī purorathám kṛṇuthah pátnya sahā.

Cf. Neisser, Bezz. Beitr. vii. 218 ; Pischel, Ved. Stud. i. 15, 55. Prettily, it seems to me, 10.39.11^d coquets with the familiar myth of 8.22.1, so as to betray its secondary character. The king and his pátnī in 10.39.11^d symbolize the Aṇvins and Sūryā.

8.22.2^b (Sobhari Kāṇva ; to Aṇvins)

pūrvāpūṣam suhāvaṁ puruspṛham bhujuṁ vājeṣu pūrvyam,
sacanāvantam sumatibhiḥ sobhare vídveṣasam anehāsam.

8.46.20^d (Vaça Aṇvya ; to Indra)

sānitaḥ sūsanitar ūgra citra cētiṣṭha sūnṛta,
prāsāhā samrāṭ sahurim sāhantam bhujuṁ vājeṣu pūrvyam.

An interesting comparison of translations of repeated pādas is furnished by Ludwig's rendering, 63, of 8.22.2^b, 'den fegenden bei den kraitaten ersten' (supply rátham); the same scholar, 604, renders 8.46.20^d, 'genussreichen, der [selbst] bei taten der kraft die erste bedingung' (supply rayim). Grassmann, 8.22.2^b, 'der lenksam ist voran im streit'; the same scholar, 8.46.20^d, 'den [siegenden] Bhudschju, der in den Kämpfen der erste ist.' Of course bhujuṁ, vague though it is, must mean the same thing in both places, probably 'prospering'; see vājáyanto ráthā iva 8.3.15 ; 9.67.17 (cf. 5.35.7). Cf. Pischel, Ved. Stud. i. 9 ; Ludwig, Ueber Methode, p. 21 ; Th. Baunack, KZ. xxxv. 5. 39.

8.22.3^a : 5.73.2^a, ihá tyā purubhūtāmā.

[8.22.3^c arvācinā sv ávase karāmahe : 10.38.4^d, arvāncam índram ávase, &c.]

8.22.3^d : 8.5.5^c, gántārā dāçúṣo grhām ; 8.13.10^c, gántārā dāçúṣo grhām namasvinah.

8.22.5^{ab}, rátho yó vām trivandhuró hiranyābhīçur aṇvinā : 8.5.28^{ab}, rátham hiranyavandhuraṁ hiranyābhīçum aṇvinā.

8.22.5^d : 1.47.9^a, téna nāsatyā gatam.

8.22.8^c : 4.47.3^d, á yātaṁ sōmapīṭaye.

8.22.8^d : 4.46.6^c ; 49.6^b, pībataṁ dāçúṣo grhé.

8.22.9^b, ráthe kōçe hiranyāye vṛṣaṇvasū : 8.20.8^b, ráthe kōçe hiranyāye.

8.22.10^a, yābhiḥ pakthám ávatho yābhir ádhrigum : 1.112.20^b, bhujuṁ yābhir ávatho yābhir ádhrigum.

8.22.14^c (Sobhari Kāṇva ; to Aṇvins)

tāv id doṣā tā uṣāsi çubhās pāti tā yāman rudrāvartani,
mā no mār̥tāya ripāve vājinīvasū parō rudrāv āti khyatam.

8.60.8^a (Bhargha Prāgātha ; to Agni)

mā no mār̥tāya ripāve rakṣasvine māghācaṇsāya rīradhaḥ,
āsredhabhis tarāṇibhir yaviṣṭhya çivēbhīḥ pāhi pāyubhiḥ.

For 8.22.14 cf. Bartholomae, Bezz. Beitr. xv. 208 ; Geldner, Ved. Stud. ii. 31.—The metre of neither form of the repeated pāda is satisfactory ; cf. Oldenberg, Prol., p. 67.—For 8.60.8 cf. 1.25.2.

8.22.18^d : 5.82.6^c ; 8.103.5^d, viçvā vāmāni dhīmahi.

8.23.4^a : 7.16.3^a, úd asya çocir asthāt.

8.23.7^b : 1.127.2^e ; 8.60.17^d, hōtāraṇi carṣaṇīmām.

8.23.9^b, yajñāsya sādhanam girā : 1.44.11^a, nī tvā yajñāsya sādhanam ; 3.27.2^b,
girā yajñāsya sādhanam ; 8.6.3^b, stómair yajñāsya sādhanam.

[8.23.12^b, rayīm rāsva suvīryam : 5.13.5^c ; 8.98.12^c, sū no rāsva suvīryam ;
9.43.6^c, sōma rāsva suvīryam.]

8.23.18^a : 5.23.3^a, viçve hī tvā sajōsasah ; 5.21.3^b, tvām viçve sajōsasah.

8.23.18^b : 5.21.3^b, devāso dūtām akrata.

8.23.22^b (Viçvamanas Vāiyaçva ; to Agni)

prathamām jātavedasam agnīm yajñēṣu pūrvyām,
prāti srūg eti nāmasā havīṣmati.

8.39.8^e (Nābhāka Kāṇva ; to Agni)

yó agnīḥ saptāmānuṣaḥ çritó viçveṣu sindhuṣu,
tām āganma tripastyām mandhātūr dasyuhāntamam agnīm yajñēṣu
pūrvyām nābhantām anyaké same.] ~~see~~ refrain, 8.39.1^f ff.

8.60.2^d (Bhargha Prāgātha ; to Agni)

āchā hī tvā sahasah sūno āṅgiraḥ srūcaç cāranty adhvarē,
urjō nāpātāni ghṛtākeçam imahe 'gnīm yajñēṣu pūrvyām.

8.102.10^c (Prayoga Bhārgava, or others ; to Agni)

viçveṣām ihā stuhi hōtṛṇām yaçāstamam,
agnīm yajñēṣu pūrvyām.

For 8.39.8 cf. Geldner, Ved. Stud. ii. 265.—Hymns 8.23 and 8.60 figure also in the next item but two ; cf. 8.23.7^b = 8.60.17^d ; and 8.60.19^b = 8.102.16^b.

[8.23.23^a, ābhir vidhemāgnāye : 8.43.11^c, stómair vidhemāgnāye.]

8.23.25^a : 1.127.8^d, ātithīm mānuṣāṇām.

8.23.27^a (Viçvamanas Vaiyaçva ; to Agni)

vāṅsvā no vāryā purū vaṅsva rāyāḥ puruspṛhaḥ,
suvīryasya prajāvato yaçasvataḥ.

8.60.14^d (Bhargava Prāgātha ; to Agni)

nahī te agne vṛṣabha pratidhīṣe jāmbhāso yād vitīṣṭhase,
sā tvām no hotaḥ sūhutaṁ haviṣ kṛdhi vāṅsvā no vāryā purū.

These two stanzas figure also in the preceding item but one and in 8.23.7^b = 8.60.17^d.—
vāryā purū is frequent cadence : 4.55.9 ; 5.23.3 ; 6.16.5 ; 8.1.22.

[8.23.29^b, tvām no gómātir īṣaḥ : 5.79.8^a ; 8.5.9^a ; 9.62.4^a, utā no, &c.]

[8.23.30^a, āgne tvām yaçā asi : 8.90.5^a, tvām indra yaçā asi.]

8.23.30^c (Viçvamanas Vaiyaçva ; to Agni)

āgne tvām yaçā asy, ā mitrávaruṇa vaha,
ṛtāvānā samrājā pūtádakṣasā.

cf. 8.23.30^a

8.25.1^c (The same ; to Mitra and Varuṇa)

tā vām viçvasya gopā devā devēṣu yajñīyā,
ṛtāvānā yajase pūtádakṣasā.

8.24.1^b : 3.53.13^b, brāhmēndrāya vajriṇe.

8.24.3^a : 1.12.11^a, sā na stāvāna ā bhara ; 9.40.5^a ; 61.6^a, sā nah punānā ā bhara.

8.24.8^b (Viçvamanas Vaiyaçva ; to Indra)

vayām te asyā vṛtrahan vidyāma çūra návyasaḥ,
vāso spārhāsya puruhūta rādhasaḥ.

8.50(Vāl. 2).9^b (Puṣṭigu Kāṇva ; to Indra)

etāvatas te vaso vidyāma çūra návyasaḥ,
yāthā prāva étaçam kṛtye dhāne, yāthā vāçam daçāvraje.

cf. 8.49(Vāl. 1).9^c

Ludwig, 597, renders 8.24.8, 'mögen wir finden, Vṛtratöter, held, dise deine neueste treffliche, orsente gewärung, vilgerufener'. Similarly Grassmann, both correctly. The Valakhilya stanza is closely parallel. Ludwig, 666, with astonishing divergence from his interpretation of 8.24.8, 'als solchen, o trefflicher, möchten wir, o held, dich von neuem kennen lernen, wie in der entscheidenden schlacht du Etaça halfst, oder dem Vaça gegen Daçavraja'. Grassmann, ii. 437, does not forget his previous rendering, 'Als einen solchen zeige dich auf's Neue uns, o guter Held, wie im Entscheidungskampf dem Etaça du halfst, dem Vaça beim Daçavrad-scha'. Now 8.50(Vāl. 2).9 is, as usual, a variation of 8.49(Vāl. 1).9 :

etāvatas ta imaha indra sumnāsya gómataḥ,
yāthā prāvo maghavan medhyātithim yāthā nīpātithim dhāne.

This stanza can have but one meaning : 'We ask, O Indra, of thee so much of thy favour that results in the possession of cattle, as that with which thou didst help Medhyātithi and Nīpātithi in their contest (for cattle).' Therefore 8.50(Vāl. 2).9 must mean much the same thing : 'May we, O Vasu, hero, obtain so much of thy newest (favour, sc. sumnāsa), as that with which thou didst aid Etaça, or Vaça against Daçavraja in the deciding contest.' For etāvatas with sumnām see under 8.7.15^b. This item is a striking illustration of how two

stanza, 8.24.8 and 8.49(Väl. 1).9, may bear upon the meaning of a third, 8.50(Väl. 2).9. I would remark that the interpretation on the part of the Padakāra of *vāso* in 8.24.8 as *vāsoḥ* is rendered doubtful by the parallel *vāso* in 8.50(Väl. 2).9. In both places the word is probably vocative. Grassmann, in his *Lexicon*, s. v. *nāvyas*, suggests, unnecessarily, the reading *te āvaso* for *te vāso* in 8.50(Väl. 2).9*, but ignores his own suggestion in his translation. Oldenberg, *Prol.*, p. 40, approves of his emendation on grounds metrical. But as he does not mention the parallel *vāso* in 8.24.8, we may doubt whether, in its light, he would insist upon the point. There is no technical proof, but it may be assumed that 8.24.8 is prior to 8.50(Väl. 2).9, and again, on account of its more obvious construction, that 8.49(Väl. 1).9 is the model after which 8.50(Väl. 2).9 was patched up with the aid of 8.24.8^b.

8.24.13^b, *pibāti sōmyaṁ mādhu*: 6.60.15^d; 7.74.2^d; 8.5.11^c; 8.1^d; 35.22^b,
pibataṁ sōmyaṁ mādhu.

8.24.18^b: 6.45.10^c, *āhūmahī ṣṛavasyāvaḥ*.

8.24.19^a (Viṣvamanas Vaiyaçva; to Indra)
ēto nv indraṁ stāvāma sākḥāya stōmyaṁ nāram,
krṣṭīr yō viçvā abhy āsty ēka it.

8.81.4^a (Kusidin Kāva; to Indra)
ēto nv indraṁ stāvāmēçānām vāsavaḥ svarājam,
nā rādhasā mardhiṣan naḥ.

8.95.7^a (Tiraçci Āṅgīrasa; to Indra)
ēto nv indraṁ stāvāma çuddhām çuddhena sāmna,
çuddhāir ukthāir vāvṛdhvānsaṁ çuddhā āçīrvān mamattu.

8.25.1^c, *ṛtāvānā yajase pūtadakṣasā*: 8.23.30^c, *ṛtāvānā samrāja pūtadakṣasā*.

8.25.3^b: 7.66.2^c, *asuryāya prāmahasā*.

8.25.4^c: 1.151.4^b, *ṛtāvānāv ṛtām ā ghoṣato* (1.151.4^b, *ghoṣatho*) *brhāt*.

[8.25.7^{ab}: see under 4.2.18^{ab}.]

8.25.8^b, *sāmraṣyāya sukrātū*: 1.25.10^c, *sāmraṣyaya sukrātuḥ*.

8.25.11^c, *ariṣyanto ni pāyūbhiḥ sacemahi*: 2.8.6^c, *ariṣyantah sacemahi*.

8.25.18^c: 3.54.15^b; 4.16.5^b, *ubhō ā paprāu ródasī mahitvā*.

8.25.24^b: 1.82.2^d, *vīprā nāviṣṭhaya matī*.

8.26.9^a (Viṣvamanas Vaiyaçva, or Vyaçva Āṅgīrasa; to Açvins)
vayām hí vām hāvāmahe ukṣaṇyānto vyaçvavāt,
sumatībhir ūpa viprāv ihā gatam.

8.87.6^a (Dyumnika Vāsiṣṭha, or others; to Açvins)
vayām hí vām hāvāmahe vipanyāvo viprāso vājasātaye,
tā valgū dasrā purudānsasā dhiyāçvinā çruṣṭy ā gatam.

[8.26.11^c, saṁjōṣasā vāruṇo mitrō a yamā: see under 1.36.4^a.]

8.26.16^c: 8.5.18^c, yuvābhyāṁ bhutv aṣvinā.

8.26.21^c (Viṣvamanas Vaiyaçva, or Vyaçva Āṅgirasa; to Vāyu)
tāva vāyav ṛtaspatē tvāstūr jāmātar adbhuta,
āvāṁśy ā vṛṇīmahe.

8.67.4^c (Matsya Sāmmada, or others; to Ādityas)

ṁmāhi vo mahatām āvo, ṁvāruṇa mitrāryaman, ~~ca~~ a: 8.47.1^a; b: 5.67.1^c
āvāṁśy ā vṛṇīmahe.

Translate 8.26.21, 'Thy help we implore, O Vāyu, lord of the ṛta, Tvaṣtar's son-in-law, wonderful'. Cf. Hillebrandt, i. 520. Next there exists the following stanza addressed to the Ādityas (8.47.1):

māhi vo mahatām āvo vāruṇa mitra dācūse,
yām āditya abhi druho rākṣathā nēm aghām naçat, &c.

'Great is the help of you great (gods), O Vāruṇa, Mitra, for the pious man, whom, O ye Ādityas ye protect against the wily powers, lest misfortune attack him, &c.' Of materials contained in these two stanzas is composed 8.67.4, to wit: 'Great is the help of you great (gods) O Vāruṇa, Mitra, and Aryaman; (your) helps do we implore.' The tautology of āvas and āvāṁsi, and the anacoluthon of the two distichs show that the stanza is patchwork made up from materials contained in the other two.—The pāda vāruṇa mitrāryaman occurs also in 5.67.1; 10.126.2.

8.26.22^b: 6.54.8^c; 8.46.6^c; 53(Val.5).1^d, iṣṇānām rāyā imahe

8.27.3^d: 4.1.3^c, marūtsu viçvābhānuṣu.

[8.27.4^d, yantā no 'vrkām chardīḥ: see under 1.48.15^c.]

8.27.10^b, dévāso āsty āpyam: 1.105.13^b, dévēsu āsty āpyam.]

8.27.13^{ab}, devām-devaṁ vó 'vase devām-devam abhiṣṭaye: 8.12.19^{ab}, devām-devaṁ vó 'vasa indram-indraṁ gr̥ṇṣāṇi.

[8.27.13^c, devām-devaṁ huvema vājasātaye: see under 5.35.6^a.]

8.27.16^{ab}: 7.59.2^{cd}, prā sā kṣāyaṁ tirate ví mahír iṣo yó vo vārāya dāçati.

8.27.16^c: 6.70.3^c; 10.63.13^b, prā prajābhir jāyate dhārmanas pári.

8.27.16^d: 1.41.2^c, áriṣṭaḥ sárva edhate; 10.63.13^a, áriṣṭaḥ sā mártō viçva edhate.

8.27.17^c, aryamā mitrō vāruṇaḥ sárātayaḥ: 1.79.3^c; 10.93.4^b, aryamā mitrō vāruṇaḥ párijmā.

8.27.19^a, yád adyá súrya udyatí: 7.66.4^a; 8.27.21^a, yád adyá súra údite,

8.27.21^a: 7.66.4^a, yád adyá súra údite; 8.27.19^a, yád adya súrya udyatí.

8.28.2^a: 1.26.4^b; 4.1.1^b; 4.55.10^b; 5.67.3^b; 8.18.3^b; 8.3.2^b; 10.126.3^b–7^b,
vāruṇo mitrō aryamā.

[8.28.5^c, saptō ādhi ṛiyo dhire: see under 2.8.5^c.]

[8.29.2^b, antār devēṣu mēdhiraḥ: 1.105.14^d; 142.11^d, devō devēṣu mēdhiraḥ.]

[8.29.9^b, samrājā sarpirāsuti: 1.136.1^d; 2.41.6^a, tā samrājā ghr̥tāsuti.]

[8.30.1^b, (arbhakō) dēvāso nā kumārakāh: 8.69.15^a, arbhakō nā kumārakāh.]

[8.30.3^b, tā u no ādhi vocata: 8.20.26^b; 67.6^a, tēnā no ādhi, &c.]

8.31.5^b, sunutā ā ca dhāvataḥ: 7.32.6^d, sunōty ā ca dhāvati.

8.31.8^b, viçvam āyur vy āçnutah: 1.93.3^c, viçvam āyur vy āçnavat; 10.85.42^b,
viçvam āyur vy āçnutam.

8.31.10^a: 8.18.16^a, ā çarma pārvatānām.

8.31.11^a (Manu Vāivasvata; Daṇipatyor āçīṣah)
āitu pūṣā rayir bhāgaḥ svasti sarvadhātamaḥ,
urūr ādhvā svastaye.

9.101.7^a (Nahuṣa Mānava; to Pavamāna Soma)
ayām pūṣā rayir bhāgaḥ sōmaḥ punānō arṣati,
pātir viçvasya bhūmano vy ākhyad rōdast ubhē.

The chronology of the repetition is evident. In 8.31.11 Pūṣan is the real subject of the stanza as shows the phrase, urūr ādhvā svastaye, and rayir bhāgaḥ are his attributes. In 9.101.7 the entire expression pūṣā rayir bhāgaḥ goes with Soma as an unexpressed comparison: Soma, (as) Pūṣan, Wealth, and Bhaga, shall flow abundantly. Grassmann renders 8.31.11, 'Komm Pūchan, Rayi, Bhaga her'; but 9.101.7^a, 'Als Nährer, Spender, reicher Schatz.' Here Ludwig, 891, much better: 'als Pūṣan, als Rayi [reichtum], als Bhaga kommt diser sich läuternde Soma.' Cf. Bergaigne, ii. 428; iii. 172, note. The point is that 9.101.7 echoes rhetorically 8.31.11.

8.31.15^{ode}–18^{ode}, devānām yā in māno yājamāna iyakṣaty abhīd āyajvano bhuvat.

8.31.17^a (Manu Vāivasvata; Daṇipatyor āçīṣah)
nākiṣ tām kārmanā naçan nā prā yoṣan nā yoṣati,
[devānām yā in māno yājamāna iyakṣaty abhīd āyajvano bhuvat.]

65 refrain, 8.31.15^{ode}–18^{ode}

8.70.3^a (Puruhanman Āṅgīrasa; to Indra)
nākiṣ tām kārmanā naçad yāç cakāra sadāyrdham,
īndram nā yajñāir viçvāgūrtam f̥bhvasam ādhr̥ṣtam dhṛṣṇvōjasam.

Grassmann, i. 445, to 8.31.17^a renders the repeated pāda, 'niemand verletzt durch sein Thun'; the same scholar, i. 487, to 8.70.3^a, 'ihm kommt an Werken keiner gleich'. In his Lexicon he follows, correctly, the latter tack, as does Ludwig, 766 and 613.

8.31.18^b: 5.6.10^d; 8.6.24^a, utá tyád āçvāvyaṃ.

8.32.2^c (Medhatithi Kāṇva; to Indra)

yāḥ sṛbindam ānarāṇiṃ pīpruṃ dāsām ahiçuvam,
vādhīd ugró riṇānn apāḥ.

9.109.22^b (Agnayo Dhiṣṇyā Āiçvarayaḥ; to Pavamāna Soma)

indur indrāya toçate nī toçate çriṇānn ugró riṇānn apāḥ.

There can be no more brilliant example of relative dates. In 9.109.22 there is play between the words indur indrāya: the poet is engaged in assimilating Indra and his inspirer (Indu). And he borrows the obvious Indra pāda, 8.32.2^c, substituting for vādhīd the word çriṇān which belongs regularly to the diction of the Pāvamānyaḥ; cf. e.g. 9.46.4. Grassmann, ii. 464, relegating the stanza to the appendix, remarks that the stanza is late on account of its metre and its isolated position. The imitative *tour de force* of its second pāda is a welcome corroboration of his judgment. Note the mass of pādas shared by Indra and Soma, under the caption 'Indra and Soma', p. xi, middle.

8.32.3^c: 8.3.20^d, kṛsé tād indra páuṣyam.

8.32.7^b, stotíra indra girvaṇaḥ: 4.32.8^c, stotíbhya indra girvaṇaḥ.

8.32.12^c, indro viçvābhīr ūtibhiḥ: 8.12.5^c, indra viçvābhīr ūtibhiḥ vaváksitha;
8.61.5^b; 10.134.3^d, indra viçvābhīr ūtibhiḥ. See also under 8.37.1.

8.32.13^{ab}: 1.4.10^{ab}, yó rāyò 'vánir mahān supārāḥ sunvatāḥ sákḥā.

8.32.13^c, tām indram abhi gāyata; 1.4.10^c; 5.4^c, tasmā indrāya gāyata.

8.32.18^b: 1.133.7^e, sahāsra vājy āvṛtaḥ.

[8.32.22^c, dhénā indrávacākaçat: 10.43.6^b, jānanāni dhénā avacākaçad vṛṣā.]

8.32.23^c: 4.47.2^d, nimnām āpo nā sadhryāk.

8.32.24^b, sómanī virāya çipriṇe: 6.44.14^d, sómanī virāya çipriṇe pībadhyāi.

8.32.27^c: 1.37.4^c, devāttamī brāhma gāyata.

8.32.29 (Medhatithi Kāṇva; to Indra) =

8.93.24 (Sukakṣa Āṅgirasa; to Indra)

ihā tyā sadhamādyā hārī hiraṇyakeçyā,
volhām abhi práyo hitám.

8.32.29^a = 8.93.24^a: 13.27^a, ihā tyā sadhamādyā.

8.32.30 = 8.6.45.

8.32.30^c = 8.6.45^c: 8.14.12^b, somapéyāya vakṣataḥ.

8.33.3^d (Medhyātithi Kāṇva ; to Indra)
 kāṇvebhīr dhr̥ṣṇav ā dhr̥ṣād vājam darsi sahasrīnam,
 piçāṅgarūpam maghavan vicarṣane makṣú gómantam īmahe.

8.88.2^d (Nodhas Gautama ; to Indra)
 dyukṣām sudānum tāviṣtibhir āvṛtam girīm nā purubhójasam,
 kṣumántam vājam çatīnam sahasrīnam makṣú gómantam īmahe.

For kṣumántam, in 8.88.2, see the author, IF. xxv.185 ff. ; for piçāṅgarūpam, in 8.33.3, Th. Baunack, KZ. xxxv. 548.

8.33.10^a (Medhyātithi Kāṇva ; to Indra)
 satyám itthā vṛṣéd asi vṛṣajūtir nó 'vṛtah,
 vṛṣa hy ūgra çr̥ṇviṣe parāvāti, vṛṣo arvāvāti çrutāh. Gr. 8.6.14^c

9.64.2^c (Kaçyapa Mārīca ; to Pavamāna Soma)
 vṛṣṇas te vṛṣṇyam çāvo vṛṣa vānam vṛṣa mādah,
 satyám vṛṣan vṛṣéd asi.

Cf. 10.153.2^c, tvām vṛṣan vṛṣéd asi.

8.33.10^c, vṛṣa hy ūgra çr̥ṇviṣe parāvāti : 8.6.14^c, vṛṣa hy ūgra çr̥ṇviṣe.

8.33.11^{cd}, vṛṣa rátho maghavan vṛṣaṇā hāri vṛṣa tvām çatakrato : 8.13.31^{abc},
 vṛṣayām indra te rátha utó te vṛṣaṇā hāri, vṛṣa tvām çatakrato vṛṣa
 hávah.

8.33.15^d (Medhyātithi Kāṇva ; to Indra)
 asmákam adyántamam stóman dhiṣva mahāmaha,
 asmákam te sávanā santu çántama mādāya dyukṣa somapāh.

8.66.6 (Kali Prāgātha ; to Indra)
 sácā sómeṣu puruhūta vajrivo mādāya dyukṣa somapāh,
 tvām id dhi brahmakṛte kāmyaṁ vāsu dēṣṭhaḥ sunvate bhūvah.

Translate 8.33.15, 'Accept to-day *our* fervent song of praise, O most lofty (god): *our* soma-pressings shall be for thee most comforting to enjoy, O heaven-dweller, drinker of the soma.' We may contrast this well-knit stanza with 8.66.6, where we must supply part of the preceding stanza (5), vāyām tát ta indra sām bharāmasi yajitām uktham turām vacah, to wit: ('We prepare for thee sacrifice, &c.) at the soma feasts, O thou that art called by many, wielder of the bolt, for thy enjoyment, O heaven-dweller, drinker of the soma. For thou hast become the largest giver of desirable goods to him that composes prayer and presses soma (for thee).' The looser dependence of mādāya upon sómeṣu, as compared with asmákam te sávanā santu mādāya in 8.33.15, seems to show that the repeated pāda originated in the latter hymn.

8.34.1^{cd}-15^{cd}, divo amūṣya çāsato divām yayā divāvaso.

8.34.4^b: 5.35.6^d ; 8.6.37^c, hāvante vājasātaye ; 6.57.1^c, huvēma vājasātaye ;
 8.9.13^b, huvēya vājasātaye.

8.34.7^b (Nīpatithi Kāṇva ; to Indra)

á no yāhi mahemate sáhasrote çatāmagha,

ḷdivó amúṣya ṣásato divám yayá divāvaso.]

☞ refrain, 8.34.1^{cd}–15^{cd}

9.62.14^a (Jamadagni Bhārgava ; to Soma Pavamāna)

sahásrotiḥ çatāmagho vimāno rájasaḥ kavīḥ,

ḷindrāya pavate mādah.]

☞ 9.6.7^b

[8.34.8^a, á tvā hótā mánurhitaḥ : 1.13.4^c, ási hótā mánurhitaḥ ; 1.14.11^a ; 6.16.9^a,
tvám hótā mánurhitaḥ.]

8.34.11^a, á no yāhy úpaçruti : 8.8.5^a, á no yātam úpaçruti.

8.34.13^b (Nīpatithi Kāṇva ; to Indra)

á yāhi párvatebhyaḥ samudrásyádhi viṣṭápaḥ,

ḷdivó amúṣya ṣásato divám yayá divāvaso.]

☞ refrain, 8.34.1^{cd}–15^{cd}

8.97.5^b (Rebha Kāçyapa ; to Indra)

yád vāsi rocané divāḥ samudrásyádhi viṣṭápi,

yát párthive sādane vṛtrahantama yád antárikṣa á gahi.]

☞ 5.73.1^d

9.12.6^b (Asita Kāçyapa, or Devala Kāçyapa ; to Soma Pavamāna)

ḷprá vácam indur iṣyati samudrásyádhi viṣṭápi,

☞ 9.12.6^a

jínvan kóçam madhuçútam.

9.107.14^c (Sapta Rṣayah ; to Soma Pavamāna)

ḷabhi sómāsa áyavaḥ pávante mádyam mādama,

☞ 9.23.4^{ab}

samudrásyádhi viṣṭápi manīṣiṇo ḷmatsarásaḥ svarvídaḥ.]

☞ 9.21.1^c

Note that 8.97.11^b = 9.12.2^c.

8.35.1^b : 2.31.1^b, ádityāi rudráir vásubhiḥ sacābhuvā.

8.35.1^c–21^c, sajóṣasā uṣásā sūryeṇa ca.

8.35.1^d–3^d, sóman pibatam açvinā.

[8.35.3^a, viçvāir devāis tribhīr ekādaçāir iha : 1.34.11^a, á nāsatyā tribhīr, &c.]

9.35.4^b–6^b, viçvehá devāu sávanāva gachatam.

8.35.4^d–6^d, iṣam no volham açvinā.

8.35.7^b–9^b, sóman sutām mahiṣévāva gachathaḥ.

8.35.7^d–9^d, trir vartir yātam açvinā.

8.35.10^b–12^b, prajāṁ ca dhattām draviṇāṁ ca dhattam.

8.35.10^d–12^d, úrjam no dhattam açvinā.

8.35.13^b–15^b, marútvantā jaritur gachatho hāvam.

8.35.13—] *Part 1: Repeated Passages belonging to Book VIII* [372

8.35.13^d–15^d, *adityāir yātam açvinā.*

8.35.16^b–18^b, *hatām rākṣāṁsi sédhatam āmivāh.*

8.35.16^d–18^d, *sómaṁ sunvató açvinā.*

8.35.19^b–21^b, *çyāvāçvasya sunvató madacyutā.*

Cf. *çyāvāçvasya sunvatāh* 8.36.7^a; 38.8^a.

8.35.19^d–21^d, *āçvinā tiróahnyam.*

8.35.22^a, *arvág rátham ni yachatam* : 1.92.16^c; 7.74.2^c, *arvág rátham sámanasā ni yachatam.*

8.35.22^b : 6.60.15^d; 7.74.2^d; 8.8.1^d; 5.11^c, *pibatām sómyam mādhu*; 8.24.13^b, *pibāti sómyam mādhu.*

8.35.22^{cde}–24^{cde}, *ā yātam açvinā gatam avasyūr vām ahām huve dhattām rátnāni dāçūse.*

The páda, *ā yātam açvinā gatam*, also at 8.8.6^c; the páda, *dhattām rátnāni dāçūse*, also at 1.47.1^d.

8.35.23^b : 8.1.25^d, *viváksanasya pítāye.*

8.36.1^{b-c}–6^{b-e}, *pibā sómaṁ mādāya kām çatakrato, yāni te bhāgām ádhārayan víçvāh sehānāh pítanā urū jráyah sám apsuḥin marútvañ indra satpate.*

Cf. 8.95.3^a, *pibā sómaṁ mādāya kām.*

8.36.4^a (*Çyāvāçva Ātreya*; to Indra)

janitā divó janitā prthivyāh, *pibā sómaṁ mādāya kām çatakrato,*,
[*yāni te bhāgām ádhārayan víçvāh sehānāh pítanā urū jráyah sám apsuḥin marútvañ indra satpate.*,]
[*refrain* : see prec. item] [*refrain* : see prec. item]

9.96.5^b (*Pratardana Daivodāsi*; to Pavamāna Soma)
sómaḥ pavate janitā matínām janitā divó janitā prthivyāh,
janitāgnér janitā sūryasya janiténdrasya janitóta viṣṇoh.

Stanza 9.96.5 is clap-trap: Indra language transferred to Soma; cf. Hillebrandt, *Ved. Myth.* i. 415. For 8.36.4 cf. Geldner, *Ved. Stud.* ii. 262 ff. For the repeated páda cf. 2.40.1^b, *jananā divó jananā prthivyāh.*

8.36.7^a = 8.37.7^a (*Çyāvāçva Ātreya*; to Indra)

çyāvāçvasya sunvatás (8.37.7, *rébhatas*) *táthā çṛṇu yáthāçṛṇor átreh kármāṇi kṛṇvatāh,*
prā trasédasyum ávitha tvám éka ín nṛśáhya indra bráhmāṇi (8.37.7, *kṣa-trāṇi*) *vardhayán.*

8.38.8^a (Çyāvāçva Ātreya ; to Indra and Agni)
çyāvāçvasya sunvató 'triṇāṃ çṛṇutaṃ hāvam,
indrāgni sōmapitaye.

Cf. the refrain, çyāvāçvasya sunvató madacyutā, 8.35.19^b-21^b.—On the relation between 8.36 and 37 see p. 16.

8.37.1^{ode}, 2^{bed}—8^{bed}, **indra viçvābhir ūtibhiḥ, mādhyam̐dinasya sāvanasya vṛtra-**
hann anedya pibā sōmasya vajrivaḥ.

For the first of these pādas see also under 8.32.12^c.

8.37.7 = 8.36.7.

8.37.7^a = 8.36.7^a, **çyāvāçvasya rébhatas (8.36.7^a, sunvatás) tātā çṛṇu :** 8.38.8^a,
çyāvāçvasya sunvatāḥ.

8.38.1^c—3^c, **indrāgni tāsya bodhatam.**

8.38.2^b, **vṛtrahānāparājita :** 3.12.4^b, **sajitvanāparājita.**

8.38.3^{ab} (Çyāvāçva Ātreya ; to Indra and Agni)
idām vām madirām mādhv ádhuksann ádribhir nárah,
indrāgni tāsya bodhatam.] ☞ refrain, 8.38.1^c—3^c

8.65.8^{ab} (Pragātha Kāṇva ; to Indra)
idām te somyām mādhv ádhuksann ádribhir nárah,
juṣāṇa indra tát piba.

The cadence, ádribhir nárah, also in 2.36.1^b.

8.38.4^a : 5.78.3^b, **juṣéthām yajñām iṣṭaye ; 5.72.3^b, juṣétām yajñām iṣṭaye.**

8.38.4^c—6^c, **indrāgni á gataṃ nara.**

Cf. 3.12.1^a, **indrāgni á gataṃ sutām.**

8.38.7^a, **prātaryāvabhir á gatam :** 5.51.3^b, **prātaryāvabhir á gahi.**

8.38.7^c—9^c, **6.60.9^c, indrāgni sōmapitaye.**

8.38.8^a, **çyāvāçvasya sunvatāḥ :** 8.36.7^a = 8.37.7^a, **çyāvāçvasya sunvatás (8.37.7^a,**
*** rébhatas) tātā çṛṇu.**

8.38.9^{abc} (Çyāvāçva Ātreya ; to Indra and Agni)
evā vām ahva útaye yáthāhuvanta mēdhiraḥ,
indrāgni sōmapitaye.] ☞ refrain, 8.38.7^c—9^c

8.42.6^{abc} (Arcanāuas, or Nābhāka Kāṇva : to Açvins)
evā vām ahva útaye yáthāhuvanta mēdhiraḥ,
nasatyā sōmapitaye.] ☞ cf. 8.8.5^b ; d : refrain, 8.39.1^f ff.

Pāda 8.38.9^c is refrain in 8.38.7^c—9^c ; pāda 8.42.6^d in 8.42.4^c—6^c (cf. açvina sōmapitaye, 8.8.5^b) ; pāda 8.42.6^d in 8.39.1^f ff. ; see the next item but one.

[8.38.10^b, indrāgnyór āvo vṛṇe: 8.94.8^b, devānām āvo vṛṇe.]

8.39.1^f–40.11^f; 41.1^f–10^f; 42.4^d–6^d, nābhantām anyaké same.

8.39.6^d, agnir dvārā vy ūṛṇute: 1.128.6^e, agnir dvārā vy ūṇvati.

8.39.8^e: 8.23.22^b; 60.2^d; 102.2^a, agnīm yajñēsu pūrvyām.

[8.40.5^e, indra īcāna ójasā: 1.11.8^a; 8.76.1^b, indram īcānam ójasā.]

Cf. also 8.6.41^b, éka īcāna ójasā.

[8.40.6^e, ójo dāsāsya dambhaya: 10.22.8^d, vādhar dāsāsya dambhaya.]

8.40.7^d: 1.8.4^e; 9.61.29^e, sāsahyāma pṛtanyatāḥ.

8.40.7^{de}, sāsahyāma pṛtanyatō vanuyāma vanuṣyatāḥ: 1.132.1^{bc}, indratvotāḥ
sāsahyāma pṛtanyatō vanuyāma vanuṣyatāḥ.

8.40.9^b, pūrvīr utā prācāstayāḥ: 6.45.3^{ab}; 8.12.21^{ab}, mahīr asya prāṇitayāḥ
pūrvīr utā prācāstayāḥ.

8.40.10^e, 11^e, utō nū cid yā ójasā (11^e, óhate).

Cf. under 1.10.8, and see p. 15.

8.40.10^d, cūṣṇasyāṇḍāni bhédati: 8.40.11^d, āṇḍā cūṣṇasya bhédati.

8.40.10^e, jēṣat svārvatir apāḥ: 8.40.11^e, ājāih svārvatir apāḥ; 1.10.8^e, jēṣah
svārvatir apāḥ.

8.40.12^d: 4.50.6^d; 5.55.10^d; 8.48.13^d; 10.121.10^d, vayāni syāma pātayo rayñām.

8.41.1^b (Nābhāka Kāṇva; to Varuṇa)

asmā ū śu prabhūtaye vāruṇāya marúdbhyó 'reā viduṣtarebhyāḥ,
yō dhītā mānuṣānām paçvó gā iva rakṣati nābhantām anyaké same.]

☞ refrain, 8.39.1^f ff.

9.61.12^b (Amahiyu Āngirasa; to Soma Pavamāna)
sā na indrāya yājyave vāruṇāya marúdbhyāḥ,
varivovīḥ pāri stava.

This repeated pāda also at 9.33.3^b; 34.2^b; 65.25^b: see under 5.51.7.

8.41.2^b (Nābhāka Kāṇva; to Varuṇa)

tām ū śu samanā girā pitṛñām ca mánmabhiḥ,

nābhākāsyā prācāstibhir yāḥ sīndhūnām ūpodayó saptasvasā sū madhyamó
nābhantām anyaké same.]

☞ refrain, 8.39.1^f ff.

10.57.3^c (Bandhu Gāupāyana and others; to Viṣve Devaḥ)
 māno nv ā huvāmahe nārāṇsēna sōmena,
 pitṛnām ca mánmabhiḥ.

For 10.57.3 cf. Hillebrandt, *Ved. Myth.* ii. 100

8.42.4^c—6^c, nāsatyā sōmapitaye.

Cf. 8.8.5^b, ācvinā sōmapitaye.

8.42.6^{abc}: 8.38.9^{abc} (with the ūha, nāsatyā, in 8.42.6^c, for indrāgni in 8.38.9^c).

8.43.1^c: 8.3.15^b, gīra stōmāsa irate.

8.43.2^b: 1.78.1^b; 6.16.29^b, 36^a, jātavedo vicarṣaṇe.

8.43.11^{b+c} (Virūpa Āngirasa; to Agni)
 ukṣānnāya vaçānnāya sōmapṛsthāya vedhāse,
 stōmāir vidhemāgnāye.

10.91.14^c (Aruṇa Vāitahavya; to Agni)
 yāsminn ācvasa ṛṣabhāsa ukṣāno vaçā meṣā avasṛtāsa āhutāḥ,
 kilālapé sōmapṛsthāya vedhāse hṛdā matim janaye cārum agnāye.
 8.44.27^c (Virūpa Āngirasa; to Agni)
 yajñānām rathye vayām tigmajambhāya vīlave,
 stōmāir iṣemāgnāye.

Cf. the correspondence of 8.43.24^c with 8.44.6^c.—Cf. 8.23.23^a, ābhur vidhemāgnāye.

[**8.43.15^c, āgne vīrāvatim iṣam:** 1.12.11^c; 9.61.6^b, rayim vīrāvatim iṣam.]

8.43.16^c: 1.12.12^c, imām stōmāṁ juṣasva me: 1.12.12^c, imām stōmāṁ juṣasva naḥ.

8.43.18^b, 29^b, viçvāḥ suksītāyaḥ pṛthak.

[**8.43.20^c, vahnim hotāram īlate:** 6.14.2^c; agnim hotāram īlate.]

Cf. 3.10.2^b, āgne hotāram īlate.

8.43.21 = 8.11.8.

8.43.22^c (Virūpa Āngirasa; to Agni)
 tām iṣva yā āhuto 'gnir vibhrājate ghrtāḥ,
 imām naḥ ṛṇavad dhāvam.

10.26.9^d (Vimada Āindra, or others; to Pūṣan)
 asmākam ūrjā rātham pūṣā aviṣtu māhinah,
 bhūvad vājānām vṛdhā imām naḥ ṛṇavad dhāvam.

Cf. ṛṇutā (and ṛṇutām) ma imām dhāvam, under 2.41.13.

8.43.23^a: 4.32.13^c = 8.63.7^c, tām tvā vayām havāmahe

8.43.24—] *Part 1: Repeated Passages belonging to Book VIII* [376

8.43.24^c (Virūpa Āṅgīrasa ; to Agni)

viçām rájanam ádbhutam ádhyakṣam dhármanam imám,
agnim ile sá u çravat.

8.44.6^c (The same)

mandrām hótāram ṛtvijam citrábhānum vibhāvasum,
agnim ile sá u çravat.

Cf. the correspondence of 8.43.11^c with 8.44.27^a.

8.43.30^a : 8.19.17^a, tó ghéd agne svādhyāh.

8.43.31^b : 3.9.8^b ; 8.102.11^a, çīrām pāvakāçociṣam ; 10.21.1^d, çīrām pāvakāçociṣam
vívakṣase.

8.43.32^c (Virūpa Āṅgīrasa ; to Agni)

sá tvām agne vibhāvasuḥ srjān sūryo ná raçmibhiḥ,
çārdhan támāñsi jighnase.

9.100.8^c (Rebhasūnū Kāçyapāu ; to Pavamāna Soma)

ṛpavamāna máhi çrávaç citrébhir yāsi raçmibhiḥ,
çārdhan támāñsi jighnase víçvāni dāçuṣo grhé.

69 9.4.1^b

Cf. 9.66.24^c, kṛṣṇā támāñsi jāñghanat, and see Hillebrandt, *Ved. Myth.* i. 311. For the relation of the two stanzas see under 9.4.1^b.

8.44.6^c : 8.43.24^c, agnim ile sá u çravat.

8.44.9^c : 6.52.12^c, cikitvān dáivyaṁ jānam.

8.44.10^a, vípraṁ hótāram adrúham : 6.15.7^c, vípraṁ hótāram puruvāram adrúham.

8.44.11^b : 7.15.13^b, prāti śma deva rīṣataḥ.

8.44.13^a : 7.16.1^b, ūrjō nāpātam á huve.

8.44.14^b : 1.12.12^a ; 10.21.8^a, āgne çukreṇa çociṣā.

8.44.14^c : 1.12.4^c ; 5.26.5^c, deváir á satsi barhīṣi.

8.44.19^a : 3.10.1^a, tvām agne manīṣīṇaḥ.

8.44.19^c : 1.5.8^c, tvām vārdhantu no girāḥ.

8.44.25^b : 8.6.4^c, samudrāyeva sindhavaḥ.

8.44.27^c, stómāir iṣemāgnāye : 8.43.11^c, stómāir vidhemāgnāye.

8.44.28^a : 2.5.8^c, ayām agne tvé āpi.

8.44.28^c: 1.10.9^c, tasmāi pāvaka mṛṣaya.

8.45.1^b, stṛṇānti barhīr ānuśāk: 1.13.5^a, stṛṇitā barhīr ānuśāk; 3.41.2^b, tistiré barhīr ānuśāk.

8.45.1^c—3^c, yéśām indro yúvā sakhā.

8.45.4^b^c (Triṣoka Kāṇva; to Indra)

ā bundām vṛtrahā dade jātāḥ pṛchad ví mātāram,
ká ugrāḥ ké ha ṛṇvire.

8.77.1^b^c (Kurusuti Kāṇva; to Indra)

jajñānó nú çatúkratur ví pṛchad iti mātāram,
ká ugrāḥ ké ha ṛṇvire.

Two snatches from a legend of the heroic deeds of young Indra. Continued in 8.45.5^a with prāti tvā çavasi vadad: in 8.77.2^a with ād im çavasy ābravid. See Aufrecht in the Preface to his second edition of the Rig-Veda, p. xxiv.; Bergaigne, iii. 105; Pischel, Ved. Stud. i. 310 ff. (Cf. also ibid. ii. 246.)

8.45.7^a, rathītamo rathīnām: 1.11.1^c, rathītamanī rathīnām.

8.45.10^b (Triṣoka Kāṇva; to Indra)

vṛjyāma te pári dvīśó 'rañ te çakra dāvāne,
gaméméd indra gómataḥ.

8.92.26^c (Çrutakakṣa Āṅgirasa, or Sukakṣa Āṅgirasa; to Indra)

ārañ hí smā sutésu ṇaḥ sómeṣv indra bhūśasi,
ārañ te çakra dāvāne.

Translate 8.45.10, 'Let us escape thy hostilities; ready, O Çakra, for the gift of thee, that hast cattle (to give), would we come!' As regards 8.92.26 Ludwig, 623, renders, 'bereit stellst du, Indra, dich ein zu unsern gekelterten soma, zur hand, O Çakra, dass du gebest.' This translation makes Indra the subject of both distichs; unlikely, because the pāda ārañ te çakra dāvāne in 8.45.10 expresses the rather more natural idea that the sacrificers are ready for Indra's cattle-abounding gifts. Grassmann's rendering, i. 507, labours under the same difficulty: 'Denn passend, Indra, mühest du dich für uns bei dem gebräuten Trank, o Indra, deiner Gab' gemäss.' We must translate: 'Ready, forsooth, O Indra, thou dost attend our pressed soma drinks; ready (come we) for thy gifts.' Cf. 8.46.9. The third pāda is elliptical: supply the verb gachāmaḥ, or the like, and observe 8.92.27^c, ārañ gamāma te vayām. The elliptical construction of the repeated pāda in 8.92.26^c is certainly secondary and after-born, as compared with its expressed construction in 8.45.10^b.

[8.45.11^a, çānāiç cid yānto adrivaḥ: 8.61.4^d, makṣú cid, &c.]

8.45.13^c: 3.42.6^a, vidmā hí tvā dhanamjayām.

8.45.15^c, tāsya no véda á bhara: 1.81.9^c, teśām no véda á bhara.

[8.45.21^a, stotrām indrāya gāyata: 8.89.1^a, bṛhād indrāya gāyata.]

[8.45.21^b, puruṇṛmāya sātvanē: 6.45.22^b, puruhutāya sātvanē.]

8.45.29^c: 1.5.2^c, indraṁ sóme śacā suté.

8.45.33^c: 8.6.25^c, yād indra mṛāyāsi naḥ ; also refrain in 8.93.28^c–30^c.

8.45.40^c–42^c, vāsu spārhām tād ā bhara.

8.46.3^{bte} (Vāca Açvya ; to Indra)

ā yasya te mahimānaṁ **çátamūte çátakrato,**
gīrbhīr grñānti kārāvaḥ.

8.99.8^b (Nṛmedha Āṅgīrasa ; to Indra)

iṣkartāram āniṣkṛtaṁ sāhaskṛtaṁ **çatāmūtiṁ çatākratum,**
samānām indram āvase havāmahe vāsavānaṁ vasojūvam.

8.54(Vāl. 6).1^b (Mātariçvan Kāṇva ; to Indra)

otāt ta indra vīryam **gīrbhīr grñānti kārāvaḥ,**
tē stobhanta ūrjam āvan ghṛtaçcūtaṁ paurāso nakṣan dhṛtibhiḥ.

The accent of grñānti in 8.54.1^b seems to imitate 8.46.3^c, secondarily and improperly.—Further instances of the cadence, grñānti kārāvaḥ under 6.45.33.

8.46.6^c: 6.54.8^c ; 8.26.22^b ; 53(Vāl. 5).1^d, içānaṁ rāyā imahe.

8.46.8^{a+b} (Vāca Açvya ; to Indra)

yās te mādō vāreṇyo yā indra vṛtrahāntamaḥ,
yā adadīḥ svār nṛbhīr yāḥ pñtanāsu duṣṭārāḥ.

9.61.19^a (Amahyu Āṅgīrasa ; to Soma Pavamāna)

yās te mādō vāreṇyas tēnā pavasvāndhasā,

devāvīr aghaçaṁsahā, .

9.24.7^c

8.92.17^b (Çrutakakṣa Āṅgīrasa, or Sukakṣa Āṅgīrasa ; to Indra)

yās te citrāçravastamo yā indra vṛtrahāntamaḥ,
yā ojoḍātamo mādah.

Translate 8.46.8, ‘That beloved intoxicating drink of thine, which, O Indra, is the surest slayer of Vṛtra, which (aided) by heroes obtains the heavenly light (svār), and which is difficult to overcome in battle —’. For the third pāda see 8.15.12^c, asmākebhīr nṛbhīr ātrā svar jaya ; cf. also 3.31.15, 19. But the stanza has no conclusion, even though it is connected by concatenation with 8.46.9 (yō duṣṭāro viçvavāra çravāyyah), addressed to Indra. If, moreover, we find again its first pāda, in 9.61.19 ; its second pāda in 8.92.17, both in unquestionable connections, it seems likely that 8.46.8 is a later product, mostly patched together from existing *metres*.—Cf. the pādas, vīṣā mādō vāreṇyah, 1.175.2^b, and (for 8.46.8^c), sā çūro āstā pñtanāsu duṣṭārāḥ, 4.36.6^c.

8.46.9^d (Vāca Açvya ; to Indra)

yō duṣṭāro viçvavāra çravāyyo vājeṣv asti tarutā,
sā naḥ çaviṣṭha sāvanā vaso gahi **gamēma gómati vrajé.**

8.51(Vāl. 3).5^d (Çruṣṭigu Kāṇva ; to Indra)

yō no dātā vāsūnām iṇdraṁ tām hūmahe vayām,
vidmā hy āsya sumatīnā nāvtyasīn **gamēma gómati vrajé.**

6.46.3^b

Cf. 1.86.3^c, sā gāntā gómati vrajé ; and 7.32.10^d, gāmat sā gómati vrajé.

[8.46.13^b, purasthātā maghāvā vṛtrahā bhuvat: 10.23.2^b, indro maghāir maghāvā, &c.]

8.46.20^d: 8.22.2^b, bhujiyūm vājeṣu pūrvyam.

8.47.1^a (Trita Āptya; to Ādityas)

māhi vo mahatām āvo [vāruṇa mitra dācūṣe,] 5.71.3^b
yam adityā abhi druhó rākṣathā nēm aghām naçad [anehāso va utāyaḥ suūtāyo
va utāyaḥ.] 8.47.1^{ef}—18^{ef}

8.67.4^a (Matsya Sāṁmāda, or others; to Adityas)

māhi vo mahatām āvo [vāruṇa mitrāryaman,] 5.67.1^c
[āvāṁsy ā vṛṇīmahe.] 8.26.1^c

See the estimate of 8.67.4 under 8.26.21^c.

8.47.1^b, vāruṇa mitra dācūṣe: 5.71.3^b, vāruṇa mitra dācūṣaḥ.

8.47.1^{ef}—18^{ef}, anehāso va utāyaḥ suūtāyo va utāyaḥ.

Cf. 5.65.5^c, anehāsas tvōtayaḥ.

8.47.5^c: 1.4.6^c, syāmēd indrasya çarmaṇi.

8.47.9^b: 6.75.12^d, 17^d, āditiḥ çarma yachatu.

8.47.9^c (Trita Āptya; to Ādityas)

āditir na uruṣyatv [āditiḥ çarma yachatu,] 6.75.12^d
mātā mitrāsya revāto [ryamṇó vāruṇasya canehāso va utāyaḥ suūtāyo va
utāyaḥ.] 8.47.1^{ef}—18^{ef}

10.36.3^b (Luça Dhānāka; to Viçve Devāḥ)

viçvasmān no āditiḥ pāt vānhaso mātā mitrāsya vāruṇasya revātāḥ,
svārvaj jyōtir avṛkāṁ naçīmahi [tād devānām āvo adyā vṛṇīmahe.]

8.47.1^{ef}—18^{ef}

8.47.9^d: 1.136.2^e, aryamṇó vāruṇasya ca.

8.47.15^c, 17^c, tritē (17^c, evā) duṣvāpnayām sārvaṁ.

8.47.18^{ab} (Trita Āptya; to Ādityas and Uṣas)

ājāiṣmādyāsanāma cābhūmānāgasō vayām,
uṣo yāsmād duṣvāpnayād ābhāiṣmāpa tād uchatv [anehāso va utāyaḥ suūtāyo va
utāyaḥ.] 8.47.1^{ef}—18^{ef}

10.164.5^{ab} (Pracetas Āṅgīrasa; Duṣvāpnaghnām)

ājāiṣmādyāsanāma cābhūmānāgasō vayām,
jāgratsvapnāḥ saṁkalpāḥ pāpō yām dvīṣmās tām sū çhatu yó no dvēṣṭi
tām çhatu.

The repeated distich fits best, we may suppose, in 8.47.18^{ab}. On the metro of 10.164.5^c see Oldenberg, Prol. p. 39.

8.48.2^c (Pragātha Kāṇva ; to Soma)

antāḥ ca prāgā aditir bhavāsy avayātā hāraso dāivyasya,
indav indrasya sakhyām juṣāṇāḥ ṛṣiṣṭva dhūram ānu rāyā ṛdhyāḥ.

9.97.11^c (Manyu Vāsiṣṭha ; to Pavamāna Soma)

ādha dhārāyā mādhvā pṛcānās tīrō rōma pavate ādridugdhāḥ,
indur indrasya sakhyām juṣāṇō devō devāsyā matsarō mādāya.

[8.48.4^d : see under 8.18.22^c.]

[8.48.6^b, prā cakṣaya kṛṇuhi vāsyaso naḥ : 4.2.20^c, ūc chocasva kṛṇuhi, &c.]

8.48.8^a (Pragātha Kāṇva ; to Soma)

sōma rājan mṛlāyā naḥ svastī tāva smasi vratyās tāsyā viddhi,
ālartī dākṣa utā manyūr indo mā no aryō anukāmām pārā dah.

10.59.6^d (Bandhu Gāupāyana, &c. ; to Asuntī)

āsunte pūnar asmāsu cākṣuḥ pūnaḥ prāṇām ihā no dhehi bhogam,
jyōk paçyema sūryam uccārantam, ānumate mṛlāyā naḥ svastī.

4.24.5^b

8.48.9^c (Pragātha Kāṇva ; to Soma)

tvām hi nas tanvāḥ soma gopā gātre-gātre niśasātthā nṛcākṣāḥ,
yāt te vayām pramināma vratāni sā no mṛla suśakhā deva vāsyāḥ.

10.2.4^a (Trita Āptya ; to Agni)

yād vo vayām pramināma vratāni vidūsāni devā āviduṣṭarāsāḥ,
agnīṣ ṭad viçvam ā prṇati vidvān yēbhir devān ṛtūbhiḥ kalpāyāti.

Cf. 1.25.1.

8.48.11^d : 1.113.16^d, āganma yātra pratirānta āyuh.

[8.48.12^b, āmartyo mārtyān āvivēça : 4.58.3^d, mahō devō mārtyān ā viveça.]

8.48.13^d : 4.50.6^d ; 5.55.10^d ; 8.40.12^d ; 10.121.10^d, vayām syāma pātayo rayīṇām.

8.48.14^c, vāyām sōmasya viçvāha priyāsah : 2.12.15^c, vāyām ta indra viçvāha priyāsah.

8.48.14^d : 1.117.25^d ; 2.12.15^d, suvīrāso vidātham ā vadema.

8.49(Vāl.1).1^b (Praskaṇva Kāṇva ; to Indra)

abhī prā vaḥ surādhasam indram arca yāthā vidé,
yō jaritṛbhyo maghāvā purnvāsuh sahāsreṇeva çikṣati.

8.69.4^b (Priyamedha Āṅgīrasa ; to Indra)

abhī prā gōpatim girōndram arca yāthā vide,
sūnūm satyāsyā sātpatim.

See Grassmann's inconsistent renderings, i. 485 ; ii. 435, occasioned by vaḥ in 8.49.1^a : arca is second singular imperative in both stanzas. Ludwig, 612, 665, consistent but wrong.

8.49(Vāl.1).5^a : 8.5.7^a, ā na stōmam ūpa dravāt.

8.49(Vāl.1).5^c (Praskaṇva Kāṇva : to Indra)

ā na stōmam ūpa dravād, dhiyānō ācvo nā sōtr̥bhiḥ, 8.5.7^a
yām te svadhāvan svadāyanti dhenāva indra kāṇveṣu ratāyaḥ.

8.50(Vāl.2).5^c (Puṣṭigu Kāṇva ; to Indra)

ā naḥ sōme svadhvarā iyānō ātyo nā toṇate,
yām te svadāvan svādanti gūrtāyaḥ paurē chandayase hāvam.

The repeated pāda in the second Vālakhilya hymn is inferior in sense and metre to that of the first. See under 8.5.7^a.

8.49(Vāl.1).6^c (Praskaṇva Kāṇva ; to Indra)

ugrām nā virām nāmasōpa sedima vibhūtim ākṣitāvasum,
udrīva vajrinn avatō nā siñcatē kṣūrantīndra dhrtāyaḥ.

8.50(Vāl.2).6^c (Puṣṭigu Kāṇva ; to Indra)

prā virām ugrām vivicim dhanaspṛtam vibhūtim rādhaso mahāḥ,
udrīva vajrinn avatō vasutvanā sādā pṛpetha dāṇṣe.

8.49(Vāl.1).7^{abd}, yād dha nūnām yād vā yajñe yād vā pṛthivyām ādhi . . . ugrā
ugrēbhir ā gahi : 8.50(Vāl.2).7^{abd}, yād dha nūnām parāvāti yād vā
pṛthivyām divī . . . ṛṣvā ṛṣvēbhir ā gahi ; 8.3.17^d, ugrā ṛṣvēbhir ā gahi.

8.49(Vāl.1).9^c (Praskaṇva Kāṇva ; to Indra)

etāvatas ta imaha indra sumnāsya gómataḥ,
yāthā prāvo maghavan médhyātithim yāthā nīpātithim dhāne.

8.50(Vāl.2).9^c (Puṣṭigu Kāṇva ; to Indra)

etāvatas te vaso vidyāma çura nāvyaṣaḥ, 8.24.8^b
yāthā prāva ētaçam kṛtvye dhāne yāthā vāçam dāçavraje.

For the relation of these two stanzas see under 8.24.8^b.

8.49(Vāl.1).10^{ac} (Praskaṇva Kāṇva ; to Indra)

yāthā kāṇve maghavan trasyādasyavi yāthā pakthē dāçavraje,
yāthā góçarye āsanor ṛjicvanīndra gómad dhiraṇyavat.

8.50(Vāl.2).10^{ac} (Puṣṭigu Kāṇva ; to Indra)

yāthā kāṇve maghavan médhe adhvaré dirghānthe dāmūnasi,
yāthā góçarye āsiṣāso adrivo māyi gotrām hariçṛiyam.

8.50(Vāl.2).5^c, yām te svadāvan svādanti gūrtāyaḥ : 8.49(Vāl.1).5^c, yām te
svadhāvan svadāyanti gūrtāyaḥ.

8.50(Vāl.2).6^c, udrīva vajrinn avatō vasutvanā : 8.49(Vāl.1).6^c, udrīva vajrinn
avatō na siñcatē.

8.50(Vāl.2).7^{abd}, yād dha nūnām parāvāti yād vā pṛthivyām divī, . . . ṛṣvā
ṛṣvēbhir ā gahi : 8.49(Vāl.1).7^{abd}, yād dha nūnām yād vā yajñe yād
vā pṛthivyām ādhi . . . ugrā ugrēbhir ā gahi ; 8.3.17^d, ugrā ṛṣvēbhir
ā gahi.

8.50(Vāl.2).9^b: 8.24.8^b, vidyāma çūra nāvyaśaḥ.

8.50(Vāl.2).9^c, yāthā prāva étaçam kftvye dhāne: 8.49(Vāl.1).9^c, yāthā právo maghavan médhyātithim.

8.50(Vāl.2).10^{ac}, yāthā kāṇve maghavan médhe adhvaré . . . yāthā góçarye asiśāso adrivah: 8.49(Vāl.1).10^{ac}, yāthā kāṇve maghavan trasádasyavi . . . yāthā góçarye asanor rjícvani.

8.51(Vāl.3).1^{ab} (Çruṣṭigu Kāṇva; to Indra)
yāthā mánāu sāmvaranāu sómam indrápibaḥ sutám,
nípātithāu maghavan médhyātithāu pūṣṭigāu çruṣṭigāu sácā.

8.52(Vāl.4).1^{ab} (Āyu Kāṇva; to Indra)
yāthā mánāu vīvasvati sómam çakrápibaḥ sutám,
yāthā trté chānda indra jújoşasy āyāu mādayase sácā. cf. 8.4.2^b

8.51(Vāl.3).5^b: 6.46.3^b, indram tām hūmahe vayām.

8.51(Vāl.3).5^d: 8.46.9^d, gaméma gómati vrajé.

For remoter parallels see under 8.46.9^d.

8.51(Vāl.3).6^{ab+cd} (Çruṣṭigu Kāṇva; to Indra)
yāsmāi tvām vaso dānāya çikşasi sá rāyās póşam açnute,
tām tvā vayām maghavann indra girvanāḥ sutāvanto havāmahe.

8.52(Vāl.4).6^{ab} (Āyu Kāṇva; to Indra)
yāsmāi tvām vaso dānāya mānhase sá rāyās póşam invati,
vasūyāvo vāsupatim çatakrātum stómair indram havāmahe. 8.52(Vāl.4).6^{cd}

8.61.14^{cd} (Bharga Prāgātha; o Indra)
tvām hi rādhaspate rādhaso mahāḥ kşāyasyāsi vidhatāḥ,
tām tvā vayām maghavann indra girvanāḥ sutāvanto havāmahe.

For further instances of the páda, sutāvanto havāmahe, see next item.—Note that 8.52(Vāl.4).6^{cd} = 8.61.10^{cd}.—The cadence dānāya mānhase also in 8.61.8^e.

8.51(Vāl.3).6^{cd} = 8.61.14^{cd}, tām tvā vayām maghavann indra girvanāḥ sutāvanto havāmahe; 8.17.3^c; 93.30^b, sutāvanto havāmahe.

8.52(Vāl.4).1^{ab}, yāthā mánāu vīvasvati sómam çakrápibaḥ sutám: 8.51(Vāl.3).1^{ab},
yāthā mánāu sāmvaranāu sómam indrápibaḥ sutám.

[8.52(Vāl.4).1^d, āyāu mādasaye sácā: 8.4.2^b, indra mādayase sácā.]

[8.52(Vāl.4).3^c, yāsmāi vişṇus trīṇi padā vicakramé: 1.22.18^a; 8.12.27^b, trīṇi padā ví cakrame (1.22.18^a, vicakramé).]

8.52(Vāl.4).4^{cd}, tām tvā vayām sudūghām iva godūho juhūmāsi çravyāvah :
1.4.1^{bc}, sudūghām iva góduhe, juhūmāsi dyāvi-dyavi.

Cf. under 6.45.10^c.

8.52(Vāl.4).5^b (Āyu Kāṇva ; to Indra)
yó no datá sá nah pitá mahān ugrá içānakft,
āyāmann ugró maghāvā purūvāsúr gór āçvasya prá datu nah.

8.65.5^b (Pragātha Kāṇva ; to Indra)
indra gr̥ṇīśa u stuṣé mahān ugrá içānakft,
éhi nah sutām piba.

For 8.65.5^a cf. 2.20.4^a, tām u stuṣa indram tām gr̥ṇīse.

8.52(Vāl.4).8^{ab}, yāsmāi tvām vaso dānāya mánhase sá rāyās pōsam invati :
8.51(Vāl.3).6^{ab}, yāsmāi tvām vaso dānāya çikṣasi sá rāyās pōsam
açnute.

8.52(Vāl.4).8^{cd} (Ayu Kāṇva ; to Indra)
, yāsmāi tvām vaso dānāya mánhase sá rāyās pōsam invati,] 8.51(Vāl.3).6^{ab}
vasūyāvo vásupatiṁ çatákratuṁ stómāir indram havāmahe.

8.61.10^{cd} (Bhargha Pragātha ; to Indra)
ugrabāhur mrakṣakftvā purāṁdaró yádi me çr̥ṇāvad dhāvam,
vasūyāvo vásupatiṁ çatákratuṁ stómāir indram havāmahe.

Note that 8.61.14^{cd} = 8.51(Vāl.3).6^{cd}.

8.52(Vāl.4).10^b : 8.7.22^b, sām kṣoṇí sām u sūryam.

8.53(Vāl.5).1^d : 6.54.8^c ; 8.26.22^b ; 46.6^c, içanam rāyā Imahe.

8.53(Vāl.5).2^b, vāvrdhāno dive-dive : 8.12.28^b, vāvrdhāte divé-dive.

8.53(Vāl.5).2^d : 8.11.9^b, vājayānto havāmahe.

[8.53(Vāl.5).3^{cd}, yé parāvátī sunviré jāneṣv á yé arvāvátíndavaḥ : 8.93.6^{ab} ;
9.65.22^{ab}, yé sómāsaḥ parāvátī yé arvāvátī sunviré.]

8.53(Vāl.5).4^d : 8.4.12, yātrā sómasya tr̥mpási.

8.53(Vāl.5).6^d, krātuṁ punatā ānuṣák : 8.12.11^b, krātuṁ punita ānuṣák.

8.53(Vāl.5).7^a : 5.35.1^a, yās te sādhiṣṭhó 'vase.

8.54(Vāl.6).5^c, téna no bodhi sadhamádyo vrdhé : 8.3.1^c, āpír no bodhi sadha-
ádyo vrdhé.

8.54(Vāl.6).1^b : 8.46.3^c, gīrbhír gr̥ṇánti kārāvaḥ.

8.54(Vāl.6).6^d : 4.8.6^b, sasavūṁso ví çr̥ṇvire.

8.54(Väl.6).7^d : 9.61.15^b, dhukṣásva pipyúṣīm iṣam ; 8.7.3^c, dhukṣánta pipyúṣīm iṣam ; 8.13.25^c, dhukṣásva pipyúṣīm iṣam ávā ca nah.

[8.54(Väl.6).8^a, vayám ta indra stómebhir vidhema : 5.4.7^a, vayám te agna uktháir vidhema.]

8.55(Väl.7).1^c (Kṛṣa Kāṇva ; Praskañvasya dānastutih)
bhūrīd indrasya vīryām vy ákhyām abhy áyati,
rádhas te dasyava vṛka.

8.56(Väl.8).1^a (Pṛṣadhra Kāṇva ; Praskañvasya dānastutih)
prāti te dasyave vṛka rádho adarṣy áhrayam,
dyáur ná prathinā čávah.]

cf 1.8.5^c

For the appraisal of 8.56.1 see under 1.8.5^c.—For 8.55.1^a cf. 1.80.8^c, mahát ta indra vīryām.

8.56(Väl.8).1^c : 1.8.5^c, dyáur ná prathinā čávah.

[8.56(Väl.8).5^c, agnīḥ čukrēṇa čocīṣā : ágne čukrēṇa, &c. ; see under 1.12.12.]

[8.57(Väl.9).2^a, yuvám devás tráya ekādačasah : 9.92.4^b, víṣve devás, &c.]

8.57(Väl.9).4^a, ayám vām bhāgó nihito yajatrā : 1.183.4^c, ayám vām bhāgó nihita iyám gīḥ.

8.59(Väl.11).1^d (Suparṇa Kāṇva ; to Indra and Varuṇa)
imāni vām bhāgadheyāni sisrata indrávaruṇā prá mahé sutēsu vām,
yajñē-yajñē ha sávanā bhuranyátho yát sunvaté yájamānāya čikṣathaḥ.

10.27.1^b (Vasukra Āindra ; to Indra)
ásat sú me jaritaḥ sábhivegó yát sunvaté yájamānāya čikṣam,
ánāçīrdām ahám asmi prahantá satyadhvītam vṛjināyāntam ābhūm.

We may perhaps accept it as a general principle, that in hymns in which a god speaks for himself, repeated pádas, which are otherwise attributed by the poets to a god in the second or third persons, are secondary and epigonal. Cf. under 4.17.3^c.

[8.59(Väl.11).2^b, indrávaruṇā mahimānam áçata : 1.85.2^a, tá ukṣitáso mahimānam áçata.]

[8.59(Väl.11).3^c, tábhir daçvānsam avataṁ čubhas patī : 1.47.5^c, tábhiḥ śv āsmān avataṁ, &c.]

8.59(Väl.11).7^b (Suparṇa Kāṇva ; to Indra and Varuṇa)
indrāvaruṇā sūmanasám adṛptaṁ ráyás póṣaṁ yájamāneṣu dhattam,
prajāṁ puṣṭīm bhūtīm asmāsu dhattam dirghayutváya prá tirataṁ na áyuh.

10.17.9^d (Devaçravas Yamāyana ; to Sarasvatī)

sārasvatīm yām pitāro hāvante dakṣiṇā yajñām abhinakṣāmāṇāḥ,
sahasrārghām ilō ātra bhagām rāyās pōṣām yājamāneṣu dhehi.

10.122.8^c (Citramahas Vasiṣṭha ; to Agni)

nī tvā vasiṣṭha ahvanta vājinaṁ grṇānto agne vidātheṣu vedhāsah,
rāyās pōṣām yājamāneṣu dhāraya jūyām pāta svastibhiḥ sādā naḥ.]
☞ refrain, 7.1.20^d ff.

8.60.1^b : 5.20.3^a ; 26.4^c ; 10.21.1^b, hōtāraṁ tvā vṛṇīmahe.

8.60.2^d : 8.23.22^b ; 39.8^a ; 102.10^c, agnīm yajñeṣu pūrvyām.

8.60.3^c, mandrō yajīṣṭho adhvarēṣv īdyah : 4.7.1^b, hōtā yajīṣṭho adhvarēṣv īdyah.

8.60.3^d : 1.127.2^c, viprebhiḥ çukra mánmabhiḥ.

8.60.4^d (Bhargha Prāgātha ; to Agni)

ādrogham ā vahoçatō yaviṣṭhya devān āsra vitāye,
abhī prāyānsi sūdhitā vaso gahi māndasva dhītībhir hitāḥ.

10.140.3^b (Agni Pāvaka ; to Agni)

ūrjo napāj jātavedaḥ suçastībhir māndasva dhītībhir hitāḥ,
tvē īṣaḥ sām dadhur bhūrivarpasaç citrōtayo vāmājataḥ.

8.60.8^a, mā no mātāya ripāve rakṣasvine ; 8.22.14^c, mā no mātāya ripāve
vājiniivasu.

[8.60.10^a, pāhī viçvasmād rakṣāso ārāvnaḥ : see under 1.36.15.]

8.60.12^a, yēna vānsāma pñtanāsu çārdhataḥ : 6.19.8^c, yēna vānsāma pñtanāsu
çātrūn.

8.60.14^d : 8.23.27^a, vānsvā no vāryā purū.

8.60.17^d : 1.127.2^c ; 8.23.7^b, hōtāraṁ carṣaṇīnām.

8.60.18^{cd}, īṣanyāyā naḥ pururūpam ā bhara vājāṁ nēdiṣṭham ūtāye : 8.1.4^{cl},
ūpa kramasva pururūpam ā bhara vājāṁ nēdiṣṭham ūtāye.

8.60.19^b (Bhargha Prāgātha ; to Agni)

āgne jārītar viçpātis tepānō deva rakṣāsah,
āproṣivān ghāpatir mahān asi divās pāyūr duronayūḥ.

8.102.16^b (Prayoga Bhārgava, or others ; to Agni)

āgne ghṛtāsyā dhītībhis tepānō deva çociṣā,
[ā devān vakṣi yākṣi ca.]

☞ 5.26.1^c

Note that 8.60.2^d = 8.102.10^c.

[8.61.4^d, makṣú cid yánto adriṇaḥ: 8.45.11^a, çánāṣ cid, &c.]

8.61.5^b: 10.134.3^d, indra víçvābhīr ūtibhīh; 8.12.5^c, indra víçvābhīr ūtibhīr
vavākṣītha; 8.32.12^c, indro víçvābhīr ūtibhīh.

8.61.6^b (Bharga Prāgātha; to Indra)

pāuró áçvasya purukṣd gāvām asy ūtso deva hiraṇyāyaḥ,
nākir hí dānaṁ parimārdhiṣat tvé yád-yad yāmi tād ā bhara.

9.107.4^d (Sapta Rṣayaḥ; to Pavamāna Soma)

punānāḥ soma dhārayāpó vāsāno arṣasi,

ā ratnadhā yōnim ṛtasya sīdasy ūtso deva hiraṇyāyaḥ.

Translate 8.61.6, 'A Pāura ('Giver unto satiety') of horses, an abundant producer of cows art thou, a golden spring, O god. For none shall fall short of gifts with thee; whatever I ask that bring on!' The word pāura is really the proper name of a liberal protégé of the gods (cf. 8.64.10), used here punningly in relation to purukṣt, in the sense of 'giving one's fill'; cf. Bergaigne, ii. 473; and see under 2.13.9. Now the expression ūtso deva hiraṇyāyaḥ would seem most accurate, and perfectly original in this connexion: what better epithet could be given to an exceedingly liberal god than 'golden spring', that is 'spring of gold'? And yet the repetition of this pāda in 9.107.4 bids us pause: 'Purifying thyself in thy flow, O Soma, clothed in water, thou flowest. Wealth-giving thou sittest on the seat of ṛtā, a golden spring, O god.' Notwithstanding the vagueness of the expression, and the persistent syncretism of the ideas concerning themselves with Indu-Indra, the expression ūtso deva hiraṇyāyaḥ must have originated with Soma rather than Indra (cf. 8.89.6; 97.44; 110.5), and been borrowed for Indra in the conviction that anything that fits Soma fits also the insatiable drinker of soma (indra sompātama). Cf. Hillebrandt, Ved. Myth. i. 322 ff.—For 9.107.4^b cf. 9.107.26^a.

8.61.10^{cd}: 8.52 (Val. 4).6^{cd}, vasuṇyāvo vāsupatiṁ çatākratuṁ stómair indraṁ
havāmahe.

8.61.13^d (Bharga Prāgātha; to Indra)

yāta indra bhāyāmahe tāto no ābhayaṁ kṛdhi,
māghavañ chagdhī tāva tán na ūtibhīr ví dvīṣo ví mṛdho jahi.

10.152.3^a (Çāsa Bhāradvāja; to Indra)

ví rākṣo ví mṛdho jahi ví vṛtrāsya hánū ruja,

ví manyūm indra vṛtrahann amītrasyābhidāsataḥ.

Cf. 10.152.4, and 6.53.4; 9.85.2.

8.61.14^{cd}: 8.51 (Val. 3).6^{cd}, tám tvā vayāṁ maghavann indra girvaṇaḥ sutāvanto
havāmahe: 8.17.3^c; 8.93.30^b, sutāvanto havāmahe.

8.62.1^e—6^e, 7^d—9^d, 10^e—12^e, bhadrá indrasya rātāyaḥ.

[8.62.4^b, indra brāhmāni vārdhana: 5.73.10^a, imā brāhmāni vārdhana.]

[8.63.2^c, ukthā brāhma ca çānsyā: 1.8.10^b, stōma ukthāṁ ca çānsyā.]

[8.63.3^c, stuṣé tād asya páuṇsyam: 1.80.10^c, mahát tād, &c.]

[8.63.6^b, kṛtāni kártvāni ca: 1.25.11^c, kṛtāni yá ca kártva.]

8.63.9^b, urú kramiṣṭa jīvāse: 1.155.4^d, urú kramiṣṭorugāyāya jīvāse.

8.64.1^b: 1.10.7^d, kṛṇuṣvā rādho adriṇaḥ.

[8.64.4^c, ōbhé prṇāsi ródasi: 10.140.2^d, prṇākṣi ródasi ubhé.]

Note the blend reading in TS. 4.2.7.3^d, ubhe prṇākṣi ródasi.

[8.64.6^c, asmākaṁ kāmam ā prṇa: 1.16.9^a, sémām naḥ kāmam ā prṇa.]

8.64.7^c, brahmā kās tām saparyati: 8.7.20^c, brahmā kó vaḥ saparyati.

8.64.10^c: 8.4.12^d, tāsyeḥi prá dravā píba.

8.64.12^c, éhim indra dravā píba: 8.17.11^c, éhim asyā dravā píba.

8.65.1^{ab}: 8.4.1^{ab}, yád indra prág ápag údañ nyag vā huyase nṛbhiḥ.

8.65.2^b (Pragātha Kāṇva; to Indra)

yád vā prasrávaṇe divó mādáyāse svāṇṛṇare,

yád vā samudré āndhasaḥ.

8.103.14^d (Sobhari Kāṇva; to Agni and Maruts)

ágne yāhi marútsakhā rudrēbhiḥ somapítaye,

sóbharyā upa suṣṭutim mādáyasva svāṇṛṇare.

Cf. 8.6.39^a, mándasvā sū svāṇṛṇare. For the moods of the verb see the author, Amer. Journ. of Philol. xxxiii. 4, note 2.

[8.65.3^c, indra sómasya pítaye: indram sómasya, &c.; see under 1.16.3.]

8.65.5^b: 8.52(Vāl. 4).5^b, mahāñ ugrā iṣānakṛt.

8.65.6^b: 5.20.3^d; 7.94.6^b, prāyasvanto havāmahe.

8.65.6^c: 1.13.7^c; 10.188.1^c, idām no barhīr āsāde.

8.65.7 = 4.32.13.

8.65.7^c = 4.32.13^c; 8.43.23^a, tam tva vayam havāmahe.

8.65.8^{ab}, idām te somyām mādhy ādhuṣann ādribhir nárah: 8.38.3^{ab}, idām vām
madirām mādhy ādhuṣann ādribhir nárah.

8.65.9^c: 1.9.8^a; 44.2^d, asmé dhehi grāvo bṛhāt.

8.65.12^c (Pragātha Kāṇva; to Indra)

nápāto durgáhasya me sahásreṇa surādhasaḥ,

grāvo devéṣv akrata.

10.62.7^d (Nabhanedistha Mānava; to Viṣve Devāḥ)

indreṇa yujā niḥ sṛjanta vāghāto vṛajām gómantam açvīnam,

sahásraṁ me dádato aṣṭakarnyāḥ grāvo devéṣv akrata.

cf 10.25.5^d

8.66.6—] *Part 1: Repeated Passages belonging to Book VIII* [388

8.66.6^b: 8.33.15^d, mādāya dyukṣa somapāḥ.

[8.66.8^c, sémām na stómam jujuṣāṇā á gahi: 1.16.5^a, sémām na stómam á gahi.]

8.66.12^c, tirāç cid aryāḥ sávanā vaso gahi: 4.29.1^c, tirāç cid aryāḥ sávanā purūṇi.

[8.66.13^{od}, nahí tvád anyāḥ puruhūta káç canā mághavann ásti mardítā; 1.84.19^c, ná tvád anyó maghavann asti mardítā.]

8.67.1^c, 10^c, sumṛṭkán (10^c, sumṛṭkām) abhiṣṭaye.

8.67.4^{ab}, máhi vo mahatám ávo váruṇa mitráryaman: 8.47.1^{ab}, máhi vo mahatám ávo váruṇa mitra dāçūṣe.

8.67.4^b: 5.67.1^c; 10.126.2^b, váruṇa mitráryaman.

8.67.4^c: 8.26.21^c, áváṇsy á vṛṇīmahe.

8.67.6^c: 8.20.26^b, téna no ádhi vocata

8.67.18^b: 8.18.12^b, ádityā yān mūmocati.

8.68.1^d: indra çaviṣṭha sátpate: 8.13.12^a, indra çaviṣṭha satpate.

8.68.5^c: 8.1.3^b; 15.12^b, nānā hāvanta utāye.

8.68.7^b, índram codāmi pítāye: 3.42.8^b, sómam codāmi pítāye.

8.68.9^c (Priyamedha Āṅgīrasa; to Indra)

tvótasas tvá yujápsú sūrye mahád dhānam,
jáyema pṛtsú vajrivaḥ.

8.92.11^c (Çrutakakṣa Āṅgīrasa, or Sukakṣa Āṅgīrasa; to Indra)

áyāma dhīvato dhíyo 'rvadbhiḥ çakra godare,
jáyema pṛtsú vajrivaḥ.

[8.69.1^a, prá-pṛa vas triṣṭubham īsam: 8.7.1^a, prá yád vas, &c.]

8.69.3^b: 1.84.11^b, sómam çṛṇanti pṛçṇayaḥ.

8.69.3^d: 1.105.5^b, triṣv á rocané divāḥ.

8.69.4^b: 8.49(Val. 1).1^b, índram arca yáthā vidé.

8.69.6^b: 8.7.10^b, duduhré vajríṇe mādhu.

8.69.7^b, gṛhām indraç ca gánvahi: 1.135.7^c; 4.49.3^b, gṛhām indraç ca gachatam.

8.69.9^d: 1.80.9^d, índrāya bráhmódyatam.

8.69.10^d: 9.1.9^c; 4.4^b, sómam índrāya pátave; 9.24.3^b, sóméndrāya pátave.

Added in proof.

8.69.11^{b*} (Priyamedha Āṅgirasa ; to Indra)

ápād indro ápād agnir vícve devá amatsata,

várūṇa id ihá kṣayat tám ūpo abhy ānūṣata vatsám saṁçīcvarīr iva.

9.14.3^b (Asita Kāçyapa, or Devala Kāçyapa ; to Soma Pavamāna)

ād asya çuṣmīṇo rāse vícve devá amatsata,

yādr góbhīr vasāyāte.

9.61.14^b (Amahīyu Āṅgirasa ; to Soma Pavamāna)

tám id vardhantu no gíro vatsám saṁçīcvarīr iva,

yá indrasya hṛdaṁsāniḥ.

Stanza 8.69.11 has the earmarks of inferiority ; it differs from its connexion in the hymn as regards sense and metre ; cf. Grassmann, i. 564 ; Bergaigne, iii. 130. The two repeated pādas are pretty certainly borrowed from the sphere of Soma Pavamāna ; cf. 9.13.7 ; 86.2 ; 100.1, 7 ; 104.2.

8.69.14^b : 8.16.11^c, indro vícivā āti dvīṣaḥ.

[8.69.15^a, arbhakó ná kumārakāḥ : 8.30.1^b, (arbhakó) dévāso ná kumārakāḥ.]

8.69.16^c : 6.51.16^b, svastigām anehāsam.

8.69.17^{ab} : 1.36.7^{ab}, tám ghem itthá namasvīna ūpa svarājāṁ āsate.

8.69.18^a : 1.30.9^a, ānu pratnásyāukasaḥ.

8.70.3^a : 8.31.17^a, nákiṣ tám kármaṇā naçat.

8.71.6^c, prá ṇo naya vásyō ácha : 6.47.7^b, prá ṇo naya pratarām vásyō ácha ;
10.45-9, prá tám naya pratarām, &c.

8.71.8^c, tvám içiṣe vásūnām : 1.170.5^a, tvám içiṣe vasupate vásūnām.

8.71.9^c : 1.30.10^c, sákhe vaso jaritṛbhyaḥ ; 3.51.6^d, sákhe vaso jaritṛbhyo váyo
dhāḥ.

8.71.10^d, purupraçastām utāye : 8.12.14^c, purupraçastām utāya ṛtāsya yāt.

[8.71.11^a, agnīm sūnūrṁ sáhaso jātávedasam : 1.127.1^b, vásūrṁ sūnūrṁ, &c.]

8.71.11^d : 5.22.1^d, hótā mandrátamo viçi.

[8.71.12^a, agnīm vo devayajyāyā : 5.21.4^a, devām vo devayajyāyā.]

8.71.12^b : 5.28.6^b, agnīm prayaty adhvaré ; 10.21.6^b, ágne prayaty adhvaré.

8.71.13^b, íçe yó váryāṇām : 1.5.2^b ; 24.3^b, íçānaṁ váryāṇām ; 10.9.5^a, íçānā
váryāṇām.

[8.72.3^b, rudrām paró manisáya: 5.17.2^d, mandrām paró, &c.]

8.72.15^a, úpa srákveṣu bāpsataḥ: 7.55.2^d, úpa srákveṣu bāpsato ní sú svapa.

[8.72.16^a, ádhukṣat pipyúṣīm iṣam: see under 8.7.3.]

8.73.1^b: 1.46.7^c, yuñiátham açvinā rátham.

8.73.1^c–18^c, ánti śád bhūtu vām ávah.

8.73.5^{ab}, yád adyá kárhi kárhi eie chuṣṭyátām imám hávam: 5.74.10^{ab}, áçvinā yád dha kárhi eie chuṣṭyátām imám hávam.

8.73.10^b, çṛṇutām ma imám hávam: 2.41.13^b = 6.52.7^b, çṛṇutá ma imám hávam; 8.85.2^b, imám me çṛṇutām hávam.

8.73.14^{ab}, á no gávyebhir áçvyāih sahásráir úpa gachataḥ: 6.60.14^{ab}, á no gávyebhir áçvyāir vasavyāir úpa gachataḥ.

[8.73.18^a, púram ná dhṛṣṇav á ruja: 9.108.6^d, varmíva dhṛṣṇav, &c.]

[8.74.5^a, amftam jatāvedasam: 6.48.1^c, prá-pṛa vayām amftam jatāvedasam.]

8.74.5^b, tirás támañsi darçatām: 3.27.13^b, tirás támañsi darçatāḥ.

8.74.7^c, mándra sújata súkrato: 1.144.7^b, mándra svádhava ftajata súkrato.

8.74.12^b: 7.94.5^c, sabádho vájasātaye.

[8.74.14^d, vákṣan váyo ná tūgryam: 8.3.23^c, ástam váyo ná tūgryam.]

8.75.3^b: 3.24.3^b; 8.19.25^c, sáhasaḥ sūnav āhuta.

8.75.12^{ab}, mā no asmín mahāadhané parā varg bhārabhṛd yatha: 6.59.7^{cd}, mā no asmín mahāadhané parā varktam gáviṣṭiṣu.

8.75.16^c: 3.42.6^c; 8.98.11^c, ádhā te sumnám imahe.

8.76.1^b: 1.11.8^a, indram içānam ójasā.

8.76.2^c: 1.80.6^b; 8.6.6^b; 8.9.3^d, vājreṇa çatāparvaṇā.

8.76.5^c (Kurusuti Kāṇva; to Indra)

marútvantam rjīṣīṇam ójasvantam virapçīnam,

indram gīrbhīr havāmahe.

8.88.1^d (Nodhas Gāutama; to Indra)

tām vo dasmám ṛtīśāham vásor mandānām āndhasaḥ,

abhi vatsām ná svásareṣu dhenáva, indram gīrbhīr navāmahe. 2.2.2^b

8.76.6^a : 1.23.7^a, marútvantaṁ havāmahe.

8.76.6^c : 1.22.1^c ; 23.2^c ; 4.49.5^c ; 5.71.3^c ; 6.59.10^d ; 8.94.10^c—12^c, asyá sómasya pitáya.

[8.76.7^b, pibā sómaṁ çatakrato : 3.37.8^c; indra sómaṁ, &c.]

8.76.9^b, sutāṁ sómaṁ dívistīṣu : 1.86.4^b, sutāḥ sómo dívistīṣu.

8.76.9^c (Kurusuti Kanva ; to Indra)

pibéd indra marútsakhā [sutāṁ sómaṁ dívistīṣu,]

cf. 1.86.4^b

vájraṁ çiqāna ójasā.

10.153.4^c (Devajāmaya Indramātarah ; to Indra)

tvām indra sajóśasam arkāṁ bibharṣi bāhvōh,

vájraṁ çiqāna ójasā.

8.76.11^a : 8.6.38^a, ānu tvā ródasi ubhé.

8.77.1^{bc}, ví prçhad iti mātáram, ká ugráh ké ha çṛṇvire : 8.45.4^{bc}, jatāḥ prçhad ví mātáram, ká ugráh ké ha çṛṇvire.

[8.77.8^a, téna stotṛbhya á bhara : see under 5.6.1^c.]

8.78.8^b (Kurusuti Kanva ; to Indra)

tvé vásūni sámgaṭa víçvā ca soma sāubhagā,

sudátv āparihvṛtā.

9.4.2^b (Hiranyastūpa Āṅgirasa ; to Soma Pavamāna)

[sánā jyótiḥ sánā svàr, víçvā ca soma sāubhagā,

cf. 9.9.9^c

[áthā no vásyasas kṛdhi.]

cf. refrain, 9.4.1^c—10^c

9.55.1^c (Avatsāra Kāçyapa : to Soma Pavamāna)

yávam-yávam no ándhasā puṣtāṁ-puṣtāṁ pári srava,

sóma víçvā ca sāubhagā.

8.80.2^c : 6.45.17^c, sá tvām na indra mṛḷaya ; cf. also 8.80.1^c.

8.80.3^a, kím aṅgá radhracódanaḥ : 6.44.10^d, kím aṅgá radhracódanaṁ tvāhuḥ.

[8.80.7^c, iyám dhír ṛtvíyavati : 8.12.10^a, iyám ta ṛtvíyavati (sc. dhíh).]

8.81.4^a : 8.24.19^a ; 95.7^a, éto nv índraṁ stávāma.

8.82.2^a : 1.23.1^a, tivráḥ sómasa á gahi.

[8.82.3^c, bhúvat ta indra çām hṛdé : 10.86.15^c, manthás ta indra çām hṛdé.]

8.82.5—] *Pert 1: Repeated Passages belonging to Book VIII* [392

8.82.5^a, túbhyayám ádribhiḥ sutáḥ: 1.135.2^a, túbhyayám sómaḥ páripūto ádribhiḥ.

8.82.7^c–9^c, píbed asya tvám iṣe.

8.82.9^b (Kusidin Kāva; to Indra)
yám te çyenāḥ padābharat tiró rájáñsy áspṛtam,
[píbed asya tvám iṣe.]

☞ refrain, 8.82.7^c–9^c

9.3.8^b (Çunaḥcepa Ājigarti; to Soma Pavamāna)
eṣā dívam vy āsarat tiró rájáñsy áspṛtaḥ,
pavamānaḥ svadhvarāḥ.

8.83.2^b: 1.26.4^b; 4.1.1^b; 4.55.10^b; 5.67.3^b; 8.18.3^b; 28.2^a; 10.126.3^b–7^b,
váruṇo mitró aryamá.

8.83.3^c: 7.66.12^d, yūyám ṛtāsyā rathyaḥ.

[8.83.4^b, vāmānī várūṇa çāñsyam; 8.18.21^b, nṛvād varuṇa çāñsyam.]

8.83.9^a: 1.15.2^c; 6.51.15^a; 8.7.12^a, ynyāmī hí ṣṭhā sudānavah.

8.83.9^b: 6.51.15^b, indrajyesthā abhidyavah.

8.84.1^a, prēṣṭham vo átithīm (stuse): 1.186.3^a, prēṣṭham vo átithīm grñise.

8.84.1^c, agnīm rátham ná védyam: 8.19.8^b, agní rátho ná védyah.

[8.84.3^c, rākṣa tokām utá tmānā: 1.41.6^b, víçvam tokām utá tmānā.]

8.84.8^b: 5.35.7^b, puroyāvanam ājīsu.

8.85.1^a, á me hávam nāsatyā: 1.183.5^d, á me hávam nāsatyōpa yātam.

8.85.1^b: 5.75.3^b; 8.8.1^b, áçvinā gáchataṁ yuvām.

8.85.1^c–9^c: 1.47.9^d, mádhvaḥ sómasya pítāye.

[8.85.2^b, imām me çṛṇutam hávam: 8.73.10^b, çṛṇutamī ma imām hávam; cf.
under 2.41.13.]

8.85.4^a: 7.94.2^a, çṛṇutam jaritūr hávam; 8.13.7^b, çṛṇudhí jaritūr hávam.

8.85.5^a: 8.5.12^c, chardír yantam ádabhyam.

[8.85.6^a: gáchataṁ dāçūṣo grhām: 8.5.5^c; 22.3^d, gántarā dāçūṣo grhām.]

8.86.1^c–3^c, tá vām víçvako havate tanūkṛthé.

8.86.1^d–5^d, má no ví yausṭam sakhyā mumócatam.

8.87.2^{ab+c} (Dyumnika Vasiṣṭha, or others; to Aṇvins)

pībataṁ gharṁamāṁ mādhumantam aṇvinā barhiḥ sīdataṁ narā,
tā mandasānā mānuṣo duroṇā ā nī pātāṁ vēdasā vāyah.

8.87.4^{ab} (The same)

pībataṁ sōmam mādhumantam aṇvinā barhiḥ sīdataṁ sumāt,
tā vāyrdhānā ūpa suṣṭutīm divo gantām gāurāv ivēriṇam.

10.40.13^a (Ghoṣa Kaksravati; to Aṇvins)

tā mandasānā mānuṣo duroṇā ā dhattām rayīm sahāviraṁ vacasyāve,
kṛtām tīrthām suprapāṇām ṣubhas pati sthānūṁ pathesṭhām āpa durma-
tīm hatam.

It seems to me that the repeated pāda, tā mandasānā, &c., fits best in 8.72.2, because it follows logically after ā barhiḥ sīdataṁ narā. The point, it must be admitted, is subjective.

8.87.2^b: 1.47.8^d; 8.87.4^b, ā barhiḥ sīdataṁ narā (8.87.4^b, sumāt); 1.142.7^d,
sīdataṁ barhīr ā sumāt.

8.87.3^a: 8.8.18^a, ā vām vīṣvabhīr ūtibhiḥ: 8.8.1^a, ā no vīṣvabhīr ūtibhiḥ; 7.24.4^a,
ā no vīṣvabhīr ūtibhiḥ sajōsāh.

8.87.3^b: 1.45.4^b; 8.8.18^b, priyāmedhā ahūṣata.

8.87.4^b, ā barhiḥ sīdataṁ sumāt: 1.47.8^d; 8.87.2^b, ā barhiḥ sīdataṁ narā;
1.142.7^d, sīdataṁ barhīr ā sumāt.

8.87.5^a: 8.8.2^a; 9.14^a, ā nūnām yātam aṇvinā.

8.87.5^b: 8.13.11^b, āṣvebhiḥ prusitāpsubhiḥ.

8.87.5^c, dāsra hiraṇyavartanī ṣubhas pati: 1.92.18^b; 5.75.2^c; 8.5.11^b; 8.1^c,
dāsra hiraṇyavartanī.

8.87.5^d: 1.47.3^b, 5^d; 3.62.18^c; 7.66.19^c, pātām sōmam ṛtāvrdhā.

8.87.6^a: 8.26.9^a, vayām hī vām hāvāmahe.

8.88.1^c, abhi vatsām nā svāsareṣu dhenāvaḥ: 2.2.2^b, āgne vatsām, &c.

8.88.1^d, indram gṛbhīr navāmahe: 8.76.5^c, indram gṛbhīr havāmahe.

8.88.2^d: 8.33.3^d, maksū gōmantam imahe.

8.88.6^d: 8.4.18^d, mánhiṣṭho vūjasātaye: 1.130.1^c, mánhiṣṭham vūjasātaye.

[8.89.1^a, bṛhād indrāya gāyata: 8.45.2^{1a}, stotrām indrāya gāyata.]

8.89.2^c (Nṛmedha Āṅgirasa and Purumedha Āṅgirasa; to Indra)
āpādhamaḍ abhiṣastir aṣastihāthēndro dyumny ābhavat,
devās ta indra sakhyāya yemire bṛhadbhāno mārudgaṇa.

8.98.3^c (Nṛmedha Āṅgīrasa; to Indra)

ṽibhrājañ jyōtiṣa svār āgacho rocanām divāh,
devās ta indra sakhyāya yemire.

8.98.3^{ab}

Cf. Bergaigne ii. 187.

8.89.3^d: 1.80.6^b; 8.6.6^b; 76.2^c, vājreṇa ṣatāparvaṇa.

8.89.7^b: 9.107.7^d; 10.156.4^b, á súryam rohaya divi; 1.7.3^b, á súryam rohaya divi.

[8.90.5^a, tvām indra yaçá asi: 8.23.30^a, āgne tvām yaçá asi.]

8.91.2^{de}: 3.52.1^{ab}, dhānāvantaṁ karambhīṇam apūpāvantaṁ ukthīnam.

8.91.3^d (Apālā Ātreya; to Indra)

á canā tvā cikitsāmó 'dhi canā tvā némasi,
ṣānāir iva ṣanakāir ivēndrāyendo pári srava.

9.106.4^b (Cakṣus Mānava; to Pavamāna Soma)

prā dhanvā soma jāgrvir indrāyendo pári srava,
dyumāntaṁ ṣuṣmam á bharā svarvīdam.]

9.29.6^c

The repeated pāda is refrain in 9.112.1^a ff.; cf. also 9.56.4^b, svādūr indo pári srava; 9.62.9^a, tvām indo, &c.—Cf. von Schroeder, WZKM. xx. 236; Geldner, Rigveda Kommentar, p. 132.

8.92.1^b: 1.5.1^b, indram abhi prá gāyata.

8.92.2^a: 8.15.1^b, puruhūtām puruṣtutám.

8.92.5^a, tám v abhi prārcata: 8.15.1^a, tám v abhi prá gāyata.

8.92.5^b: 1.16.3^c; 3.42.4^a; 8.17.15^d; 97.11^b; 9.12.2^c, indram sómasya pitáye.

8.92.6^a (Ṣrutakakṣa Āṅgīrasa, or Sukakṣa Āṅgīrasa; to Indra)

asyá pítvá mādānām devó devasyāujasā,
viçvābhi bhūvanā bhuvat.

9.23.7^a (Asita Kāçyapa, or Devala Kāçyapa; to Soma Pavamāna)

asyá pítvá mādānām indro vrtrāny apratí,
jaghāna jaghānac ca nú.

8.92.11^c: 8.68.9^c, jāyema prtsú vajrivaḥ.

[8.92.12^a: vāyam u tvā ṣatakrato: 6.45.25^a, imá u tvā ṣatakrato.]

8.92.12^b: 1.91.13^b, gāvo ná yāvaseṣv ā.

8.92.14^c, 22^c, ná tvām indráti ricyate.

8.92.17^b: 8.46.8^b, yá indra vṛtrahántamah.

[8.92.20^a, yāsmín víçvā ádhi çrīyah: 1.139.3^d, yuvór víçvā, &c.]

8.92.21 = 8.13.18.

8.92.21^c = 8.13.18^c: 9.61.14^a, tám íd vardhantu no girah.

8.92.22^a: 1.15.1^b, ā tvā viçantv índavaḥ.

8.92.22^b: 8.6.35^b; 9.108.16^b, samudrám iva síndhavaḥ.

8.92.25^c (Çrutakakṣa Āṅgirasa, or Sukakṣa Āṅgirasa; to Indra)
 áram áçvāya gāyati çrutákakṣo áram gāve,
 áram índrasya dhámne.

9.24.5^c (Asita Kāçyapa, or Devala Kāçyapa; to Soma Pavamāna)
 índro yád ádribhiḥ sutáh pavítram paridhāvasi,
 áram índrasya dhámne.

We may render 8.92.25 as follows: 'Suitably to (procure) horses does Çrutakakṣa sing, suitably to (procure) kine; suitably to Indra's nature.' Cf. Bergaigne, iii. 211, note. The meaning of 9.24.5 is: 'When, O Indu (Soma), pressed by the stones, thou dost flow about the sieve, (thou flowest) suitably to Indra's nature.' It would seem as though the repetitions of áram with áçvāya and gāve in 8.92.25 were loosely imitative of the repeated páda, áram índrasya dhámne. In any case 9.24.5 is pat; in 8.92.25 the first two occurrences of áram have, in reality, a different value from the third. The preceding and following stanzas also play upon áram; cf. under 8.45.10^b.

8.92.26^c: 8.45.10^b, áram te çakra dāvāne.

8.92.30^c: 8.13.14^b, mátsvā sutásya gómataḥ.

8.93.3^b (Sukakṣa Āṅgirasa; to Indra)
 sá na índraḥ çivāḥ sákhāçvāvad gómad yávamat,
 urúdhāreva dohate.

9.69.8^b (Hiraṇyastūpa Āṅgirasa; to Pavamāna Soma)
 ā naḥ pavasva vāsumad dhiraṇyavad áçvāvad gómad yávamat suvīryam,
 ynyām hí soma pitáro máma sthāna divó mūrdhānaḥ prásthita
 vayaskṛtaḥ.

The metre is entirely in favour of the priority of 9.69.8^b; cf. Part 2, chapter 2, class B 9. See Bergaigne, i. 38, note; ii. 81; Hillebrandt, Ved. Myth. i. 398.

[8.93.5^a, yád vā pravṛddha satpate: 8.12.8^a, yádi pravṛddha satpate.]

8.93.6^{ab} (Sukakṣa Āṅgīrasa ; to Indra)

yé sómāsaḥ parāvāti yé arvāvāti sunviré,
sárvāns tān indra gachasi.

9.65.2^{ab} (Bhṛgu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)
yé sómāsaḥ parāvāti yé arvāvāti sunviré,
yé vādāḥ çaryañāvati.

Cf. 8.53 (Val. 5).3^{cd}, yé parāvāti sunviré jāneṣv á yé arvāvátīndavaḥ. See Hillebrandt, Ved. Myth. 1.123 ff.

8.93.11^b : 5.82.2^c, ná minānti (5.82.2^c, minanti) svarājyam.

8.93.12^b : 6.44.5^d, devī çuṣmanḥ saparyataḥ.

[8.93.19^c, kāyā stotṛbhya á bhara : see under 5.6.1^e.]

8.93.20^c : 1.16.8^c, vṛtrahá sómapiṭaye.

8.93.22^b, uçánto yanti vitāye : 1.5.5^b, çucayo yanti vitāye.

8.93.24 = 8.32.29.

8.93.24^a = 8.32.29^a : 8.13.27^a, ihá tyá sadhamādya.

[8.93.25^a, túbhyaṁ sómāḥ sutá imé : 3.40.4^a ; 42.5^a, indra sómāḥ sutá imá.]

[8.93.26^b, dádhad rátnā ví dāçúṣe : 4.15.3^c ; 9.3.6^c, dádhad rátnāni dāçúṣe.]

8.93.28^c–30^c, yád indra mṛláyāsi naḥ ; see also under 8.6.25^a.

[8.93.29^a, sá no víçvāny á bhara : 10.19.1.1^d, sá no vāsūny á bhara.]

8.93.30^b : 8.17.3^c ; 51(Val.3).6^d ; 61.14^d, sutávantō havāmahe.

8.93.31^a, 31^c–33^c, ūpa no hāribhiḥ sutám

8.93.34^b, ṛbhuksāṇam ṛbhúm rayīm : 4.37.5^a, ṛbhúm ṛbhuksāṇo rayīm.

8.94.3^{ab} : 6.45.33^{ab}, tát sú no víçve aryá á sádā grṇanti káravaḥ.

8.94.3^c : 1.23.10^c ; 8.94.9^c, marútaḥ sómapiṭaye.

[8.94.4^a, ásti sómo ayám sutáh : 5.40.2^b ; 8.13.32^b, víçā sómo ayám sutáh.]

[8.94.8^b, devānām ávo vṛṇe : 1.38.10^b, indragñyór ávo vṛṇe.]

8.94.9^c: 1.23.10^c; 8.94.3^c, marūtaḥ sōmapṛtaye.

8.94.10^c–12^c, āsya sōmasya pītāye; see also under 1.23.2^c.

8.95.1^d: 6.45.25^c, indra vatsām ná mātārah.

[8.95.2^b, sutāsa indra girvaṇaḥ: 4.32.11^c; 8.13.32^b, sutośv indra girvaṇaḥ.]

8.95.3^c (Tiraçci Āṅgirasa; to Indra)

ḷpibā sōmaṁ mādāya kām, indra çyenābhṛtaṁ sutām, ~~cf.~~ cf. refrain, 8.36.1^b–6^b
tvām hi çāçvatīnām pāti rāja viçām āsi.

8.98.6^a (Nṛmedha Āṅgirasa; to Indra)

tvām hi çāçvatīnām indra dartaḥ purām āsi,
hantā dāsyor mánor vṛdhāḥ pátir divāḥ.

8.95.6^b, indram ukthāni vāvṛdhuh: 8.6.35^a, indram ukthāni vāvṛdhuh (verb without accent).

8.95.6^d (Tiraçci Āṅgirasa; to Indra)

tām u ştavāma yām gira ḷindram ukthāni vāvṛdhuh, ~~cf.~~ 8.6.35^a
purūṇy asya pāuṁsyā sisāsanto vanāmahe.

9.61.11^c (Amahryu Āṅgirasa; to Soma Pavamāna)

ḷenā viçvāny aryā ā, dyumnāni mānuṣāṇām, ~~cf.~~ cf. 9.61.11^a
sisāsanto vanāmahe.

For 9.61.11 cf. Geldner, Ved. Stud. iii. 77.

8.95.7^a: 8.24.19^a; 8.1.4^a, éto nv indram stāvāma.

[8.95.8^c, çuddhó rayīm ní dhārāya: 1.30.22^c, asmé rayīm, &c.]

This and the following two items betray the secondary manufacture of the trica 8.95.7–9, which exhausts its wit in the constant iteration of the word çuddhá.

[8.95.9^c, çuddhó vṛtrāni jighnase: 8.15.3^b, éko vṛtrāni, &c.]

[8.95.9^d, çuddhó vājam sisāsasi: 9.23.6^c, indo vājam sisāsasi.]

[8.96.5^b, madacyūtām āhaye hantavā u: 5.31.4^d, āvardhayann āhaye, &c.]

8.96.7^d (Tiraçci Āṅgirasa, or Dyutāna Maruti; to Indra)

vṛtrāsya tvā çvasāthad īsamānā viçve devā ajahur yé sakhāyah,
marūdbhir indra sakhyām te astv āthemā viçvāḥ pṛtanā jayāsi.

10.52.5^d (Agni Sāucika; to Devāḥ)

ā vo yakṣy amrtatvām suvīram yāthā vo devā vārivaḥ kārāni,
ā bāhvōr vājam indrasya dheyām āthemā viçvāḥ pṛtanā jayāti.

For 8.96.7 see AB. 3.16.1; 20.1; MS. i. 10.14.—The ātmatuti, 10.52, is probably later than 8.96; cf. also 10.52.2^{ab} with 5.1.5^d, 6^a, and with 8.96.7^b, and see my remarks under 4.42.3.

8.96.12^b, stuhī suṣṭutīm nāmasā vivāsa ; 5.83.1^b; stuhī parjanyaṁ nāmasā vivāsa.

[8.96.15^c, viṣo ādevīr abhy ācārantīḥ : 6.49.15^e, viṣa ādevīr abhy ācānāvāma. Added in proof.]

8.96.21^b (Tiraçci Āṅgīrasa, or Dyutāna Māruti : to Indra)
sā vṛtrahēndra ṛbhuksāḥ sadyo jajñāno hāvyo babhūva,
kr̥ṇvān apānsi nāryā purūṇi sōma nā pītō hāvyaḥ sākhibhyaḥ.

10.6.7^b (Trita Āptya ; to Agni)

ādhā hy āgne mahnā nīśadyā sadyo jajñāno hāvyo babhūtha,
[tām te devāso ānu kētam āyann] ādhāvardhanta prathamāsa ūmāḥ.

cf. 4.26.2^d

It is hardly doubtful that the repeated pāda, which fits Agni so very well in 10.6.7, is pressed into service secondarily in 8.96.21. In the latter place it alludes awkwardly to the heroism of young Indra. For the metre of 8.96.21^a see Oldenberg, Prol., p. 70 ; Arnold, VM., p. 315.

8.97.4^{ab} : 8.13.15^{ab}, yāc chakrāsi parāvāti yad arvāvāti vṛtrahan.

8.97.4^d : 1.84.9^b, sūtāvān ā vivāsati.

8.97.5^b : 9.12.6^b, samudrāsyādhi viṣṭāpi ; 9.107.14^c, samudrāsyādhi viṣṭāpi
manīṣiṇaḥ : 8.34.13^b, samudrāsyādhi viṣṭāpāḥ.

8.97.5^d, yād antāriksa ā gahi : 5.73.1^d, yād antāriksa ā gatam.

8.97.6^d : 4.31.12^b, indra rāyā pārīṇasā ; 1.129.1^a, tvām na indra rāyā pārīṇasā.

8.97.7^a, 7^d, mā na indra pārā vṛṇak.

8.97.8^a, 8^d, asmé indra sácā sūté.

8.97.11^b : 1.16.3^c ; 3.42.4^a ; 8.17.15^d ; 92.5^b ; 9.12.2^c, indram sōmasya pītāye.

8.97.15^c : 7.37.5^d, kadā na indra rāyā ā daçasyeh.

8.98.2^a (Nṛmedha Āṅgīrasa ; to Indra)

tvām indrābhibhūr asi [tvām sūryam arocayaḥ,
viçvākarmā viçvādevo mahān asi.

cf. 8.98.2^b

10.153.5^a (Devajāmaya Indramātarah ; to Indra)

tvām indrābhibhūr asi viçvā jātāny ōjaś,
sā viçvā bhūva ābhavaḥ.

[8.98.2^b, tvām sūryam arocayaḥ : 9.63.7^b, yāyā sūryam arocayaḥ.]

8.98.3^{ab} (Nṛmedha Āṅgīrasa ; to Indra)

vibhrājañ jyōtiṣā svār āgacho rocanām divāḥ,
[devās ta indra sakhyāya yemire.]

cf. 8.99.2^c

10.170.4^{ab} (Vibhrāj Sārya ; to Sūrya)
vibhrājāñ jyōtiṣā svār āgachō rocanām divāḥ,
yēnemā viçva bhūvanāñ ābhṛta viçvākarmaṇā viçvādevyāvata.

Prima facie the repeated hemistich would seem to apply to Sūrya rather than Indra ; but see Bergaigne, ii. 187. And certainly the second half of 10.170.4, especially viçvādevyāvata, does not stamp that stanza as the source of the repetition.

8.98.3^c: 8.89.1^c, devās ta indra sakhyāya yemire.

8.98.6^a: 8.95.3^c, tvām hī çaçvatīnām.

8.98.11^c: 3.42.6^c ; 8.75.16^c, ādha te sumnām imahe.

8.98.12^c: 5.13.5^c, sā no rāsya suvīryam.

8.99.2^d: 4.32.11^c, sūtēṣv indra girvanāḥ.

Cf. 8.95.2^c, sūtāsa indra girvanāḥ.

8.99.8^b, çatāmūtiṁ çatākratum : 8.46.3, çatāmūte çatākrato.

8.100.2^d (Nema Bhārgava ; to Indra)
dādhami te mādhuṇo bhakṣām āgre hitās te bhagāḥ sūtō astu sōmah,
āsaç ca tvām dakṣiṇatāḥ sākha mé 'dhā vṛtrāṇi jañghanāva bhūri.

10.83.7^b (Manyu Tāpasa : to Manyu)
abhī prēhi dakṣiṇatō bhavā mé 'dhā vṛtrāṇi jañghanāva bhūri,
juhōmi te dharuṇam mādhuvo āgram ubhā upāñçu prathamā pibāva.

Translate 8.100.2, 'I give to thee first the drink of honey, the pressed soma shall be thy fixed share. And thou shalt be my friend at my right ; then shall we slaughter many enemies.' The stanza addressed to the personified god 'Wrath' is surprisingly similar : 'Come on, be thou at my right ; then shall we slaughter many enemies. I sacrifice for thee the first vessel of honey, may we two be first silently to drink it.' The two ferocious Manyu hymns, 10.83 and 84 are in many ways assimilated to Indra, as, indeed, also to Agni (see under 3.5.4). Manyu is the 'Wrath' of War, therefore also, particularly, of impetuous Indra. See especially Manyu Marutvān = Indra Marutvān in 10.84.1 (cf. also stanzas 5 and 6). The two stanzas furnish an instance of certain relative chronology : 10.83.7 could not have been composed in its surroundings without the pattern of the Indra stanza, 8.100.2.—Cf. Geldner, *Rig-Veda Kommentar*, p. 136.

8.100.4^b, viçva jatāny abhy āsmi mahnā : 2.28.1^b, viçvāni sānty abhy astu mahnā.

8.100.12^a: 4.18.11^d, sākhe viṣṇo vitarām ví kramasva.

8.101.2^b: 5.65.2^b, rājāna dirghaçrutāmā.

8.101.2^d: 1.47.7^d ; 137.2^e ; 5.79.8^c, sākām sūryasya raçmibhiḥ.

8.101.7^d, 10^b, prāti havyāni vitāye.

8.101.8^d: 3.62.18^a, gr̥ṇānā jamādagninā; 7.96.3^c, gr̥ṇānā jamadagnivāt; 9.62.24^c; 65.25^b, gr̥ṇānó jamādagninā.

8.101.9^d: 2.41.2^b, ayām çukró ayāmi te; 4.47.1^a, vāyo çukró ayāmi te.

[8.101.11^c, mahās te sató mahimā panasyate: 10.75.9^c, mahān hy asya mahimā panasyāte.

[8.101.13^c, citréva prāty adarçy āyatí: 7.81.1^a, prāty u adarçy āyatí.]

8.102.1^o: 1.12.6^b; 7.15.2^c, kavír gr̥hāpatir yúvā.

8.102.3^a: 8.21.11^a, tvāyā ha svid yujā vayām.

8.102.4^a–6^c, agním samudrávāsasam.

[8.102.7^c, áchā náptre sáhasvate; 5.7.1^d, ūrjó náptre sáhasvate.]

8.102.9^b (Prayoga Bhārgava, or others; to Agni)

ayām víçvā abhí çriyo 'gnír devéṣu patyate,

á vājāir úpa no gamat.

9.45.4^c (Ayāsyā Āṅgīrasa; to Pavamāna Soma)

áty u pavitram akramīd vājí dhūram ná yāmani,

índur devéṣu patyate.

Ludwig, *Der Rig-Veda*, vi. 95, suggests *duram* for *dhūram* in 9.45.4^b; this is neither necessary nor convincing: *vājí* and *dhūram* certainly refer to a horse and some phase of his harnessing, presumably the wagon-pole. The comparison is crude but not impossible: 'Indu has passed through the sieve as a steed (draws) the wagon-pole in his course'. Anyhow the text cannot be well doubted.

8.102.10^c: 8.23.22^b; 39.8^e; 60.2^d, agním yajñéṣu pūrvyām.

8.102.11^a: 3.9.8^b; 8.43.31^b, çīrām pāvakāçocīṣam; 10.21.1^d, çīrām pāvakāçocīṣam vívakṣase.

8.102.12^a: 4.15.6^a, tám árvantaṁ ná sānasīm.

8.102.16^b, tepānó deva çocīṣā: 8.60.19^b, tepānó deva rákṣasaḥ.

8.102.18^c: 5.26.1^c; 6.16.2^c, á devān vakṣi yáksi ca.

8.102.17^c: 4.8.1^b, havyvavāham ámartyam; 3.10.9^c, havyvavāham ámartyaṁ sahovfdham.

[8.102.18^b, āgne dūtām vāreṇyam : cf. under 1.12.1^a.]

8.103.3^d : 5.25.4^d, agnīm dhīrbhiḥ saparyata.

8.103.5^b : 1.40.4^b, sá dhatte áksiti ṇrávaḥ ; 9.66.7^c, dádhāno áksiti ṇrávaḥ.

8.103.5^d : 5.82.6^c ; 8.22.18^d, viṇvā vāmāni dhīmahi.

8.103.7^d (Sobhari Kāṇva ; to Agni)

áçvam ná gīrbhí rathyām sudānavo marmṛjyānte devayávaḥ,
ubhé toké tánaye dasma viṇpate pársi rādho maghónām.

9.1.3^c (Madhuchandas Vāiṣvāmītra ; to Soma Pavamāna)
varivodhātamo bhava mánhiṣṭho vītrahāntamaḥ,
pársi rādho maghónām.

Ludwig, 413, renders 8.103.7, 'wie ein ross für den wagen verherlichen treflich begabte fromme mit liedern ihn ; beiderlei samen, o wundertäter, bei dem kinde, o fürst, fördere als geschenk der Maghavan'. In his note, if I understand him aright, he suggests as alternate translation of pāda d, '(und) fördere die gabe der Maghavan (für uns)'. Grassmann, 'Mit Liedern schmücken, gleich wie eines Wagens Ross, die frommen, gabenreichen ihn ; Beschütze beide : Kind und Enkel, herrlicher Gebieter, und der Reichen Schatz'. For ubhé toké tánayo see 1.147.1 : the expression cannot well mean anything very different than 'both children and posterity'. The pāda, pársi rādho maghónām, is explained by cōḍa rādho maghónām, 1.48.2 : 7.96.2, 'promote the liberality of the Maghavan'. The stanza therefore means : 'Like a chariot horse the liberal pious curry thee with their songs ; do thou, O wonderful lord, promote both our children and posterity, (and) the liberality of the Maghavan.' St. 9.1.3 may be rendered, 'Be thou the best giver of freedom, most liberal, strongest slayer of enemies ; promote the liberality of the Maghavan.' So Grassmann, who here translates pāda c by 'der Reichen Gabe fördre du', though he has rendered the same pāda in 8.103.7 by 'beschütze der Reichen Schatz'. Ludwig, here (792), correctly, 'fördre der reichen Maghavan gewärung'. For rādhas in general see under 6.44.10.

8.103.14^d, mādāyasva svāṇare : 8.65.2^b, mādāyāse svāṇare.

REPEATED PASSAGES BELONGING TO BOOK IX

9.1.1^{b+c} (Madhuchandas Vaiçvāmītra ; to Soma Pavamāna)
svādīṣṭhaya mādiṣṭhaya pávasva soma dhárayā,
índrāya pátave sūtāḥ.

9.29.4^b (Nṛmedha Āṅgīrasa ; to the same)
viçvā vásūni samjāyan pávasva soma dhárayā,
inú dvéṣāṁsi sadhryāk.

9.30.3^o (Bindu Āṅgīrasa ; to the same)
ā nah çuṣman nṛṣāhyam virāvantaṁ puruṣpṛham,
pávasva soma dhárayā.

9.67.13^b (Viçvāmītra ; to the same)
vāco jantūḥ kavīnām pávasva soma dhárayā,
devēṣu ratnadhā asi.

9.100.5^{b+c} (Rebhasūnū Kāçyapāu ; to the same)
krátve dáksya nah kave pávasva soma dhárayā,
índrāya pátave sūtó [mitráya várūṇāya ca.]

9.100.5^d

9.1.3^o: 8.103.7^d, pársi rádho maghónām.

9.1.4^o (Madhuchandas Vaiçvāmītra ; to Soma Pavamāna)
abhy āṛṣa mahánām devánām vitīm ándhasā,
abhi vájam utá çrávaḥ.

9.6.3^o (Asita Kāçyapa, or Devala Kāçyapa ; to the same)
abhi tyām pūrvyām mádam [suvāno āṛṣa pavitra ā,]
abhi vájam utá çrávaḥ.

9.6.3^b

9.51.5^o (Ucathya Āṅgīrasa ; to the same)
abhy āṛṣa vicakṣaṇa pavitraṁ dhárayā sūtāḥ,
abhi vájam utá çrávaḥ.

9.63.12^o (Nidhruvi Kāçyapa ; to the same)
abhy āṛṣa sahasrīṇam [rayīm gómantam açvīnam,]
abhi vájam utá çrávaḥ.

8.6.9^b

9.1.9^o: 8.69.10^d; 9.4.4^b, sómam índrāya pátave ; 9.24.3^b, sóméndrāya pátave.

9.1.10^a (Madhuchandas Vaiçvāmītra ; to Soma Pavamāna)
 asyéd indro mādeshv ā viçvā vṛtrāni jighnate,
 gūro maghā ca mañhate.

9.106.3^a (Agni Cakṣuṣa ; to Soma Pavamāna)
 asyéd indro mādeshv ā grābhām gr̥bhñīta sānasīm,
 vājraṁ ca vṛṣaṇaṁ bharat sām apsujit.

For 9.106.3 cf. Geldner, *Ved. Stud.* ii. 263, who follows Sāyaṇa in translating grābhām by 'bow'. But grābhām gr̥bhñīta sānasīm (cognate accusative) obviously means 'mache er einen erfolgreichen griff'. See 8.81.1, kṣumāntaṁ grābhām sām gr̥bhāya 'make a catch rich in cattle'. Cf. Bloomfield, *IF.* xxv. 189.

9.2.1^a (Medhātithi Kāṇva ; to Soma Pavamāna)
 pāvasva devavīr āti pavitraṁ soma rāñhyā,
 indram indo vṛṣā viça.

60 1.176.1^b

9.36.2^b (Prabhūvasu Āṅgīrasa ; to the same)
 sā vāhniḥ soma jāgrviḥ pāvasva devavīr āti,
 abhī kōcaṁ madhuçcūtam.

60 9.23.4^c

See under 1.176.1^b.

9.2.1^c : 1.176.1^b, indram indo vṛṣā viça.

9.2.3^b (Medhātithi Kāṇva ; to Soma Pavamāna)
 śdhuksata priyām mādhu dhārā sutāsya vedhāsah,
 apō vasiṣṭa sukrātuḥ.

9.16.7^b (Asita Kāçyapa, or Devala Kāçyapa ; to the same)
 divó ná sānu pipyūṣi dhārā sutāsya vedhāsah,
 vṛthā pavitre arṣati.

9.2.4^{bc} (Medhātithi Kāṇva ; to Soma Pavamāna)
 mahāntaṁ tvā mahīr ānv āpo arṣanti sīndhavaḥ,
 yād góbbhir vāsaiṣyāse.

9.66.13^{bc} (Çatañ Vāikhānasah ; to Soma Pavamāna)
 prā ṇa indo mahé rāṇa āpo arṣanti sīndhavaḥ,
 yād góbbhir vāsaiṣyāse.

Cf. tūbhyam arṣanti sīndhavaḥ, under 9.31.3, and note also 1.105.12^a ; 125.5^c.

[**9.2.6^a**, ścikradad vṛṣā hāriḥ : 9.101.16^c, kánikradad vṛṣā, &c.]

9.2.6^c, sām sūryeṇa rocate : 8.9.18^b, sām sūryeṇa rocase.

9.2.7^{bc} (Medhātithi Kāṇva ; to Soma Pavamāna)
 gīras ta inda ójasā marmṛjyānte apasyúvaḥ,
 yábhir mādāya çumbhase.

9.38.3^{bc} (Rāhugaṇa Āṅgīrasa ; to Soma Pavamāna)
 etām tyām harīto dāca marmṛjyānte apasyūvaḥ.
 yābhir mādāya ṣumbhate.

Ludwig, 793, renders 9.2.7, 'werkkundige lieder verschöner dich mit ihrer kraft, mittelst deren du dich zum rauschtrank schmückest'. This translation needs to be modified as we shall see; Grassmann's is faulty: 'Werkthat'ge Lieder werden dir, o Indu, kräftig ausgeschmückt, mit denen du zum Rausche strahlst.' The parallel below will show that marmṛjyānte is the ordinary intensive active, and that apasyūvaḥ, 'busy' as applied to girah 'songs' is a highly figurative transfer from another sphere. I translate: 'Thy busy songs, O Indu, through which thou dost ornament thyself to intoxicate, curry thee with might.' This translation is intelligible in the light of its parallel, 9.38.3: 'This (soma) here the ten busy harit (fingers), through which he ornaments himself to intoxicate, curry with might.' The dāca haritah are evidently = dāca kṣipah (kṣipāḥ), vṛṇah, yuvatayah, svāsarah, jāmayah, yōṣanah, tritāsa yōṣanah, &c.; cf. also pāṇca vrātā apasyāvaḥ in 9.14.2, and naptībhir vivāsvataḥ in 9.14.5. The term haritah is dealt with by Bergaigne, i. 201. I would add that haritah probably puns upon hāri 'yellow' (frequent epithet of soma), in the sense of 'yellowed', 'made yellow', by contact with the yellow fluid. The word apasyūvaḥ belongs primarily to the fingers in 9.38.3 (cf. sā mṛjyamāno daṣābhiḥ sukārmabhiḥ, 9.70.4); secondarily and very metaphorically to the songs (girah) which accompany the act of the fingers in 9.2.7. The intensive marmṛjyānte has in mind the act of currying a horse: see 1.135.5, imām indum marmṛjanta . . . ātyām nā; cf. also 8.103.7; 9.6.5, &c. This is a favourite figure of speech used in the service of both soma and fire.

The chronological order and the order of sense is marked with desirable clearness in the two stanzas 9.2.7 and 9.38.3: without 9.38.3 as a model 9.2.7 could not have employed apasyūvaḥ as an epithet of girah; on the other hand its sense becomes plain in the light of the real practice described in 9.38.3.

9.2.9^c: 8.6.1^b, parjānyo vṛṣṭimān iva.

9.2.10^b, aṣvasā vajasā utā: 6.53.10^b, aṣvasām vajasām utā.

[9.2.10^c, atmā yajñāsya pūrvyāḥ: 3.11.3^b, ketūr yajñāsya pūrvyāḥ.]

9.3.1^c (Ṣṇahṣepa Ājigarti ; to Soma Pavamāna)

eśā devō amartyaḥ parnavār iva dīyati,
 abhī drōṇāny āśādam.

9.30.4^c (Bindu Āṅgīrasa ; to Soma Pavamāna)
 prā sómo āti dhārāyā pāvamāno asiṣyadat,
 abhī drōṇāny āśādam.

9.30.4^b

9.3.6^c: 4.15.3^c, dādhad rātnāni dāṇiṣe.

9.3.7^c (Ṣṇahṣepa Ājigarti ; to Soma Pavamāna)

eśā divam vī dhāvati tirō rājānsi dhārāyā,
 pāvamānaḥ kánikradat.

9.13.8^b (Asita Kācyapa, or Devala Kācyapa ; to Soma Pavamāna)
 jūṣṭa indrāya matsarāḥ pāvamāna kánikradat,
 víṣvā āpa dvīṣo jahi.

9.13.8^c

For the repeated pāda cf. also 9.106.10^c, āgre vācāḥ pāvamānaḥ kánikradat.

9.3.8^b, tiró rájáṁsy áspṛtaḥ ; 8.82.9^b, tiró rájáṁsy áspṛtam.

9.3.9^{a+b} (Çunaḥçepa Ājigarti ; to Soma Pavamāna)
eṣā prasnéna jánmanā devó devébhyah sutaḥ,
háriḥ pavítre arṣati.

9.42.2^{a+b} (Medhyātithi Kāṇva ; to Soma Pavamāna)
eṣā prasnéna mánmanā devó devébhyas pári,
dhārayā pavate sutaḥ.]

☞ 9.3.10^c

9.99.7^b (Rebhasūnū Kāçyapāu ; to Soma Pavamāna)
[sá mrjyate sukármabhir] devó devébhyah sutaḥ,
vidé yád asu saṁdadir mahír apó ví gāhate.]

☞ cf. 9.70.4^a

☞ 9.7.2^b

9.103.6^b (Dvita Āptya ; to Soma Pavamāna)
pári saptir ná vajayūr devó devébhyah sutaḥ,
[vyānaçīḥ pávamāno ví dhāvati.]

☞ 9.37.3^b

The sense of 9.3.9 is not easy to determine. Ludwig, 794, 'durch ehmalige erzeugung der gott den göttern hervorgebracht, flieszt gelb in die seihe'. Grassmann, 'Er ist es, der nach alter Art, ein Gott für Götter ausgepresst, goldfarben durch die Seihe flieszt'. Cf. Bergaigne, i. 188, 207, 215. The expression prasnéna jánmanā, even in Ludwig's conservative rendering, is vague as compared with prasnéna mánmanā in 9.42.2: 'To the accompaniment of an old composition does this god . . . purify himself'; cf. 8.6.11 ; 76.6. Or, perhaps, 'By means of an old device, &c.'; cf. 8.44.12. It is possible that 9.3.9 is an ūha form patterned after 9.42.2. Cf. 8.6.11, ahām prasnéna mánmanā girāḥ çumbhāmi (where SV. reads jánmanā). See Hillebrandt, Ved. Myth. i. 315.—Note the correspondence of 9.3.10^c with 9.42.2^c, and cf. the pāda, sómo devébhyah sutaḥ, 9.28.2^b.

9.3.10^c (Çunaḥçepa Ājigarti ; to Soma Pavamāna)
eṣā u syā puruvrató jajñāno janáyann iṣaḥ,
dhārayā pavate sutaḥ.

9.42.2^c (Medhyātithi Kāṇva ; to Soma Pavamāna)
[eṣā prasnéna mánmanā devó devébhyas pári,
dhārayā pavate sutaḥ.]

☞ 9.3.9^{ab}

Cf. under 9.6.7.

9.4.1^b (Hiranyastūpa Āṅgīrasa ; to Soma Pavamāna)
sānā ca soma jēsi ca pávamāna máhi çrávaḥ,
[áthā nō vásyasas krdhi.]

☞ refrain, 9.4.1^c—10^c

9.9.9^a (Asita Kāçyapa, or Devala Kāçyapa ; to Soma Pavamāna)
pávamāna máhi çrávo gám āçvaiṇ rāsi virāvat,
[sānā medhān sānā svāḥ.]

☞ cf. 9.4.2^a

9.100.8^a (Rebhasūnū Kāçyapāu ; to Soma Pavamāna)
pávamāna máhi çrávaç citrébhir yāsi raçmibhiḥ,
[çārdhan tāmānsi jighnase] [viçvāni dāçuso grhé.]

☞ c: 8.43.32^c ; d: 9.100.2^d

Translate 9.4.1, 'Obtain and conquer, O Soma that purifiest thyself, (for us) great glory ; moreover make us richer !' And 9.9.9, whose chronological relation to the preceding is

indeterminate, 'O (soma) that purifiest thyself, give us great glory; kine and horses accompanied by sons; obtain for us wisdom, obtain light.' Now the repeated pāda in 9.100.8 is in a very different connexion. Ludwig, 890: 'Pavamāna, zu grossem ruhme gehst du mit manigfaltigen stralen; prasselnd vernichtest das dunkel du, das ganze in des spenders hause.' Grassmann relegates this stanza to the appendix, and remarks that it is omitted in SV. which has in i. 366-368 stanzas 6, 7, 9 of the Rig-Veda hymn. He renders, differing slightly from Ludwig: 'O flammender, du gehst zu hohem Ruhm mit glänzenden Strahlen; kühn vertilgst du alles Dunkel im Hause des Verehrers'. It seems to me that the stanza is a shining example of a patched-up, later, and secondary jingle. In the first place pāda b belongs with pāda c, as may be gathered from 8.43.32, sā tvām agne vibhāvasuḥ srjān sūryo nā raçmībhiḥ, çārdhan tāmāñsi jighnase; cf. also 9.66.24, pāvamāna ṛtām bṛhac chukrām jyōtir ajījanat, kṛṣṇā tāmāñsi jāñghanat. It is therefore unlikely that māhi çrāvāḥ in 9.100.8 depends, as accusative of goal, upon yāsi. In the second place the fourth pāda, viçvāni dāçuṣo grhē, is really insipid in the connexion 'thou destroyest all darkness in the house of the pious'. The pāda appears in its true relation in stanza 2 of the same hymn, tvām vāsūni puṣyasi viçvāni dāçuṣo grhē. The translation of 9.100.8, such as it is, must be: 'O Pavamāna, great glory, thou doest come with thy bright rays boldly destroying all darkness in the house of the pious.' The intrinsic conditions are therefore such as to lend the omission of the Sāma-Veda an unusual significance, even though I agree heartily with Oldenberg's general contention (Prol. 289) that SV. readings and omissions are to be accepted with great caution. In any case, the construction of 9.100.8^a, even in the sense of the translators, is secondary and later than in the other two stanzas.—Note the correspondence of 9.4.7^b with 9.100.2^b; and of 9.4.9^b with 9.100.7^d.

9.4.1^a–10^c, āthā no vāsyasas kṛdhi.

[9.4.2^a, sánā jyōtiḥ sánā svāḥ: 9.9.9^c, sánā medhām sánā svāḥ.]

9.4.2^b: 8.78.8^b, viçvā ca soma sūubhagā: 9.55.1^c, sóma viçvā ca sūubhagā.

[9.4.3^a, sánā dākṣam utā krátum: 10.25.1^b, máno dākṣam utā krátum.]

9.4.4^c: see under 9.1.9^c.

9.4.5^b, 6^a, táva krátvā távotibhiḥ.

9.4.7^b (Hiranyastūpa Āṅgīrasa; to Soma Pavamāna)

abhy arṣa svāyudha sóma dvibārhasaṁ rayīm,

āthā no vāsyasas kṛdhi.]

☞ refrain, 9.4.1^c–10^c

9.40.6^b (Medhyātithi Kāṇva; to Soma Pavamāna)

punāná indav á bhara, sóma dvibārhasaṁ rayīm,

☞ 9.40.6^a

vṛṣann indo ná ukthyām.

9.100.2^b (Rebhasūnū Kāçyapāu; to Soma Pavamāna)

punāná indav á bhara, sóma dvibārhasaṁ rayīm,

☞ 9.40.6^a

tvām vāsūni puṣyasi viçvāni dāçuṣo grhē.]

☞ 9.100.2^d

9.4.9^b (Hiranyastūpa Āṅgīrasa; to Soma Pavamāna)

tvām yajñāir avīrḍhan pāvamāna vídharmaṇi,

āthā no vāsyasas kṛdhi.]

☞ refrain, 9.4.1^c–10^c

9.64.9^b (Kāçyapa Mārīca; to Soma Pavamāna)

hinvāno vācam iṣyasi pāvamāna vídharmaṇi,

ākrān devó ná sūryaḥ.]

☞ cf. 9.54.3^c

9.100.7^d (Rebhasunu Kāçyapa; to Soma Pavamāna)
tvām rihanti mātaro hāriṁ pavitre adrūhaḥ,
vatsām jātām nā dhenávaḥ, pāvamāna vīdharmāni. cf. 6.45.28^c

For the repeated pāda see Bergaigne, iii. 218, note; for 9.64.9, Hillebrandt, Ved. Myth. I. 347, 462, note. His suggestion that ákrān in 9.64.9^c is from kram 'go' is rendered invalid by SV. 2.310, krāndaṁ devó, &c.; cf. for that pāda, sómo devó ná sūryaḥ, under 9.54.3.

[9.5.3^b, rayīr ví rājati dyumān; 9.61.18^b, dākṣo ví rājati, &c.]

9.5.4^a, barhīḥ prācīnam ójasā; 1.188.4^a, prācīnam barhīr ójasā.

9.5.8^c, imām no yajñām á gaman: 5.5.7^c, imām no yajñām á gatam.

9.6.2^a, 3^a, abhī tyām mádyam (3^a, pūrvyām) mádam.

9.6.3^a: 9.1.4^c; 51.5^c; 63.12^c, abhī vājam utá çrávaḥ.

9.6.3^b (Asita Kāçyapa, or Devala Kāçyapa; to Soma Pavamāna)

abhī tyām pūrvyām mádam, suvāno arṣa pavitra á,

cf. 9.6.2^a

abhī vājam utá çrávaḥ.]

cf. 9.1.4^c

9.52.1^c (Ucathya Āṅgīrasa; to Soma Pavamāna)

pāri dyukṣāḥ sanádrayir bhārad vājam no ándhasā,

suvāno arṣa pavitra á.

For the pāda, suvāno arṣa pavitra á, cf. also 9.63.16^b, rāyó arṣa pavitra á, and 9.64.12^a, sá no arṣa pavitra á.

9.6.4^{bc} (Asita Kāçyapa, &c.; to Soma Pavamāna)

ānu drapsāsa indava ápo ná pravátāsaran,

punāná índram āçata.

9.24.2^{bc} (The same)

abhī gávo adhanviṣur ápo ná pravátā yatīḥ,

punāná índram āçata.

Cf. under 8.6.34^b.

9.6.5^c (Asita Kāçyapa, &c.; to Soma Pavamāna)

yām átyam iva vājinām mṛjānti yósaṇo dáça,

vāne kṛīlantam átyavim.

9.45.5^b (Ayāsa Āṅgīrasa; to Soma Pavamāna)

sám i sákhāyo asvaran vāne kṛīlantam átyavim,

índum nává antṣata.

9.106.11^b (Agni Cakṣuṣa; to Soma Pavamāna)

dhrībhir hinvanti vājinām vāne kṛīlantam átyavim,

abhī triṣṭhām matáyah sám asvaran.

Note the correspondence of 9.7.6^a with 9.106.2^b.

9.6.7^b (Asita Kāçyapa, &c. ; to Soma Pavamāna)
devó devāya dhārayēndrāya pavate sutāḥ,
pāyo yād asya pīpāyat.

9.62.14^c (Jamadagni Bhārgava ; to Soma Pavamāna)
[sahāsrotiḥ çatūmagho] vimāno rājasah kavīḥ,
indrāya pavate mādah.

car 8.34.7^b

9.106.2^b (Agni Cākṣuṣa ; to Soma Pavamāna)
ayām bhārāya sāsasir indrāya pavate sutāḥ,
somo jāitrasya cetati yāthā vidē.

9.107.17^a (Sapta Rsayah ; to Soma Pavamāna)
indrāya pavate mādah somo marūtivate sutāḥ,
sahasradhāro āty āvyam arṣati [tām I mṛjanty āyāvaḥ.]

car 9.63.17^a

Cf. under 9.3.10.

9.7.2^b (Asita Kāçyapa, &c. ; to Soma Pavamāna)
prā dhārā mādhuo agriyó mahír apó ví gāhate,
havír haviṣṣu vāndyaḥ.

9.99.7^d (Rebhasūnū Kāçyapāu ; to Soma Pavamāna)
sā mṛjyate sukārmabhir [devó devébhyaḥ sutāḥ,]
vidé yād āsu saṁdadir mahír apó ví gāhate.

car 9.3.9^b

9.7.3^b (Asita Kāçyapa, &c. ; to Soma Pavamāna)
prā yujó vācō agriyó vṛṣāva cakradad vāne,
sādmābhī satyó adhvarāḥ.

9.107.22^b (Sapta Rsayah ; to Soma Pavamāna)
mṛjānó vāre pāvamāno avyāye vṛṣāva cakrado vāne,
devānām soma pavamāna niṣkr̥tām [gōbhir añjanō arṣasi.]

car 9.103.2^b

Cf. 9.74.1^a (in next item).—Note the correspondence of 9.7.6^a with 9.107.6^b.

9.7.4^{b+c} (Asita Kāçyapa, &c. ; to Soma Pavamāna)
pāri yāt kāvya kavir nṛmṇā vāsāno arṣati,
svār vājī siṣāsati.

9.62.23^b (Jamadagni Bhārgava ; to Soma Pavamāna)
abhī gāvyaṇi vitāye nṛmṇā punānō arṣasi,
sanādvajāḥ pāri srava.

9.74.1^b (Kakṣivat Dairghatamasa ; to Soma Pavamāna)
çiçur nā jātō 'va cakradad vāne svār yād vājy āruṣāḥ siṣāsati,
divō rétasaḥ sacate payovṛdhā tām Imahe sumatī çarma saprāthaḥ.

9.7.6^a (Asita Kāçyapa, &c. ; to Soma Pavamāna)
āvyo vāre pāri priyó hārīr vāneṣu sīdati,
robhó vanuṣyate matī.

9.50.3^a (Ucathya Āṅgīrasa ; to Soma Pavamāna)
 ávyo váre pári priyám [hárim hinvanty ádribhih,]
 [pavamānam madhuçūtam.]

cf 9.26.5^bcf 9.50.3^c

9.52.2^b (Ucathya Āṅgīrasa ; to Soma Pavamāna)
 táva pratnébhir ádhvabhir ávyo váre pári priyáh,
 sahásradhāro yāt tánā.

9.107.6^b (Sapta Ṛṣayah ; to Soma Pavamāna)
 punānāḥ soma jāgrvir ávyo váre pári priyáh,
 tvām vipro abhavō 'ṅgīrastamo mādhvā yajñām mimikṣa nah.

9.8.3^a (Asita Kāçyapa, &c., to Soma Pavamāna)
 indrasya soma rádhase punānō hārdi codaya,
 [ṛtasya yónim āśadam.]

cf 3.62.13^c

9.60.4^a (Avatsāra Kāçyapa ; to Soma Pavamāna)
 indrasya soma rádhase çām pavasva vicarṣaṇe,
 prajāvad réta ā bhara.

9.8.3^c : 3.62.13^c ; 9.64.22^c, ṛtasya yónim āśadam ; 5.21.4^d, ṛtasya yónim āśadaḥ.

9.8.9^c : 7.96.6^c, bhakṣīmāhi prajāṁ iṣam.

9.9.9^a : 9.4.1^b ; 100.8^a, pávamāna māhi çrávaḥ.

[9.9.9^c, sánā medhām sánā svāḥ : 9.4.2^a, sánā jyótiḥ sánā svāḥ.]

9.10.1^b (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 prá svānāso ráthā ivárvanto ná çravasyávaḥ,
 sómāso rāyē akramuḥ.

9.66.10^c (Çatam Vāikhānasāḥ ; to Soma Pavamāna)
 pávamānasya te kave vājin sārgā asṛkṣata,
 árvanto ná çravasyávaḥ.

The cadence, ná çravasyávaḥ also at 1.48.3^d.

9.10.2^b (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 hinvánāso ráthā iva dadhanviré gábhastyoḥ,
 bhárāsah kārīṇām iva.

9.13.7^c (The same)
 vāçrī arṣantīndavo [bhī vatsām ná dhenávaḥ,]
 dadhanviré gábhastyoḥ.

cf. 6.45.25^c

For 9.10.2 see Geldner, Ved. Stud. i. 121 ; Ludwig, Ueber Methode, p. 25.

9.11.8^a (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 indrāya soma pátave mādāya pári śicyase,
 [manaçcin mánasas pátih.]

cf. 9.11.8^c

9.98.10^a (Ambariṣa Varsāgira and R̥jiṣvan Bhāradvāja; to Soma Pavamāna)
 indrāya soma pātave vṛtraghné pāri śicyase,
 nāre ca dākṣiṇāvate devāya sadanāsāde.

9.108.15^a (Çakti Vasiṣṭha; to Soma Pavamāna)
 indrāya soma pātave nṛbhīr yatāḥ svāyudhó madāntamaḥ,
 pāvasva mādhumattamaḥ.]

9.64.22^b

[9.11.8^c, manaṣcīn mánasas pátih : 9.28.1^b, viçvavín mánasas pátih.]

9.12.1^c (Asita Kāçyapa, &c.; to Soma Pavamāna)
 sómā asgram indavaḥ sūtá ṛtāsya sādane,
 indrāya mādhumattamaḥ.

9.63.19^c (Nidhruvi Kāçyapa; to Soma Pavamāna)
 pāri vāje ná vājayām ávyo váreṣu siñcata,
 indrāya mādhumattamam.

9.67.16^b (Jamadagni; to Soma Pavamāna)
 pāvasva soma mandāyann indrāya mādhumattamaḥ.

9.12.2^b, gāvo vatsām ná mātārah : 6.45.28^c, vatsām gāvo ná dhenávaḥ.

Cf. under 6.45.25.

9.12.2^c : 1.16.3^c; 3.42.4^a; 8.17.15^d; 92.5^d; 97.11^b, indram sómasya pitāye.

9.12.6^a (Asita Kāçyapa, &c.; to Soma Pavamāna)

prá vācam indur iṣyati samudrasyádhi viṣṭápi,
 jīnvan kócam madhuçútam.

8.34.13^b

9.35.4^a (Prabhūvasu Āṅgīrasa; to Soma Pavamāna)
 prá vājam indur iṣyati śiṣāsan vājasá ṣṣih,
 vratá vidāná úyudhā.

Translate 9.12.6, 'Indu sends forth his voice on the summit of the ocean, enlivening the honey dripping bowl'. The conception of Soma's letting forth his voice is common: 9.30.1, 2; 62.25; 64.9, 25, 26; 68.8; 107.21; it is analogous and in close contact with Soma's thundering voice (krand); e.g. 9.30.2; 64.9. See Bergaigne, i. 169, 280; ii. 33. Soma also arouses the faculty of speech and prayer in his worshippers, 6.47-3; 9.96.5; see Bergaigne, i. 185; Hillebrandt, Ved. Myth. i. 349. The repeated páda in 9.35.4 changes its form a little but its sense greatly: 'Indu sends forth substance, he that desires to obtain, the substance-winning R̥ji, finding laws [and] weapons (to enforce them).' Cf. 9.90.1, which shows that the ideas contained in this stanza are not altogether for the nonce. Still we may assume that 9.35.4^a is patterned after the much more familiar and typical wording of 9.12.6^a. vāc- and vāj-interchange often in the Vedic variants (a dozen cases or so); see, e.g., in Concordance: pavitravantah pari vācam (vājam) āsate. Of this elsewhere.—For 9.12.6^c cf. under 9.23.4.

9.12.6^b : 8.97.5^b, samudrasyádhi viṣṭápi; 8.34.13^b, samudrasyádhi viṣṭápah;
 9.107.14^c, samudrasyádhi viṣṭápi manīṣiṇah.

[9.12.7^a, nityastotro vānaspátih; 1.91.6^c, priyastotro vānaspátih.]

9.12.8^c (Asita Kāçyapa, &c. ; to Soma Pavamāna)
abhī priyā divās padā sómo hinvānó arṣati,
vīprasya dhārayā kavīḥ.

9.44.2^o (Ayāsyā Āṅgīrasa ; to Soma Pavamāna)
matī juṣṭo dhiyā hitāḥ sómo hinve parāvātī,
vīprasya dhārayā kavīḥ.

9.13.1^a (Asita Kāçyapa, &c. ; to Soma Pavamāna)
sómāḥ punānó arṣati sahásradhāro átyaviḥ,
vāyór indrasya nīṣṛtām.

9.28.6^b (Priyamedha Āṅgīrasa ; to Soma Pavamāna)
eṣā çuṣmy ádābhyaḥ sómāḥ punānó arṣati,
[devāvīr aghaçānsahá.]

9.24.7^o

9.42.5^c (Medhyatithi Kāṇva : to Soma Pavamāna)
[abhī viçvāni vārya] bhī devān ṛtāvīdhaḥ,
sómāḥ punānó arṣati.

9.42.5^a

9.101.7^b (Nahusa Mānava ; to Soma Pavamāna)
[ayām pūṣā rayīr bhāgaḥ] sómāḥ punānó arṣati,
pātīr viçvasya bhūmano vy ākhyad ródasi ubhé.

8.31.11^a

For 9.101.7^a see Hillebrandt, Ved. Myth. i. 317. Note the correspondence of 9.13.3^{ab} with 9.42.3^{bc}, and 9.13.4^b with 9.42.6^c.—For 9.13.1^c cf. 9.107.17^c.

[9.13.2^c, suṣvānām devāvītaye : 9.65.18^c, suṣvānó devāvītaye.]

9.13.3^{a+b} (Asita Kāçyapa, &c. ; to Soma Pavamāna)
pāvante vājasātaye sómāḥ sahásrapājasah,
gr̥ṇānū devāvītaye.

9.42.3^{b+c} (Medhyatithi Kāṇva ; to Soma Pavamāna)
vāvṛdhānāya tūrvaye pāvante vājasātaye,
sómāḥ sahásrapājasah.

9.43.6^a (The same)

pávasva vājasātaye vīprasya gr̥ṇatō vṛdhé,
[soma rāsva suvīryam.]

cf. 5.13.5^o

9.100.6^a (Rebhasunū Kāçyapau ; to Soma Pavamāna)

pávasva vājasātamaḥ pavitre dhārayā sutāḥ,
indrāya soma viṣṇave [devébhyo mádhumattamaḥ.]

9.100.6^d

9.107.23^a (Sapta Ṛsayah ; to Soma Pavamāna)

pávasva vājasātaye 'bhī viçvāni kāvya,
tvām samudrām prathamó ví dhārayo devébhyaḥ soma matsaráḥ.

For 9.107.23 cf. Ludwig, Kritik, p. 30.

9.13.4^b (Asita Kāçyapa, &c. ; to Soma Pavamāna)
utá no vājasātaye pávasva br̥hatīr īṣah,
dyumád indo suvīryam.

9.42.6^c (Medhyātithi Kaṇva; to Soma Pavamāna)
gōman naḥ soma virāvad ṛācāvāvad vājavat sutāḥ,
pāvasva brhatīr iṣaḥ.

9.41.4^c

9.13.5^{bc} (Asita Kaṇyapa, &c.; to Soma Pavamāna)
té naḥ sahasrīṇaṁ rayīm pávantām á suvīryam,
suvāná devāsa índavaḥ.

9.65.24^{bc} (Bhṛgu Varuṇi, or Jamadagni Bhārgava; to Soma Pavamāna)
tē no vr̥ṣtīm divās pári pávantām á suvīryam,
suvāná devāsa índavaḥ.

2.6.5^a

[9.13.7^b, abhī vatsām ná dhenávaḥ: see under 6.45.25.]

9.13.7^c: 9.10.2^b, dadhanviré gābhastyoḥ.

9.13.8^b, pávamāna kánikradat: 9.3.7^c, pávamānaḥ kánikradat.

9.13.8^c (Asita Kaṇyapa, &c.; to Soma Pavamāna)
juṣṭa índrāya matsaráḥ pávamāna kánikradat,
vīcivā ápa dviṣo jahi.

9.3.7^c

9.61.28^c (Amahiyu Āṅgīrasa; to Soma Pavamāna)
pāvasvendo vīśā sutāḥ krdhī no yaçaso jáne,
vīcivā ápa dviṣo jahi.

9.13.9^{a+c} (Asita Kaṇyapa, &c.; to Soma Pavamāna)
apaghnānto árāvṇaḥ pávamānāḥ swardīṣaḥ,
yónāv ṛtāsyā sīdata.

9.63.5^c (Nidhruvi Kaṇyapa; to Soma Pavamāna)
índraṁ vārdhanto aptúraḥ kṛṇvānto viçvam áryam,
apaghnānto árāvṇaḥ.

9.39.6^c (Bṛhanmati Āṅgīrasa; to Soma Pavamāna)
samicitná anuṣata ḥárim hinvanty ádribhiḥ,
yónāv ṛtāsyā sīdata.

9.26.5^b

We may render 9.13.9 as follows: 'O ye (Somas) that purify yourselves, warding off the sting, seeing the light, do ye sit at the seat of the ṛtā.' Cf. 9.63.5. In 9.39.6 the third páda is in problematic connexion. Ludwig, 803, renders 9.13.9^c: 'nemt an des opfers stätte euren sitz.' On the other hand 9.39.6, at 829: 'im einklang haben sie gesungen, den gelben treiben sie heraus mit steinen, auf der heiligen handlung stätte hat er sich niedergelassen.' In his note he remarks that sīdata cannot contain exhortation to the priests to sit down. This is indeed true: the páda, on the evidence of 9.13.9, is addressed to the plural somas. For that very reason 9.39.6 seems to be patchwork of familiar but imperfectly assorted ideas. The páda, ḥárim hinvanty ádribhiḥ is a formula: 9.26.5; 30.5; 32.2; 38.2; 50.3; 65.8; in each connexion it fits better than in 9.39.6; see under 9.26.5^b. The break between the first and second distich in 9.39.6 is so abrupt as to leave no doubt as to the secondary manufacture of the awkward performance.—Cf. ṛtāsyā yónim áśadam, under 3.62.13^c; yónāv ṛtāsyā sīdatam, under 3.62.18^a.

9.14.3^b: 8.69.11^b, viçve devā amatsata.

9.14.5^c (Asita Kāçyapa, &c. ; to Soma Pavamāna)
naptībhir yó vivāsvataḥ çubhró ná māmṛjé yúvā,
gāḥ kṛṇvānó ná nirṇijam.

9.86.26^c (Pṛçṇayaḥ, alias Aja Rṣiganāḥ ; to Soma Pavamāna)
īnduḥ punānó āti gāhate mēdho viçvāni kṛṇvān supāthāni yājyave,
gāḥ kṛṇvānó nirṇijam haryatāḥ kavir ātyo ná krīḥan pári vāram arṣati.
9.107.26^d (Sapta Rṣayaḥ ; to Soma Pavamāna)
apó vāsānāḥ pári kóçam arṣat, īndur hiyanāḥ sotṛbhīḥ, 9.30.2^a
janāyaḥ jyótir mandānā avivaçad gāḥ kṛṇvānó ná nirṇijam.

For the 'daughters of Vivasvant', that is 'fingers', see under 9.2.7^b, and Hillebrandt, Ved. Myth. i. 478. Cf. 9.95.1, and more remotely 9.68.1 ; 82.2.—For 9.107.26^a cf. 9.107.4^b

9.15.1^c (Asita Kāçyapa, &c. ; to Soma Pavamāna)
eṣá dhiyá yāty ānvya çúro ráthebhir açúbhīḥ,
gáchann indrasya niçkṛtām.

9.61.25^c (Amahīyu Āṅgīrasa ; to Soma Pavamāna)
çapaghnān pavate mēdho, 'pa sómo árvāḥ,
gáchann indrasya niçkṛtām.

The repeated páda does not ring as true in 9.61.25 as it does in 9.15.1, where it is balanced by yāty . . . ráthebhir in the first distich.—The cadence indrasya niçkṛtām also in 9.13.1^c ; 86.16^a.

[9.15.3^a, eṣá hitó ví mryate : 9.27.3^a, eṣá nṛbhir ví mryate.]

9.15.7^a (Asita Kāçyapa, &c. ; to Soma Pavamāna)
etām mṛjanti mārjyam ūpa drōṇeṣv āyávaḥ,
pracakṛānām mahir īṣaḥ.

9.46.6^a (Ayasya Āṅgīrasa ; to Soma Pavamāna)
etām mṛjanti mārjyam pávamānam dáça kṣīpaḥ,
īndrāya matsarām madam.

Cf. 9.63.20^a, kavīm mṛjanti mārjyam.

9.15.8^a (Asita Kāçyapa, &c. ; to Soma Pavamāna)
etām u tyām dáça kṣīpo mṛjānti saptá dhītāyaḥ,
svāyudhām madāntamam.

9.61.7^a (Amahīyu Āṅgīrasa ; to Soma Pavamāna)
etām u tyām dáça kṣīpo mṛjānti síndhumātaram,
sām ādityébhir akhyata.

9.16.3^b: 1.28.9^b ; 9.51.1^b, sómam pavitra á sṛja.

9.16.3^b (Asita Kāçyapa, &c. ; to Soma Pavamāna)
ānaptam apsú duṣṭāram çómam pavitra á sṛja,
punihīndrāya pátave.

9.1.28.9^b

9.51.1^{bc} (Ucathya Āṅgīrasa ; to Soma Pavamāna)
ādhvaryo ādribhiḥ sutām śomam pavitra ā sṛja,
punihindrāya pātave.

cf. 1.28.9^b

9.16.4^b (Asita Kāçyapa, &c. ; to Soma Pavamāna)
prā punānāsya cetasā śomam pavitre arṣati,
krátvā sadhāsthām āsadat.

9.17.3^b (The same)
ātyūrmir matsaró mādah śomam pavitre arṣati,
vighnán rákṣāṁsi devayúh.

cf. 9.17.3^c

9.37.1^b (Rāhagaṇa Āṅgīrasa ; to Soma Pavamāna)
sá sutāḥ pītāye vīśā śomam pavitre arṣati,
vighnán rákṣāṁsi devayúh.

cf. 9.17.3^c

Cf. āçūh pavitre arṣati, 9.56.1^b.

9.16.6^{bc} (Asita Kāçyapa, &c. ; to Soma Pavamāna)
punāno rūpé avyāye víçvā ārsann abhī çriyaḥ,
çūro ná gōṣu tiṣṭhati.

9.62.19^{bc} (Jamadagni Bhārgava ; to Soma Pavamāna)
āviçān kalāçam suto víçvā ārsann abhī çriyaḥ.
çūro ná gōṣu tiṣṭhati.

Cf. Hillebrandt, *Ved. Myth.* i. 210.

9.16.7^b: 9.2.3^b, dhārā sutāsya vedhāsah.

9.16.8^{a+c} (Asita Kāçyapa, &c. ; to Soma Pavamāna)
tvām soma vipaçcītaṁ tānā punānā āyūsu,
āvyo vāraṁ ví dhāvasi.

9.64.25^a (Kāçyapa Mārica ; to Soma Pavamāna)
tvām soma vipaçcītaṁ punāno vācam isyasi,
indo sahāsrabharṇasam.

cf. 9.30.1^c

cf. 9.64.25^c

9.28.1^c (Priyamedha Āṅgīrasa ; to Soma Pavamāna)
esā vājī hitó nṛbhir víçvavín mānasas pātih,
āvyo vāraṁ ví dhāvati.

cf. 9.11.8^c

9.106.10^b (Agni Cakṣuṣa ; to Soma Pavamāna)
śomam punānā ūrmināvyo vāraṁ ví dhāvati,
āgre vācāḥ pāvamānaḥ kánikradat.

cf. 9.3.7^c

9.74.9^b (Kakṣivāt Dairghatamasa ; to Soma Pavamāna)
adbhiḥ soma papṛcānāsya te rāsó vyo vāraṁ ví pavamāna dhāvati,
sá mṛjyāmānaḥ kavibhir madintama svādasvindrāya pavamāna pītāye.

cf. 9.74.9^d

What does stanza 9.16.8 mean? Ludwig, 806, not very intelligibly, 'du o soma, den Liederkundigen damit (mit dir selber) unter den lebendigen reinigend zugleich, fließest durch des schafes schweif'. Grassmann, 'Gereinigt, Soma, fort und fort bei Menschen strömt

dem weisen Gott du durch des Widders Wolle zu'. He therefore supplies devām with vipaṣcītam, having in mind, as he states doubtingly in his Lexicon, Indra; cf. 1.4.4; 8.13.10; 8.98.1. I do not believe this is correct, but that we must submit to the guidance of the transparent stanza, 9.64.25, to wit: 'Thou, O Soma, purifying thyself, dost utter inspired speech; (speech), O Indu, that yields a thousandfold.' Accordingly 9.16.8 expresses elliptically the same idea: 'Thou, O Soma, purifying thyself through thyself (utterest) inspired (speech) among the Āyus (human sacrificers); thou runnest through the sieve of wool.' Cf. above under 9.12.6. But the stanza is certainly after-born, especially as its third pāda, loosely connected in sense, is, as show the remaining stanzas, a mere formula.

9.17.1^c (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 prá nimméneva sindhavo ghnānto vṛtrāṇi bhūṛṇayaḥ,
 sómā asṛgram āçāvah.

9.23.1^a (The same)

sómā asṛgram āçavo mādhor mādasya dhārayā,
 abhī viçvāni kāvya.

68° 9.23.1^o

Cf. the pāda, oté asṛgram āçāvah, 9.63.4^a.

9.17.3^b: 9.16.4^b; 37.1^b, sómah pavítre arṣati.

9.17.3^{bc} (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 átyūrmir matsaró mádah sómah pavítre arṣati,
 vighnán rákṣāṇsi devayúḥ.

9.37.1^{bc} (Rahūgaṇa Āṅgīrasa ; to Soma Pavamāna)
 sá sutáḥ pítāye vṛṣā sómah pavítre arṣati,
 vighnán rákṣāṇsi devayúḥ.

9.56.1^{bc} (Avatsāra Kāçyapa ; to Soma Pavamāna)
 pári sóma ṛtāṇi brhad āçúḥ pavítre arṣati,
 vighnán rákṣāṇsi devayúḥ.

9.17.4^{a+b} (Asita Kāçyapa ; to Soma Pavamāna)
 á kaláçeṣu dhāvati pavítre pári śicyate,
 uktháir yajñéṣu vardhate.

9.67.14^a (Viçvāmitra ; to Soma Pavamāna)
 á kaláçeṣu dhāvati çyenó várna vi gāhate,
 abhī dróṇā kánikradat.

9.42.4^b (Medhyātithi Kāṇva ; to Soma Pavamāna)
 duhanáh pratnám it páyah pavítre pári śicyate,
 krāndan devān ajiñjanat.

Note that, in a way, the third pādas of each of these stanzas are related in sense; cf. Hillebrandt, *Ved. Myth.* i. 347.

9.17.7^b (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 tám u tvā vājīnaṁ náro dhībhír víprā avasyávah,
 mṛjānti devátātaye.

9.63.20^b (Nidhruvi Kāçyapa ; to Soma Pavamāna)

[kavīm mrjantī mārjyaṁ, dhībhir viprā avasyāvaḥ, ~~cf.~~ 9.15.7^a
vṛṣā kánikrad arṣati.

For 9.63.20^b cf. 8.13.17^a, tām id viprā avasyāvaḥ.—For kánikrad in 9.63.20^a, the author, *Am. Journ. of Philol.* xvii. 417 (haplogy).

9.17.8^c : 1.137.2^g, cārur ṛtāya pītāye.

9.18.1^c—7^c, mádeṣu sarvadhā asi.

9.18.5^a : 8.6.17^a, yá imé ródasī mahí : 3.53.12^a, yá imé ródasī ubhé.

[9.19.1^c, tán naḥ punāná ā bhara : sá naḥ, &c. ; see under 1.12.11.]

9.19.2^c : 5.71.2^c ; 7.94.2^c, iṣāná pipyatam dhiyāḥ.

9.19.4^a (Asita Kāçyapa, &c. ; to Soma Pavamāna)

ávāvaçanta dhītāyo vṛṣabhāsyādhi retasi,
sūnór vatsāsyā mālārah.

9.66.11^c (Çatanī Vaikhānasāḥ ; to Soma Pavamāna)

[āchā kōcam madhuçūtām, āsrgrām vāre avyāye,
ávāvaçanta dhītāyāḥ.

~~cf.~~ 9.66.11^a

9.19.6^c (Asita Kāçyapa, &c. ; to Soma Pavamāna)

ūpa çikṣāpatasthūso bhiyāsam ā dhehi çātruṣu,
pávamāna vidā rayīm.

9.43.4^a (Medhyātithi Kāpva ; to Soma Pavamāna)

pávamāna vidā rayīm [asmābhyaṁ soma suçrīyam,
[indo saḥsraavarcasam.]

~~cf.~~ 9.43.4^b

~~cf.~~ 9.43.4^c

9.63.11^a (Nidhruvi Kāçyapa ; to Soma Pavamāna)

pávamāna vidā rayīm [asmābhyaṁ soma duṣṭāram,
yó dūṇāço vanuṣyatī.

~~cf.~~ 9.43.4^b

9.20.1^b (Asita Kāçyapa, &c. ; to Soma Pavamāna)

prā kavir devāvitāye 'vyo vārebhir arṣati,
sāhvān viçvā abhi spṛdhah.

9.38.1^b (Rāhugaṇa Āṅgiraśa ; to Soma Pavamāna)

eṣā u syā vṛṣā rāthó 'vyo vārebhir arṣati,
[gāchan vājam sahasrīṇam.]

~~cf.~~ 9.38.1^c

It is interesting to observe the unrestrained licence in the use of metaphor in both stanzas. In 9.20.1 the Sage Soma flows through the sieve of sheeps' tail wool, as though a sage could flow ; in 9.38.1 : 'dieser stierkräftige hier [als] ein wagen strömt durch des schafes schweifhaar' (Ludwig, 828). Under such circumstances the risk in standing sponsor to any theory of relative dates is infinite.

9.20.6^{b+c} (Asita Kāçyapa, &c. ; to Soma Pavamāna)

sá váhnir apsú dustáro mrjyámāno gábhastyoḥ,
sómaç camúṣu sīdati.

9.36.4^b (Prabhūvasu Āṅgīrasa ; to Soma Pavamāna)

ḷcumbhāmāna ṛtāyúbhir, mrjyámāno gábhastyoḥ,
ḷpávate vāre avyāye.

☞ 9.36.4^a

☞ 9.36.4^c

9.64.5^b (Kāçyapa Mārīca ; to Soma Pavamāna)

ḷcumbhāmāna ṛtāyúbhir, mrjyámāna gábhastyoḥ,
ḷpávante vāre avyāye.

☞ 9.36.4^a

☞ 9.36.4^c

9.65.6^b (Bhṛgu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)

yád adbhiḥ pariṣicyāse mrjyámāno gábhastyoḥ,
drūṇā sadhástham aṇuṣe.

9.99.6^b (Rebhasūni Kāçyapāu ; to Soma Pavamāna)

ḷsá punāno madintamaḥ, sómaç camúṣu sīdati,
paçáu ná rēta ādádhat pátir vacasyate dhiyāḥ.

☞ 9.50.5^a

For 9.65.6 see Hillebrandt, Ved. Myth. i. 192.

9.20.7^{bc} (Asita Kāçyapa, &c. ; to Soma Pavamāna)

kriḷúr makhó na mañhayúḥ pavítram soma gachasi,
dádhat stotré suvīryam.

9.67.19^{bc} (Vasiṣṭha ; to Soma Pavamāna)

grāvṇā tunnó abhiṣṭutaḥ pavítram soma gachasi,
dádhat stotré suvīryam.

9.62.30^c (Jamadagni Bhārgava ; to Soma Pavamāna)

pávamāna ṛtāḥ kavīḥ sómaḥ pavítram ásadat,
dádhat stotré suvīryam.

9.66.27^c (Çatañ Vāikhānasāḥ ; to Soma Pavamāna)

pávamāno vy aṇavad raçmibhir vājasátamaḥ,
dádhat stotré suvīryam.

Cf. 5.6.10^c, dádhad asmé suvīryam, and 9.45.6^c, indo asmé suvīryam.

9.21.1^c (Asita Kāçyapa, &c. ; to Soma Pavamāna)

eté dhāvantīndavaḥ sómā índraya ghṛṣvayaḥ,
matsarásāḥ svarvīdaḥ.

9.107.14^d (Sapta Rṣayaḥ ; to Soma Pavamāna)

ḷabhi somāsa āyávaḥ pávante mádyam mádam,

☞ 9.23.4^{ab}

ḷsamudrásyádhi viṣṭāpi manīṣiṇo, matsarásāḥ svarvīdaḥ.

☞ 8.34.13^b

9.22.3^{ab} (Asita Kāçyapa, &c. ; to Soma Pavamāna)

eté pūtá vipaçcītaḥ ḷsómāso dádhyāçiraḥ,
vipá vy ānaçur dhiyāḥ.

☞ 1.5.5^c

9.101.12^{ab} (Manu Saṁvarāṇa ; to Soma Pavamāna)

etē pūtā vipaṇaitaḥ [sómāso dādhyācirah,]

☞ 1.5.5^c

sūryāso ná darçatāso jigatnāvo dhruvā ghr̥tē.

9.22.3^b: 1.5.5^c; 137.2^b; 5.51.7^b; 7.32.4^b; 9.63.15^b; 101.12^b, sómāso dādhyācirah.

9.23.1^a: 9.17.1^c, sómā asrgram āçāvah.

9.23.1^c (Asita Kāçyapa, &c. ; to Soma Pavamāna)

[sómā asrgram āçavo,] mādhor mādasya dhāraya,

☞ 9.17.1^c

abhī viçvāni kāvya.

9.62.25^c (Jamadagni Bhārgava ; to Soma Pavamāna)

pāvasva vācō agriyāḥ sōma citrābhīr utībhīh,

abhī viçvāni kāvya.

9.63.25^c (Nidhruvi Kāçyapa ; to Soma Pavamāna)

[pāvamānā asrksata,] sómah çukrāsa indavaḥ,

☞ 9.63.25^a

abhī viçvāni kāvya.

9.66.1^b (Çatam Vaikhānasah ; to Soma Pavamāna)

pāvasva viçvacarsaṇe 'bhī viçvāni kāvya,

[sākḥā sākhibhya īdyah,]

☞ 1.75.4^c

Ludwig, 813, renders 9.23.1^c, 'um aller weissheit willen'; the remaining instances of the repeated pāda (852, 853, 856), 'zu aller weissheit', or the like. The notion in all four stanzas is that Soma flows or purifies himself (much the same thing in the Pāvamānyah), so as to unite himself with the poetic works (the hymns) of the Kavis.—Cf. the pādas, pāri viçvāni kāvya, 2.5.3^c; vidād viçvāni kāvya 10.21.5^b; and yāsmīn viçvāni kāvya 8.41.6^a.

9.23.4^{ab+c} (Asita Kāçyapa, &c. ; to Soma Pavamāna)

abhī sómāsa āyāvaḥ pāvante mādyaṁ mādām,

abhī kōçaṁ madhuçūtām.

9.107.14^{ab} (Sapta Ṛṣayah ; to Soma Pavamāna)

abhī sómāsa āyāvaḥ pāvante mādyaṁ mādām,

[samudrāsyādhi viṣṭāpi manīṣiṇo,] [matsarāśaḥ svarvīdah,]

☞ c: 8.34.13^b; d: 9.21.1^c

9.36.2^c (Prabhūvasu Āṅgīrasa ; to Soma Pavamāna)

sā vāhniḥ soma jūgrviḥ [pāvasva devavīr āti,]

☞ 9.2.1^a

abhī kōçaṁ madhuçūtām.

For 9.36.2 cf. under 1.176.1^b.—Cf. the pādas, āçhā kōçaṁ madhuçūtām, under 9.66.11 ; pāri kōçaṁ, &c., 9.103.3^a; also jīvan kōçaṁ, &c., 9.12.6^a.

[9.23.5^a, sōmo arṣati dharmasīh: 9.37.2^b; 38.6^b, hārīr arṣati dharmasīh.]

[9.23.8^c, indo vājāṁ siṣāsasi: 8.95.9^d, çuddhō vājāṁ siṣāsasi.]

9.23.7^a: 8.92.6^a, asyā pītva mādānām.

9.24.1^{b+c} (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 prā sómāso adhanviṣuḥ pāvamānāsa indavaḥ,
 grīṇānā apsú mṛñjata.

9.67.7^a (Gotama ; to Soma Pavamāna)
 pāvamānāsa indavas ṭirāḥ pavītram açavaḥ,
 indram yāmebhir açata.

☞ 1.135.6^a

9.101.8^d (Nahuṣa Mānava ; to Soma Pavamāna)
 sām u priyā anūṣata gāvo mādāya ghṛṣvayaḥ,
 sómāsaḥ kṛṇvate pathāḥ pāvamānāsa indavaḥ.

9.65.26^c (Bhṛgu Vāruṇi, &c. ; to Soma Pavamāna)
 prā çukrāso vayojuvo hinvanāso ná sāptayaḥ,
 grīṇānā apsú mṛñjata.

Cf. 9.11.1^b, pāvamānāyéndave.

9.24.2^b: 8.6.34^b ; 13.8^b, āpo ná pravātā yatīḥ ; 9.6.4^b, āpo na pravātāsaran.

9.24.2^c: 9.6.4^c, punānā indram açata.

9.24.3^c (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 prā pavamāna dhanvasi ṣomēndrāya pātave,
 nṛbhir yató ví nīyase.

☞ 8.69.10^d

9.99.8^b (Rebhasūnū Kāçyapāu ; to Pavamāna Soma)
 sutá indo pavitra ā nṛbhir yató ví nīyase,
 ṭindrāya matsarintamaç camūṣv ā nī ṣīdasi.

☞ 9.63.2^{bc}

For 9.24.3^b cf. indav indrāya pītāye, under 9.30.5^c.

9.24.5^c: 8.92.25^c, áram indrasya dhāmne.

9.24.6^c: 1.142.3^a, çúciḥ pāvakó ádbhutaḥ ; 8.13.19^c, çúciḥ pāvaká ucyate so
 ádbhutaḥ ; 9.24.7^a, çúciḥ pāvaká ucyate.

9.24.7^a: see 9.24.6^c.

9.24.7^c (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 çúciḥ pāvaká ucyate, sómāḥ sutásya mādhvah,
 devāvīr aghaçaṇṣahá.

☞ 1.142.3^a

9.28.6^c (Priyamedha Āṅgīrasa ; to Soma Pavamāna)
 esá çuṣmy ádābhyah ṣomāḥ punāno arṣati,
 devāvīr aghaçaṇṣahá.

☞ 9.13.1^a

9.61.19^c (Amahīyu Āṅgīrasa ; to Soma Pavamāna)
 yás te mádo váreṇyas, tēnā pavasvándhasā,
 devāvīr aghaçaṇṣahá.

☞ 8.46.8^a

9.25.2^b (Dṛdhacyuta Āgastya ; to Soma Pavamāna)
pāvamāna dhiyā hito 'bhī yónim kánikradat,
dhármanā vāyūm ā viça.

9.37.2^c (Rāhugaṇa Āngirasa ; to Soma Pavamāna)
sā pavitre vicakṣaṇo hárir arṣati dharmasīh,
abhi yónim kánikradat.

9.37.2^b

Cf. 9.38.6^b, krāndan yónim abhi priyām.

9.25.3^c (Dṛdhacyuta Āgastya ; to Soma Pavamāna)
sām devāih qobhate vṣa kavir yónāv ādhi priyāh,
vṛtrahā devavítamaḥ.

9.28.3^c (Priyamedha Āngirasa ; to Soma Pavamāna)
esā devāh qubhāyaté 'dhi yónāv āmartyah,
vṛtrahā devavítamaḥ.

9.25.4^a: 7.55.1^b; 8.15.13^b, víçvā rūpāny āviçān.

9.25.4^b (Dṛdhacyuta Āgastya ; to Soma Pavamāna)
[víçvā rūpāny āviçān] punāno yāti haryatāh,
yātrāmṛtāsa ūsate.

7.55.1^b

9.43.3^a (Medhyātithi Kaṇva ; to Soma Pavamāna)
punāno yāti haryataḥ sómo gṛbhiḥ páriṣkṛtaḥ,
vīprasya médhyātitheḥ.

9.25.6 (Dṛdhacyuta Āgastya ; to Soma Pavamāna) =

9.50.4 (Ucathya Āngirasa ; to Soma Pavamāna)
ā pavasva madintama
pavitraṁ dhārayā kave,
arkāsya yónim āśadam.

For pāda a cf. under 9.50.5^a; for pāda b cf. pavitraṁ dhārayā sūtāh, 9.51.5^b; for pāda c cf. ṛtāsya yónim āśadam, under 3.62.13^c.—See Hillebrandt, *Ved. Myth.* i. 465.

9.26.5^b (Dṛdhacyuta Āgastya ; to Soma Pavamāna)
tām sánāv ādhi jamāyo hárīm hinvanty ādribhiḥ,
haryatām bhúricakṣasam.

9.30.5^b (Bindu Āngirasa ; to Soma Pavamāna)
apsú tvā mādhumattamaṁ hárīm hinvanty ādribhiḥ,
[indav indrāya pītāye,]

9.30.5^c

9.32.2^b (Çyāvāçva Ātreya ; to Soma Pavamāna)
[ād im tritāsya yóṣaṇo,] hárīm hinvanty ādribhiḥ,
[indum indrāya pītāye.]

9.32.2^a

9.32.2^c

- 9.38.2^b (Rāhgaṇa Āṅgīrasa ; to Soma Pavamāna)
 [etām tritāsyā yōṣaṇo] hāriṁ hinvanty ādribhiḥ, 9.32.2^a
 [indum indrāya pītāye.] 9.32.2^c
- 9.39.6^b (Bṛhanmati Āṅgīrasa ; to Soma Pavamāna)
 samīcinā anūsata hāriṁ hinvanty ādribhiḥ,
 [yōnāv ṛtāsyā sīdata.] 9.13.9^o
- 9.50.3^b (Ucathya Āṅgīrasa ; to Soma Pavamāna)
 [āvyo vāre pāri priyām] hāriṁ hinvanty ādribhiḥ, 9.7.6^a
 [pāvamānam madhuçcūtam.] 9.50.3^c
- 9.65.8^b (Bhṛgu Vāruṇī, or Jamadagni Bhārgava ; to Soma Pavamāna)
 yāsyā vārnam madhuçcūtam hāriṁ hinvanty ādribhiḥ,
 [indum indrāya pītāye.] 9.32.2

For yōnāv ṛtāsyā sīdata, 9.39.6^c, cf. under 3.62.13^c.

9.26.6^c (Idhmavāha Dārdhacyuta ; to Soma Pavamāna)
 tām tvā hinvanti vedhāsaḥ pāvamāna girāvīdham,
 indav indrāya matsarām.

- 9.53.4^c (Avatsāra Kāçyapa ; to Soma Pavamāna)
 tām hinvanti madacyūtam [hāriṁ nadīṣu vājīnam,] 9.53.4^b
 indum indrāya matsarām.
- 9.63.17^c (Nidhruvi Kāçyapa ; to Soma Pavamāna)
 [tām i mrjanty āyāvo hāriṁ nadīṣu vājīnam,] 9.63.17^{ab}
 indum indrāya matsarām.

See Hillebrandt, Ved. Myth. i. 214, 215.—Cf. 9.63.10^b, gira indrāya matsarām.

[9.27.3^a, eṣā nṛbhir vi nṛyate : 9.15.3^a, eṣā hito vi nṛyate.]

9.27.6^c (Nṛmedha Āṅgīrasa ; to Soma Pavamāna)
 eṣā çusmy āsīsyadad antārikṣe vīṣā hāriḥ,
 punānā indur indram ā.

9.66.28^c (Çataṁ Vāikhānasāḥ ; to Soma Pavamāna)
 prā suvānā indur akṣāḥ pavītram āty avyāyam,
 punānā indur indram ā.

9.28.1^c : 9.106.10^b, āvyo vāraṁ vi dhāvati ; 9.16.8^c, āvyo vāraṁ vi dhāvasi ;
 9.74.9^b, āvyo vāraṁ vi pavamāna dhāvati.

[9.28.2^b, sómo devébhyaḥ sutāḥ : 9.3.9^b ; 99.7^b, devō devébhyaḥ sutāḥ.]

9.28.3^c : 9.25.3^c, vṛtrahā devavítamaḥ.

9.28.4^c (Priyamedha Āṅgīrasa ; to Soma Pavamāna)
 eṣā vīṣā kánikradad daçābhir jāmbhir yatāḥ,
 abhī drōṇāni dhāvati.

9.37.6^b (Rāhugaṇa Āṅgīrasa ; to Soma Pavamāna)
sá devāḥ kavīṇeṣītō 'bhī dróṇāni dhāvati,
indur indrāya mañhānā.

9.28.5^b (Priyamedha Āṅgīrasa : to Soma Pavamāna)
eṣá súryam arocayat pávamāno vícarṣaṇiḥ,
viçvā dhāmāni viçvavīt.

9.60.1^b (Avatsāra Kāçyapa ; to Soma Pavamāna)
prá gāyatrēṇa gāyata pávamānaṁ vícarṣaṇim,
indum sahasracakṣasam.

9.28.6^b: 9.13.1^a ; 42.5^c ; 191.7^b, sómah punānó arṣati.

9.28.6^c: 9.24.7^c ; 61.19^c, devāvīr aghaṇṣahá.

9.29.3^{b+c} (Nṛmedha Āṅgīrasa ; to Soma Pavamāna)
suśāhā soma tāni te punānáya prabhūvaso,
vārdhā samudráṁ ukthyām.

9.35.6^c (Prabhūvasu Āṅgīrasa ; to Soma Pavamāna)
viçvo yásya vraté jáno dādhrā dhármaṇas páteḥ,
punānáya prabhūvasoḥ.

9.61.15^c (Amahīyu Āṅgīrasa ; to Soma Pavamāna)
árṣā naḥ soma çāṁ gāve ḍhuksāsva pipyúṣim iṣam, 8.7.3^c
vārdhā samudráṁ ukthyām.

9.29.4^b: 9.1.1^b ; 30.3^c ; 67.13^b ; 100.5^b, pávasva soma dhárayā.

9.29.6^c (Nṛmedha Āṅgīrasa ; to Soma Pavamāna)
éndo párthivaṁ rayīm divyāṁ pavasva dhárayā,
dyumántaṁ çuṣmam á bhara.

9.106.4^c (Cakṣus Mānava ; to Soma Pavamāna)
prá dhanvā soma jágrīvir ḍindrāyendo pári srava,

dyumántaṁ çuṣmam á bharā svarvídā. 8.91.3^d ; also refrain, 9.112.1^e ff.

Cf. dyumántaṁ çuṣmam uttamām, under 9.63.29^{bc}. The cadence, pavasva dhárayā, also at 9.35.1 ; 45.6 ; 49.3 ; 63.7 ; 65.10, 12.

9.30.1^c (Bindu Āṅgīrasa ; to Soma Pavamāna)
prá dhūrā asya çuṣmīṇo vñthā pavitre akṣaran,
punānó vácām iṣyati.

9.64.25^b (Kāçyapa Mārica ; to Soma Pavamāna)
ṭtvām soma vipaçcitāṁ punānó vácām iṣyasi,
ḍindo sahasrabharṇasam.

9.16.8^a

9.64.25^c

Note the correspondence of 9.30.5^c with 9.64.12^c.—For 9.30.1^b cf. 9.98.11^b, sómah pavitre akṣaran.

9.30.2^a (Bindu Āngirasa ; to Soma Pavamāna)
 indur hiyānāḥ sotṭbhir mṛjyāmānaḥ kánikradat,
 iyarti vagnūm indriyām.

9.107.26^b (Sapta Ṛṣayah ; to Soma Pavamāna)
 apó vásānaḥ pári kócam arṣatíndur hiyānāḥ sotṭbhiḥ,
 janāyañ jyótiṛ mandāná avivaçad ḷgāḥ kṛṇvāno ná nirṇijam. ☞ 9.14.5^c

9.30.3^c: 9.1.1^b ; 29.4^b ; 67.13^b ; 100.5^b, pávasva soma dhārayā.

9.30.4^b (Bindu Āngirasa ; to Soma Pavamāna)
 prá sómo áti dhārayā pávamāno asiṣyadat,
 ḷabhi drónāny āsadam. ☞ 9.3.1^c

9.49.5^a (Kavi Bhārgava ; to Soma Pavamāna)
 pávamāno asiṣyadat rákṣānsy apajāñghanat,
 pratnavád rocāyan rūcaḥ.

9.30.4^c: 9.3.1^c, abhi drónāny āsadam.

9.30.5^b: 9.26.5^b ; 32.2^b ; 38.2^b ; 39.6^b ; 50.3^b ; 65.8^b (here hinvánty), háriṁ
 hinvānty ādribhiḥ.

9.30.5^c (Bindu Āngirasa ; to Soma Pavamāna)
 apsú tvā mádhumattamañ ḷháriṁ hinvānty ādribhiḥ, ☞ 9.26.5^b
 indav indrāya pītāye.

9.45.1^c (Ayāsyā Āngirasa ; to Soma Pavamāna)
 sá pavasva mādāya kām nṛcákṣā devavítaye,
 indav indrāya pītāye.

9.50.5^c (Ucathya Āngirasa ; to Soma Pavamāna)
 ḷsá pavasva madintama, ḷgobhir añjánó aktúbhiḥ, ☞ 9.50.5^a
 indav indrāya pītāye

9.64.12^c (Kaçyapa Mārīca ; to Soma Pavamāna)
 ḷsá no arṣa pavitra á mádo yó devavítamaḥ, ☞ 9.64.12^{ab}
 indāv indrāya pītāye.

Cf. indum indrāya pītāye under 9.32.2^c, and sōmēndrāya pátave, 9.24.3^d.—For 9.30.5
 cf. 9.53.4.

9.30.6^{ab} (Bindu Āngirasa ; to Soma Pavamāna)
 sunótā mádhumattamañ ḷsómam indrāya vajriṇe, ☞ 7.32.8^b
 cārum çārdhāya matsarām.

9.51.2^{bc} (Ucathya Āngirasa ; to Soma Pavamāna)
 divāḥ piyūsam uttamām ḷsómam indrāya vajriṇe, ☞ 7.32.8^b
 sunótā mádhumattamam.

Cf., by way of contrast, 7.102.3^b, juhótā mádhumattamam (sc. háviḥ).

9.30.6^b: 7.32.8^b; 9.51.2^b, sómam indrāya vajrīṇe.

9.31.3^b (Gotama Rāhugaṇa ; to Soma Pavamāna)
túbhyaṁ vāta abhipriyas túbhyam arṣanti sīndhavaḥ,
sóma vārdhanti te mūhaḥ.

9.62.27^b (Jamadagni Bhārgava ; to Soma Pavamāna)
túbhyemā bhūvanā kave mahimné soma tasthire,
túbhyam arṣanti sīndhavaḥ.

Cf. āpo arṣanti sīndhavaḥ, under 9.2.4, and note also 1.105.12^c; 125.5^c.

9.31.4 = 1.91.16.

9.31.6^c (Gotama Rāhugaṇa ; to Soma Pavamāna)
svāyudhāsyā te satō bhūvanasya pate vayām,
īndo sakhitvām uṇmasi.

9.66.14^a (Çatani Vāikhānasāḥ ; to Soma Pavamāna)
āsyā te sakhyē vayām, iyakṣantas tvótayaḥ,
īndo sakhitvām uṇmasi.

9.61.29^a

Translate 9.31.6, 'O Indu, lord of the world, who hast strong weapons, thy friendship do we crave.' This has simple sense, and so has 9.61.29: āsyā te sakhyē vayām tāvendo dyumnā uttamé, sāsaḥyāma pṛtanyatāḥ, 'In thy friendship, O Indu, in thy supreme brilliance may we overcome them that battle (against us).' In between these two stands 9.66.14, whose character speaks for itself: 'In thy friendship we, sacrificing with thy help, do we, O Indu, thy friendship crave.' This is arrant nonsense; pādas a and c, borrowed from good quarters, show that the stanza is irresponsible patchwork.—For iyakṣ see Bergaigne iii. 315.

9.32.2^b: 9.26.5^b; 30.5^b; 38.2^b; 39.6^b; 50.3^b; 65.8^b (here hinvānty) hāriṁ
hinvanty ādribhiḥ.

9.32.2^c (Çyāvāçva Ātreya ; to Soma Pavamāna) =

9.38.2^c (Rāhugaṇa Āngirasa ; to Soma Pavamāna)
etām (9.32.2 ād īm) tritāsyā yōṣaṇo ḥ hāriṁ hinvanty ādribhiḥ,

9.26.5^b

īndum indrāya pitāye.

9.43.2^c (Medhyātithi Kāṇva ; to Soma Pavamāna)
tām no viçvā avasyūvo gīraḥ çumbhanti pūrvāthā,
īndum indrāya pitāye.

9.65.8^c (Bhṛgu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)
yāsyā vārṇaṁ madhuçūtām ḥ hāriṁ hinvānty ādribhiḥ,
īndum indrāya pitāye.

9.26.5^b

Cf. indav indrasya pitāye, under 9.31.5^c.

9.32.4^c: 6.16.35^c; 9.64.11^c, sīdann ṛtāsyā yōnim ā.

[9.32.5^a, abhi gāvo anuṣata: 9.33.5^a, abhi brāhmīr anuṣata.]

[9.32.6^b, maghávadbhyaç ca máhyaṁ ca : 6.46.9^c, chardír yacha maghávadbhyaç ca máhyaṁ ca.]

Cf. the cadence, maghávāno vayāṁ ca, in 1.73.8 ; 136.7 ; 143.13 ; 7.87.5.

9.33.2^{bc} (Trita Āptya ; to Soma Pavamāna)

abhī drōṇāni babhrāvah çukrá ṛtāsya dhārayā,
vājaṁ gómantam akṣaran.

9.63.14^{bc} (Nidhruvi Kāçyapa ; to Soma Pavamāna)

etē dhāmāny ārya çukrá ṛtāsya dhārayā,
vājaṁ gómantam akṣaran.

Grassmann's renderings here show how repeated passages, when not confronted, may be treated at cross-purposes. He renders 9.33.2, 'Die rothen, hellen eilen zu den Kufen in des Opfers Strom, zur milchversehnen Labung hin.' On the other hand 9.63.14, 'Im Strom des Opfers gossen sie, die hellen, rinderreiches Gut, hin zu dem Sitz der Arier'. Ludwig, 832, translates 9.33.2 : 'in die holzgefässe die braunen hellen mit der heiligen handlung gusse, haben rinderreiche kraft ergossen.' Hillebrandt, Ved. Myth. i. 205, treating of the distinction between pure soma and mixed soma, has shown clearly that the sense of this stanza is quite that which Grassmann gives it at 9.33.2 ; vājaṁ gómantam means 'milky substance', to wit (9.33.2) : 'These bright brown (somas) with the stream of ṛtā (that is, poured in the proper ritualistic manner) have flown into the vessels, into the milky substance.'

Now it is obvious that 9.63.14 cannot mean anything materially different. Grassmann, assuming that his rendering of 9.33.2 is correct, has lapsed in 9.63.14. This Ludwig, 853, renders : 'sie haben, die hellen mit der heiligen handlung strome, vererungswürdige macht, kraftnahrung vom rinde, fliessen lassen.' The difficult expression dhāmāny āryā (see the translations above) is probably explained by the parallel āryā vratā in 10.65.11, where the Viçve Devāḥ, after having created the cosmos created also 'Aryan law' upon the earth : āryā vratā visrjāto údhi kṣāmi. The stanza 9.63.14, omitting dhāmāny āryā, states : 'These bright (somas) with the stream of ṛtā (that is, poured in the proper ritualistic manner) have flowed into the milky substance.' It seems to me that dhāmāny āryā is parenthetic, to wit : 'These bright (somas)—Aryan custom—have flowed,' &c. If this is so, the modulation is certainly secondary ; the abrupt substitution of the parenthetic phrase for the simple drōṇāni babhrāvah of 9.33.2 is the clever work of a thoughtful poet. But he is an epigonal poet for all that, and would not have composed so strained a stanza if he had not alighted upon the older stanza and used it as a framework for his more advanced thought.—For pāda b cf. 9.63.4^c, sōmā ṛtāsya dhārayā. Note the correspondence of 9.32.6^c with 9.63.1^a.

9.33.3^{abc} : 5.51.7^a ; 9.34.2^{abc} ; 65.20^{abc} ; see under 5.51.7^a.

9.33.3^b : 8.41.1^b ; 9.34.2^b ; 61.12^b ; 65.20^b, vāruṇāya marūdbhyaḥ.

[9.33.5^a, abhī brāhmīr anuṣata ; 9.32.5^a, abhī gāvo anuṣata.]

9.33.5^b, yahvīr ṛtāsya mātārah : 1.142.7^c ; 5.5.6^b ; 9.102.7^b ; 10.59.8^b, yahvī
ṛtāsya mātārā.

9.33.6^{bc} (Trita Āptya ; to Soma Pavamāna)

rāyāḥ samudrāṇç catūro 'smābhyāṁ soma viçvātah,
ā pavasva sahasrīṇah.

9.40.3^{bc} (Brhanmati Āṅgīrasa; to Soma Pavamāna)
 nū no rayīm mahām indo 'smābhyām soma viçvātāḥ,
 ā pavasva sahasrīṇam.

9.62.12^a (Jamadagni Bhārgava; to Soma Pavamāna)

ā pavasva sahasrīṇam [rayīm gōmantam aṇvīnam,, cf. 8.6.9^b
 puruṣcandrām puruṣpṛṣam.

9.63.1^a (Nidhruvi Kāçyapa; to Soma Pavamāna)

ā pavasva sahasrīṇam rayīm soma suvīryam,
 asmé çrāvāṁsi dhārāya.

9.65.21^{bc} (Bhṛgu Vāruṇi, or Jamadagni Bhārgava; to Soma Pavamāna)

isaṁ tokāya no dādhad asmābhyām soma viçvātāḥ,
 ā pavasva sahasrīṇam.

In these stanzas many expressions are typical: rayīm, rāyāḥ samudrān, asmābhyām soma viçvātāḥ, and ā pavasva sahasrīṇaḥ (sahasrīṇam). In 9.40.3 we have, rayīm . . . ā pavasva sahasrīṇam; in 9.62.12, and in 9.63.1, ā pavasva sahasrīṇam rayīm. In 9.65.21 there is a slight difference: sahasrīṇam lacks a noun. Ludwig, 855, translates cautiously: 'speise schaffend uns zu unserm samen, o Soma, von allen seiten, schaff uns tausendfachen durch deine läuterung.' Grassmann less diplomatically, but more firmly, supplies 'Gut' with sahasrīṇam: 'Erquickung spendend unserm Stamm und uns, o Soma, überall, ström her uns tausendfaches Gut.' Of course, the preceding evidence shows automatically that pādas b and c belong together, and that we must supply rayīm with sahasrīṇam (cf. 5.54.13). So also Grassmann in his Lexicon. It shows also that 9.65.21 is modelled secondarily after common patterns.—Note the correspondence of 9.33.2^{bc} with 9.63.14^{bc}.

9.34.1^b (Trita Āptya; to Soma Pavamāna)

prā suvānó dhārāyā tánóndur hinvānó arṣati,
 rujād dṛḥhā vy ójasā.

9.67.4^a (Kāçyapa; to Soma Pavamāna)

indur hinvānó arṣati [tiró vārāṇy avyāyā,, cf. 9.67.4^b
 hārīr vājam acikradat.

9.34.2^{abc}, sutā indrāya vāyāve vāruṇāya marúdbhyāḥ, sómo arṣati viṣṇave:

9.33.3^{abc}, sutā indrāya vāyāve vāruṇāya marúdbhyāḥ, sómā arṣanti
 viṣṇave; 9.65.20^{abc}, apsā indrāya vāyāve vāruṇāya marúdbhyāḥ,
 sómo arṣati viṣṇave; 5.51.7^a, sutā indrāya vāyāve.

9.34.2^b: 8.41.1^b; 9.33.3^b; 61.12^b; 65.20^b, vāruṇāya marúdbhyāḥ.

[9.34.3^b, sunvānti sómam ádribhiḥ: 8.1.17^a, sotá hí sómam ádribhiḥ.]

[9.35.2^a, indo samudramtñkhaya: 9.52.3^b, indo ná dñnam tñkhaya.]

9.35.2^b (Prabhūvasu Āṅgīrasa: to Soma Pavamāna)

[indo samudramtñkhaya, pávasva viçvamejaya, cf. 9.35.2^a
 rāyó dhartā na ójasā.

9.62.26^c (Jamadagni Bhārgava; to Soma Pavamāna)

tvām samudriyā apó 'griyó vāca irāyan,
 pávasva viçvamejaya.

Cf. Hillebrandt, *Ved. Myth.* i. 327 ff.

9.35.8^b: 2.8.6^d, abhí syāma pṛtanyatāḥ.

9.35.4^a, prā vājāṃ índur iṣyati: 9.12.6^a, prā vācam índur iṣyati.

9.35.6^c, punānāsya prabhūvasoḥ: 9.29.3^b, punānāya prabhūvaso.

9.36.2^b: 9.2.1^a, pávasva devavír āti.

9.36.2^c: 9.23.4^c, abhi kōṣaṃ madhuçūtam.

9.36.4 (Prabhūvasu Āṅgīrasa; to Soma Pavamāna)

çumbhāmāna ṛtāyúbhir [mṛjyāmāno gābhastyoḥ,
pávate vāre avyáye.

9.20.6^b

9.64.5 (Kaṣyapa Mārīca; to Soma Pavamāna)

çumbhāmānā ṛtāyúbhir [mṛjyāmānā gābhastyoḥ,
pávante vāre avyáye.

9.20.6^b

Note the double correspondence between 9.36.4, 5 and 9.64.5, 6 (see next item but one). The tree 9.64.4–6 is addressed to the plural sómāḥ, but is surrounded by other trees in which soma is treated in the singular. I suspect that the plural passage is a ritualistic ūha of the singular passage. Neither Ludwig's translations, 826 and 854, nor Grassmann's, ii. 208 and 226, indicate the close parallelism of the two passages.—For pāda c cf. āsgrāṃ vāre avyáye, 9.66.11^b.

9.36.4^b: 9.20.6^b; 65.6^b, mṛjyāmāno gābhastyoḥ; 9.64.5^b, mṛjyāmānā gābhastyoḥ.

9.36.5^{abc} (Prabhūvasu Āṅgīrasa; to Soma Pavamāna)

sá víçvā dāçúṣe vāsu sómo divyáni pāṛthivā,
pávātām ántárikṣyā.

9.64.6^{abc} (Kaṣyapa Mārīca; to Soma Pavamāna)

té víçvā dāçúṣe vāsu sómā divyáni pāṛthivā,
pávātām ántárikṣyā.

For pāda b cf. 9.63.30^b, sóma divyáni pāṛthivā.

9.37.1^b: 9.16.4^b; 17.3^b, sómāḥ pavítre arṣati; 9.56.1^b, açuḥ pavítre arṣati.

9.37.1^c: 9.17.3^c; 56.1^c, vighnān rákṣaṃsi devayúḥ.

9.37.2^b (Rahūgaṇa Āṅgīrasa; to Soma Pavamāna)

sá pavítre vicakṣaṇó hárir arṣati dharnasiḥ,
[abhí yónim kánikradat.]

9.25.2^b

9.38.6^b (The same)

eśá syá pītāye suto hárir arṣati dharnasiḥ,
krándan yónim abhí priyām.

Cf. the pāda 9.23.5^a, sómo arṣati dharnasiḥ.

9.37.2^c: 9.25.2^b, abhí yónim kánikradat.

9.37.3^b (Rāhugaṇa Āṅgīrasa ; to Soma Pavamāna)
sá vājī rocanā divāḥ pávamāno ví dhāvati,
rakṣohá vāram avyáyam.

9.103.6^c (Dvita Āptya ; to Soma Pavamāna)
pāri sáptir ná vājayūr [devó devébhyaḥ sutāḥ,
vyānaçih pávamāno ví dhāvati.

9.3.9^b

9.37.5^c (Rāhugaṇa Āṅgīrasa ; to Soma Pavamāna)
sá vṛtrahá vṛṣa suto varivovid ádabhyaḥ,
sómo vājam ivāsarāt.

9.62.16^b (Jamadagni Bhārgava ; to Soma Pavamāna)
pavamānaḥ suto nṛbhiḥ sómo vājam ivāsarāt,
camūṣu çákmanāsādam.

9.37.6^b: 9.28.4^c, abhí droṇāni dhāvati.

9.38.1^b: 9.20.1^b, ávyo várebhir arṣati.

[9.38.1^c, gáchan vājam sahasrīnam : 9.57.1^c, áchā vājam, &c.]

9.38.2^a, etām tritāsya yōṣaṇaḥ : 9.32.2^a, ád īm tritāsya yōṣaṇaḥ.

9.38.2^b: 9.26.5^b ; 30.5^b ; 32.2^b ; 39.6^b ; 50.3^b ; 65.8^b (here hinvānty), hārim
hinvānty ádrihiḥ.

9.38.2^c: 9.32.2^c ; 43.2^c ; 65.8^c, indum índrāya pītāye.

9.38.3^{bc} marmṛjyānte apasyúvaḥ, yábhīr mādāya çumbhate : 9.2.7^{bc}, marmṛjyānte
... çumbhase.

9.38.4^b (Rāhugaṇa Āṅgīrasa ; to Soma Pavamāna)
eśa syā mánuṣiṣv á çyenó ná vikṣú sīdati,
gáchañ jāró ná yōṣitam.

9.57.3^c (Avatsāra Kāçyapa ; to Soma Pavamāna)
[sá marmṛjánā āyúbhir, íbho rájeva suvratāḥ,
çyenó ná vánsu sīdati.

9.57.3^a

9.86.35^b (Atrayaḥ ; to Soma Pavamāna)

íṣam ūrjañ pavamānābhy arṣasi çyenó ná vánsu kalāçeṣu sīdasi,
índrāya mādva mādya mādāḥ suto [divó viṣṭambhá upamó vicakṣaṇāḥ.]

9.86.35^d

Note the euphony of vikṣú sīdati in 9.38.4, and kalāçeṣu sīdasi in 9.86.35, as contrasted with vánsu sīdati in 9.57.3 ; cf. 5.72.1^c ; 9.7.6^a ; 20.6^c ; 63.2^c ; 68.9^b ; 86.9^d ; 96.23^d ; 99.6^b, 8^d.—For 9.57.3 cf. Ved. Stud. i, p. xv ; for 9.86.35, Hillebrandt, Ved. Myth. i. 316, note 2.

9.39.6^b: 9.37.2^b, hārir arṣati dharmasīḥ.

9.39.3^a (Bṛhanmati Āṅgīrasa ; to Soma Pavamāna)
 sūtá eti pavitra á tvīṣim dádhaṇa ójaśā,
 vicákṣaṇo virocāyan.

9.44.3^b (Ayāsa Āṅgīrasa ; to Soma Pavamāna)
 ayām devēsu jāgrviḥ sūtá eti pavitra á,
 sómo yāti vicarṣaṇih.

9.61.8^b (Amahīyu Āṅgīrasa ; to Soma Pavamāna)
 sám indreṇotá vāyūnā sūtá eti pavitra á,
 sám sūryasya raçmībhih.

Note the correspondence of 9.44.5^a with 9.61.9^a.

9.39.6^b : 9.26.5^b ; 30.5^b ; 32.2^b ; 38.2^b ; 50.3^b ; 65.8^b (here hinvánty), hárim
 hinvanty ádribhih.

9.39.6^c : 9.13.9^c, yónāv ṛtasya sídata.

9.40.3^{bc} : 9.33.6^{bc} ; 65.21^{bc}, asmábhyaṁ soma viçvátah, á pavasva sahasrīṇam
 (9.33.6^c, sahasrīṇah).

9.40.3^c : 9.62.12^a ; 63.1^a ; 65.21^c, á pavasva sahasrīṇam ; 9.33.6^c, á pavasva
 sahasrīṇah.

[**9.40.4^c**, vidáh sahasrīṇir iṣah : 9.61.3^c, kṣará sahasrīṇir iṣah.]

9.40.5^a : 9.61.6^a, sá nah punáná á bhara ; 1.12.11^a ; 8.24.3^a, sá na stávāna á
 bhara.

9.40.6^{ab} (Bṛhanmati Āṅgīrasa ; to Soma Pavamāna)
 punáná indav á bhara [soma dvibárhasaṁ rayīm,]
 vīṣann indo na ukthyām.

cf 9.4.7^b

9.57.4^c (Avatsāra Kāçyapa ; to Soma Pavamāna)
 sá no viçvā divó vásutó pṛthivyá adhi,
 punáná indav á bhara.

9.64.26^c (Kāçyapa Mārca ; to Soma Pavamāna)
 utó sahásrabharṇasaṁ, vācam soma makhásyuvam,
 punáná indav á bhara.

cf. 9.64.25^c

9.100.2^{ab} (Rebhasūnū Kāçyapāu ; to Soma Pavamāna)
 punáná indav á bhara [soma dvibárhasaṁ rayīm,]
 tvām vásūni puşyasi viçvāni dāçūṣo gṛhé.

cf 9.4.7^b

9.40.6^b : 9.4.7^b ; 100.2^b, soma dvibárhasaṁ rayīm.

[**9.41.2^c**, sahávāso dásyum avratám : 1.175.3^c, sahávān dásyum, &c.]

9.41.4^{b+c} (Medhyatithi Kāṇva; to Soma Pavamāna)

á pavasva mahim iṣam gómad indo hiraṇyavat,
áçvāvad vājavat sutāh.

9.61.3^b (Amahīyu Āṅgīrasa; to Soma Pavamāna)

pāri ṇo áçvam áçvavid gómad indo hiraṇyavat,
|kṣārā sahasrīṇir iṣah. |

cf. 9.40.4^c

9.42.6^b (The same as 9.41.4)

góman nah soma virāvad áçvāvad vājavat sutāh,
|pāvasva brhatīr iṣah. |

9.13.4^b

9.42.2^a, eṣā prasnēna mánmanā : 9.3.9^a, eṣā prasnēna jánmanā.

9.42.2^b (Medhyatithi Kāṇva; to Soma Pavamāna)

|eṣā prasnēna mánmanā | devó devébhyas pári,
|dhārāyā pavate sutāh. |

9.3.9^a

9.3.10^c

9.65.2^b (Bhrgu Vāruṇi, or Janadagni Bhārgava; to Soma Pavamāna)

pāvamāna rucā-rucā devó devébhyas pári,
viçvā vāsūny á viça.

9.42.2^c : 9.3.10^c, dhārāyā pavate sutāh.

9.42.3^b : 9.13.3^a, pāvante vājasātaye; 9.43.6^a; 107.23^a, pāvasva vājasātaye;
9.100.6^a, pāvasva vājasātamah.

9.42.3^c : 9.13.3^b, sómah sahasrapājasah.

9.42.4^b : 9.17.4^b, pavitre pári śicyate.

9.42.5^a (Medhyatithi Kāṇva; to Soma Pavamāna)

abhi viçvāni vāryābhi devān rtāvīdhaḥ,
|sómah punāno arṣati. |

9.13.1^a

9.66.4^b (Çatanī Vāikhānasah; to Soma Pavamāna)

pāvasva janāyann iṣo 'bhī viçvāni vāryā,
sākhā sākhībhyā utāye.

9.42.5^c : 9.13.1^a; 28.6^b; 101.7^b, sómah punāno arṣati.

9.42.6^b : 9.41.4^c, áçvāvad vājavat sutāh.

9.42.6^c : 9.13.4^b, pāvasva brhatīr iṣah.

9.43.2^c : 9.32.2^c; 38.2^c; 65.8^c, indum indrāya pītāye.

9.43.3^a : 9.25.4^b, punāno yāti haryatāh.

9.43.4^a : 9.19.6^c; 63.11^a, pāvamāna vidā rayīm.

9.43.4^{ab} (Medhyātithi Kāṇva ; to Soma Pavamāna)
 pávamāna vidā rayīm asmábhyañ soma suçrīyam,
 indo sahásravarcasam.]

cf. 9.43.4^c

9.63.11^{ab} (Nidhruvi Kaçyapa ; to Soma Pavamāna)
 pávamāna vidā rayīm asmábhyañ soma duṣṭāram,
 yó duṇāço vanuṣyatā.

[9.43.4^c, indo sahásravarcasam : 9.64.25^c ; 98.1^c, indo sahásrabharnasam.]

9.43.6^a : 9.107.23^a, pávasva vājasātaye ; 9.13.3^a ; 42.3^b, pávante vājasātaye ;
 9.100.6^a, pávasva vājasātamaḥ.

[9.43.6^c, sóma rāsva suvīryam : 5.13.5^c ; 8.98.12^c, sá no rāsva suvīryam ; 8.23.12^b,
 rayiñ rāsva suvīryam.]

[9.44.1^a, prá ña indo mahé táne : 9.66.13^a, prá ña indo mahé ráne.]

9.44.2^c : 9.12.8^c, viprasya dhārayā kaviḥ.

9.44.3^b : 9.39.3^a ; 61.8^b, sutá eti pavitra ā.

9.44.5^a (Ayāsyā Āṅgīrasa ; to Soma Pavamāna)
 sá no bhágāya vāyāvo vipravīraḥ sadāvṛdhaḥ,
 sómo devēṣv ā yamat.

9.61.9^a (Amahīyu Āṅgīrasa ; to Soma Pavamāna)
 sá no bhágāya vāyāvo pūṣṇé pavasva mádhumān,
 cārur mitré vārune ca.

Note the correspondence of 9.44.3^b with 9.61.8^b.

9.45.1^c : 9.30.5^c ; 50.5^c ; 64.12^c, indav indrāya pītāye.

[9.45.2^c, devān sākhibhya ā vāram : 1.4.4^c, yás te sākhibhya ā vāram.]

9.45.3^c (Ayāsyā Āṅgīrasa ; to Pavamāna Soma)
 utá tvām aruṇāni vayāni góbbhir añjmo mādāya kām,
 ví no rāyē dúro vṛdhi.

9.64.3^c (Kaçyapa Mārīca ; to Soma Pavamāna)
 āçvo ná cakrado vṛṣā sám gū indo sám árvataḥ,
 ví no rāyē dúro vṛdhi.

Note the correspondence of 9.45.1^c with 9.64.12^c.

9.45.4^c, indur devēṣu patyate : 8.102.9^b, agnir devēṣu patyate.

9.45.5^b : 9.6.5^a ; 106.11^b, váne krīṇantam átyavim.

9.45.6^a (Ayāśya Āṅgīrasa ; to Soma Pavamāna)
tāyā pavasva dhārayā yāyā pītó vicákṣase,
indo stotrē suvīryam.

9.49.2^a (Kavi Bhārgava ; to Soma Pavamāna)
tāyā pavasva dhārayā yāyā gāva ihágāman,
jānyāsa úpa no grhām.

The cadence pavasva dhārayā also at 9.29.6 ; 35.1 ; 63.7 ; 65.10, 12.

9.46.1^a (Ayāśya Āṅgīrasa ; to Soma Pavamāna)
ásrgran devávitayé 'tyāsaḥ kṛtvā iva,
ksárantah parvatāvfdhah.

9.67.17^a (Jamadagni ; to Soma Pavamāna)
ásrgran devávitaye ṽjāyānto ráthā iva.]

8.3.15^d

[9.46.3^a, eté sómāsa índavaḥ : 1.16.6^a, imé sómāsa índavaḥ.]

9.46.5^c (Ayāśya Āṅgīrasa ; to Soma Pavamāna)
sá pávasva dhanamjaya prayantá rádhaso maháh,
asmábhyaṁ soma gātuvít.

9.65.13^c (Bhṛgu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)
ṽ na indo mahím ísaṁ] pávasva viçvadarçataḥ,,

8.6.33^a ; b : 9.65.13^b

asmábhyaṁ soma gātuvít.

9.46.6^a : 9.15.7^a, etám mrjanti márjyam.

9.49.2^a : 9.45.6^a, tāyā pavasva dhārayā.

9.49.5^a : 9.30.4^b, pávamāno asiṣyadat.

9.50.3^a, ávyo vāre pári priyám : 9.7.6^a ; 52.2^b ; 107.6^b, ávyo vāre pári priyáh.

9.50.3^b : 9.26.5^b ; 30.5^b ; 32.2^b ; 38.2^b ; 39.6^b ; 65.8^b (here hinvánty), háriṁ
hinvanty ádribhiḥ.

9.50.3^c (Ucathya Āṅgīrasa ; to Soma Pavamāna)

ṽvyo vāre pári priyám] háriṁ hinvanty ádribhiḥ,, 8.9.7.6^a ; b : 9.26.5^b
pávamānaṁ madhuçútam.

9.67.9^b (Gotama ; to Soma Pavamāna)

ṽhinvánti sūram úsrayaḥ] pávamānam madhuçútam,
abhí girá sám asvaran.

9.65.1^a

9.50.4 = 9.25.6.

9.50.5^a (Ucathya Āṅgīrasa ; to Soma Pavamāna)
 sá pavasva madintama góbhīr añjānó aktúbhiḥ,
 ṛindav índrāya pītāye.]

☞ 9.30.5^c

9.99.6^a (Rebhasūnū Kāçyapāu ; to Soma Pavamāna)
 sá punānó madīntamaḥ ṛsomaç camūsu sidati,
 paçāu ná réta adádhat pátir vacasyate dhīyāḥ.

☞ 9.20.6^c

Cf. 9.45.1^c, sá pavasva mādāya kām ; and 9.25.6^a = 9.50.4^a, á pavasva madintama.

9.50.5^c : 9.30.5^c ; 45.1^c ; 64.12^c, índav índrāya pītāye.

9.51.1^b : 1.28.9^b ; 9.16.3^b, sómam pavitra á srja.

9.51.1^c : 9.16.3^c, punihíndrāya p tave.

9.51.2^b : 7.32.8^b ; 9.30.6^b, sómam índrāya vajriṇe.

9.51.2^c : 9.30.6^a, sunótā mādhumattamam.

9.51.3^c (Ucathya Āṅgīrasa ; to Soma Pavamāna)
 táva tyá indo ándhaso devá mādhor vy açnate,
 pávamānasya marútaḥ.

9.64.24^c (Kāçyapa Mārīca ; to Soma Pavamāna)
 rāsām te mitró aryamá pibanti várūṇaḥ kave,
 pávamānasya marútaḥ.

Cf. Hillebrandt, Ved. Myth. i. 48, 316.

9.51.5^c : 9.1.4^c ; 6.3^c ; 63.12^c, abhí vájam utá çrávaḥ.

9.52.1^c : 9.6.3^b, suvānó arsa pavitra á.

9.52.2^b : 9.7.6^a ; 107.6^b, ávyo váre pári priyāḥ ; 9.50.3^a, ávyo váre pári priyám.

[9.52.3^b, indo ná dánam īṅkhaya : 9.35.2^a, indo samudramīṅkhaya.]

9.52.4^{b+c} (Ucathya Āṅgīrasa ; to Soma Pavamāna)
 ní çūsmam indav eṣām púruhūta jánānām,
 yó asmān ādideçati.

9.64.27^b (Kāçyapa Mārīca ; to Soma Pavamāna)
 punāná indav eṣām púruhūta jánānām,
 ṛpriyāḥ samudrām á viça.]

☞ 9.63.23^c

10.134.2^d (Mandhātara Yāuvanaçva ; to Indra)
 avá sma durhaṇāyató mártasya tanuhi sthirám,
 ṛadhaspadām tám īm kṛdhi, yó asmān ādideçati, &c.

☞ 10.133.4^c

For 9.52.4 cf. Pischel, Ved. Stud. i. 19.

9.52.5^c (Ucathya Āngirasa ; to Soma Pavamāna)
 çatām na inda utībhiḥ sahasraṁ vā çūcīnām,
 pávasva mañhayádrayih.

9.67.1^c (Bharadvāja ; to Soma Pavamāna)
 tvām somāsi dhārayūr mandrá ójīṣṭho adhvaré,
 pávasva mañhayádrayih.

9.58.4^{bc} : 9.63.17^{bc}, hárīm nadīṣu vājīnam, índum índrāya matsarām.

See under 9.26.6^c.

9.58.4^c : 9.63.17^c, índum índrāya matsarām ; 9.26.6^c, índav índrāya matsarām.

9.54.3^c (Avatsāra Kāçyapa ; to Soma Pavamāna)
 ayām víçvāni tiṣṭhati punānó bhūvanopári,
 sómo devó ná sūryaḥ.

9.63.13^a (Nidhruvi Kāçyapa ; to Soma Pavamāna)
 sómo devó ná sūryó 'dribhiḥ pavate sutāḥ,
 dādhanāḥ kalāçe rāsam.

Translate 9.54.3, 'This Soma, purifying himself, like god Sūrya, stands over all the worlds.' And 9.63.13, 'Pressed by the stones, Soma, like god Sūrya, purifies himself, putting his sap into the tub.' The comparison is perfect in 9.54.3 ; as regards 9.63.13 see Bergaigne i. 154 ff., and Hillebrandt, Ved. Myth. i. 272, 309, 462 ; ii. 209 ff. Each from his own point of view has shown conclusively that the uninterrupted consciousness of the luminous nature of Soma entitles him at any time to a comparison with the sun. Cf. under 9.63.8. But the sense of 9.63.13^a in connexion with the other pádas is strained and secondary, as compared with the finished idea in 9.54.3.—For the repeated páda cf. 9.64.9^c, akrān devó ná sūryaḥ.

9.55.1^c, sóma víçvā ca sáubhagā : 8.78.8^b ; 9.4.2^b, víçvā ca soma sáubhagā.

[**9.56.1^b**, āçūḥ pavitre arṣati : 9.16.4^b ; 17.3^b ; 37.1^b, somāḥ pavitre arṣati.]

9.56.1^c : 9.17.3^c ; 37.1^c, vighnān ráksānsi devayūḥ.

[**9.56.4^b**, svādūr indo pári srava : see under 8.91.3^d.]

9.57.1^{ab} (Avatsāra Kāçyapa ; to Soma Pavamāna)
 prá te dhārā asaçcáto divó ná yanti vṛṣṭáyāḥ,
 áchā vājam sahasrīṇam.]

cf. 9.38.1^c

9.62.28^{ab} (Jamadagni Bhārgava ; to Soma Pavamāna)
 prá te divó ná vṛṣṭáyo dhārā yanty asaçcátāḥ,
 abhí çukráṁ upastiram.

For this remarkable instance of unstable order of words see Part 2, chapter 3, class A 1 ; and the author, Indogermanische Forschungen, xxxi. 159.

9.57.3^a (Avatsāra Kāçyapa ; to Soma Pavamāna)

sá marmṛjāná āyúbhir íbho rájeva suvratáh,

çyenó ná vánsu śidati.]

9.38.4^b

9.66.23^a (Çatañ Vaikhānasāḥ ; to Soma Pavamāna)

sá marmṛjāná āyúbhiḥ prāyasvān prāyase hitáh,

índur átyo vicakṣaṇáh.

For 9.57.3 cf. Ved. Stud. i, p. xv.—Cf. the páda 9.62.13^b, marmṛjyámāna āyúbhiḥ.

9.57.3^c, çyenó ná vánsu śidati : 9.38.4^b, çyéno ná vikṣú śidati ; 9.86.35^b, çyenó ná vánsu kaláçesu śidasi.

9.57.4^c : 9.40.6^a ; 64.26^c ; 100.2^a, punāná indav á bhara.

9.58.1^a, 1^c—4^c, tátat sá mandí dhāvati.

9.60.1^b, pávamānañ vicarṣaṇim : 9.28.5^b, pávamāno vicarṣaṇih.

[9.60.2^b, átho sahasrabharnasam : 9.64.26^b, utó sahasrabharnasam.]

See under 9.64.25.

9.60.3^c (Avatsāra Kāçyapa ; to Soma Pavamāna)

áti várān pávamāno asisyadat kaláçāñ abhi dhāvati,

índrasya hárdy āviçān.

9.86.19^d (Sikataḥ, alias Nivāvari Ṛṣigaṇāḥ ; to Soma Pavamāna)

vṛṣā matinām pavate vicakṣaṇáh sómo áhnaḥ prataritósaso diváh,

krāná síndhunām kaláçāñ avivaçad indrasya hárdy āviçān manīṣibhiḥ.

For the metre of 9.60.3^a see Oldenberg, Prol., p. 102.—For krāná in 9.86.19 see under 1.134.2. The repeated páda in 9.86.19 is composite and secondary in sense and metre ; manīṣibhiḥ occurs only in final cadence, with the single exception of the next stanza (9.86.20) which begins concatenatingly with the same word : 1.34.1 ; 52.3 ; 9.64.13 ; 76.2 ; 107.11. See Part 2, chapter 2, class B 4.—Cf. under 9.70.9^b.

9.60.4^a : 9.8.3^a, indrasya soma rádhase.

[9.61.1^c, aváhan navatír náva : 1.84.1^c, jaghána navatír náva.]

9.61.3^b : 9.41.4^b, gómad indo hiranyavat.

[9.61.3^c, ksārā sahasrīñr íṣaḥ : 9.40.4^c, vidáh sahasrīñr íṣaḥ.]

9.61.4^c (Amahṛyu Āṅgīrasa ; to Soma Pavamāna)

pávamānasya te vayāñ pavitrām abhyundatáh,

sakhitvām á vṛñmahe.

9.65.9^c (Bhṛgu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)

tāsyā te vājīno vayāñ viçvā dhānāni jigyuṣaḥ,

sakhitvām á vṛñmahe.

8.14.6^b

10.133.6^b (Sudās Pāijavana ; to Indra)

ṛvayām indra tvāyāvah, sakhitvām ā rabhāmahe, 3.41.7^a
ṛtāsya nah pathā nayāti viçvāni duritā nābhantām anyakeṣāṃ jyākā ādhi
dhānvasu., refrain: 10.133.1st ff.

I have the impression that sakhitvām ā rabh is popular as compared with sakhitvām ā vṛ, which is hieratic ; cf. the semantically close synonymy with ā vṛ in īle sakhitvām, 3.1.15 (cf. the author, Johns Hopkins University Circulars, 1906, No.10, p.13), and sakhitvām uçmasi, 9.31.6; 66.14. The two last expressions are also hieratic.—Note the correspondence of 9.61.21^c with 9.65.19^c.

9.61.6^a: 9.40.5^a, sā nah punānā ā bhara ; 1.12.11^a ; 8.24.3^a, sā nah stāvāna ā bhara.

9.61.6^b: 1.12.11^c, rayīm virāvatīm iṣam.

9.61.7^a: 9.15.8^a, etām u tyām dāça kṣipah.

9.61.8^b: 9.39.3^a ; 44.3^b, sutā eti pavitra ā.

9.61.9^a: 9.44.5^a, sā no bhāgāya vāyāve.

[9.61.11^a, enā viçvāny aryā ā : 10.191.1^b, āgne viçvāny aryā ā.]

9.61.11^c: 8.95.6^d, sisāsanto vanāmahe.

9.61.12^b: 8.41.1^b ; 9.33.3^b ; 34.2^b ; 65.20^b, vāruṇāyṛ marūdbhyaḥ.

9.61.14^b: 8.69.11^e, vatsām samççvaritr iva.

9.61.14^a: 8.13.8^a = 8.92.21^a, tām id vardhantu no girah.

9.61.15^b: 8.54 (Val. 6).7^d, dhuksāsva pipyūṣim iṣam ; 8.7.3^c, dhuksānta pipyūṣim iṣam ; 8.13.25^c, dhuksāsva pipyūṣim iṣam āvā ca nah.

9.61.15^c: 9.29.3^c, vārdhā samudrām ukthyaṃ.

[9.61.18^b, dākṣo vī rājati dyumān : 9.5.3^b, rayīr vī rājati, &c.]

9.61.19^a: 8.46.8^a, yās te mādō vārenyaḥ.

9.61.19^c: 9.24.7^c ; 28.6^c, devāvīr aghaçānsahā.

9.61.21^c (Amahtryu Āngirasa ; to Soma Pavamāna)
sāmniçlo aruṣō bhava supasthābhir nā dhenūbhiḥ,
sidañ ohyenō nā yōnim ā.

9.65.19^c (Bhrgu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)
 āṛṣā soma dyumāttamo 'bhī drōṇāni rōruvat,
 sidañ chyenó ná yónim á.

9.61.22^b: 3.37.5^a ; 8.12.22^a, indram vṛtráya hantave.

9.61.25^a (Amahīyu Āngirasa ; to Soma Pavamāna)
 apaghnán pavate mṛdhó 'pa sómo árāvṇah,
 gáchann indrasya niṣkṛtām.]

9.15.1^c

9.63.24^a (Bhrgu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)
 apaghnán pavase mṛdhah kratuvít soma matsarāh,
 nudásvādevayum jānam.

9.61.25^c: 9.15.1^c, gáchann indrasya niṣkṛtām.

9.61.28^c: 9.13.8^c, viçvā āpa dvīso jahi.

9.61.29^a (Amahīyu Āngirasa ; to Soma Pavamāna)
 ása te sakhyé vayám távendo dyumná uttamé,
 śasahyāma pṛtanyatāh.]

1.8.4^c

9.66.14^a (Çatañ Vāikhānasah ; to Soma Pavamāna)
 ása te sakhyé vayám iyakṣantas tvótayah,
 indo sakhitvām uçmasi.]

9.31.6^c

Cf. under 9.31.6^c.

9.61.29^c: 1.8.4^c ; 8.40.7^d, śasahyāma pṛtanyatāh.

9.62.1^b: 1.135.6^e ; 9.67.7^b, tirāh pavítram açāvah.

9.62.3^b (Jamadagni Bhārgava ; to Soma Pavamāna)
 kṛṇvānto várivo gáve 'bhy āṛṣanti suṣtutim,
 iḷam asmābhyañ samyátam.

9.66.22^b (Çatañ Vāikhānasah ; to Soma Pavamāna)
 pávamāno áti sridho 'bhy āṛṣati suṣtutim,
 súro ná viçvādarçatah.

9.85.7^c (Vena Bhārgava ; to Soma Pavamāna)
 átyaṃ mrjanti kalāçe dáça kṣipah prá vipṛāṇāñ matáyo váca irate,
 pávamānā abhy āṛṣanti suṣtutim éndrañ viçanti madirāsa índavah.

Cf. also 4.58.10^a, abhy āṛṣata suṣtutim gávyam ājim. There can be no question but what the distich 9.66.22^{ab}, pávamāno áti sridho 'bhy āṛṣati suṣtutim, is a secondary expansion of the line 9.85.7^c, pávamānā abhy āṛṣanti suṣtutim ; see p. vii, line four from top.

9.62.4^c (Jamadagni Bhārgava ; to Soma Pavamāna)

āsāvy aṅgūr mādāyāpsu dākṣo giriṣṭhāḥ,
çyenó ná yónim āsadat.

9.82.1^d (Vasu Bhāradvāja ; to Soma Pavamāna)

āsāvi sómo aruṣo vṛṣā hāri rájeva dasmó abhí gá acikradat,
punāno vāraṁ páry ety avyāyam çyenó ná yónim ghr̥tāvantaṁ āśadam.

Cf. Hillebrandt, Ved. Myth. I. 60.

[9.62.8^b, tiró rómāny avyāyā : 9.67.4^b ; 107.10^b, tiró vārāny avyāyā.]

Cf. also 9.62.8^c with 9.107.10^{ad}.

[9.62.9^a, tvām indo pári srava : see under 8.91.3^d.]

9.62.12^a : 9.40.3^c ; 63.1^a ; 65.21^c, á pavasva sahasrīṇam ; 9.33.6^c, á pavasva sahasrīṇaḥ.

9.62.12^b : 8.6.9^b ; 9.63.12^b, rayīm gómantaṁ açvīnam.

[9.62.13^b, marmṛjyāmāna ayúbhiḥ : 9.57.3^a ; 66.23^a, sá marmṛjāná ayúbhiḥ.]

9.62.14^a, sahásrotiḥ çatāmagaḥ ; 8.34.7^b, sáhasrote çatāmaga.

9.62.14^c : 9.107.17^a, índrāya pavate mādah ; 9.6.7^b ; 106.2^b, índrāya pavate sutāḥ.

9.62.16^b : 9.37.5^c, sómo vājam ivāsarat.

[9.62.18^c, hāriṁ hinota vājīnam : 10.188.1^b, áçvaṁ hinota vājīnam.]

9.62.19^{bc} : 9.16.6^{bc}, víçvā ārsann abhí çríyah, çúro ná góṣu tiṣṭhati.

9.62.23^b, nṛmṇá punāno arṣasi ; 9.7.4^b, nṛmṇá vásano arṣati.

9.62.24^a : 5.79.8^a ; 8.5.9^a, utá no gómatir íṣaḥ.

9.62.24^c : 9.65.25^b, gr̥ṇāno jamádagninā ; 3.62.18^a ; 8.101.8^d, gr̥ṇāná jamádagninā ; 7.96.3^c, gr̥ṇāná jamádagnivát.

9.62.25^c : 9.23.1^c ; 63.25^c ; 66.1^b, abhí víçvāni kāvya.

9.62.26^c : 9.35.2^b, pávasva víçvamejaya.

9.62.27^c : 9.31.3^b, túbhyam arṣanti síndhavaḥ.

9.62.28^{ab}, pra te divó ná vṛṣṭāyo dhárā yanty asaçcātaḥ : 9.57.1^{ab}, prá te dhárā asaçcāto divó ná yanti vṛṣṭayaḥ.

9.63.30^c: 9.20.7^c; 66.27^c; 67.19^c, dādhat stotrē suvīryam.

9.63.1^a: 9.40.3^c; 62.12^a; 65.21^c, ā pavaśva sahasrīṇam; 9.33.6^c, ā pavaśva sahasrīṇaḥ.

9.63.2^{bc} (Nidhruvi Kāçyapa; to Soma Pavamāna)
iṣam ūrjaṁ ca pinvaśa indrāya matsarintamaḥ,
camūṣv ā nī ṣīdasi.

9.99.8^{cl} (Rebhasūnū Kāçyapāu; to Soma Pavamāna)
sutā indo pavitra ā nībhīr yatō vi nīyase,
indrāya matsarintamaç camūṣv ā nī ṣīdasi.

9.24.3^c

Stanza 9.63.2 seems a mere fragment of 9.99.8, ornamented by the addition of the first pāda.—Cf. Hillebrandt, *Ved. Myth.* i. 166; Oldenberg, *ZDMG.* lxii. 459 ff.

[9.63.4^a, etē asrgram açāvaḥ; 9.17.1^c; 23.1^a, sōmā asrgram, &c.]

[9.63.4^c, sōmā ṛtāsya dhārāyā; 9.33.2^b; 63.14^b, çukrā ṛtāsya dhārāyā.]

9.63.5^c: 9.13.9^a, apaghnānto ārāvṇaḥ.

[9.63.7^b, yāyā sūryam ārocayaḥ; 8.98.2^b, tvām sūryam ārocayaḥ.]

9.63.8^{bc} (Nidhruvi Kāçyapa; to Soma Pavamāna)
āyukta sūra ētaçaṁ pāvamāno manāv ādhi,
antārikṣeṇa yātave.

9.65.16^{bc} (Bhrgu Vāruṇi, or Jamadagni Bhārgava; to Soma Pavamāna)
rājā medhābhīr iyate pāvamāno manāv ādhi,
antārikṣeṇa yātave.

Ludwig, 853, renders 9.63.8, 'des Svar Etaça spannte Pavamāna an über den menschen hin, durch die luft zu gehn'. Essentially the same translation, Geldner, *Ved. Stud.* ii. 165; Hopkins, *Religions of India*, 119. Grassmann, 'Die Sonne hat ihr Ross geschirrt hellflam-mend in des Menschen Sitz, zu fahren durch den Raum der Luft.' That Ludwig's translation errs in taking sūra as genitive of svar may be seen from 1.50.9, āyukta sapta çundhyuvaḥ sūro rāthasya naptāḥ: 'Sūra hitched the seven bright daughters of the chariot.' Here Ludwig, 127, correctly: 'siben aufhellende hat angespannt Sūra, tōchter des wagens.' Cf. also 8.1.11, yāt tudāt sūra ētaçam, 'when Sūra goaded Etaça', and 9.63.9. The stanza 9.63.8 is to be rendered: 'Sūra, purifying himself above men, yoked Etaça to go through the air.' We have here that complete assimilation of Soma Pavamāna to the sun, which Bergaigne has pointed out emphatically (i. 154 ff., 191); Hillebrandt uses it to support his theory that Soma in the R̥g-Veda is both drink and moon; see the citations under 9.54.3, and with reference to this particular stanza, Hillebrandt, *Ved. Myth.* i. 466, 499; ii. 238.

As regards 9.65.16, Ludwig, 855: 'dieser könig wird mittelst weissheit angegangen. Pava-māna, um des menschen willen, durch den luftkreiss zu gehn.' Aside from his diverging renderings of the phrase manāv ādhi, I do not believe that medhābhīr iyate can mean 'wird mittelst weissheit angegangen'; it means 'hastens with wisdom'. Grassmann also, lacking the suggestion of the parallel stanza above, renders: 'Durch Lieder wird der flam-mende, beim Menschen angefleht, der Fürst zu gehen durch den Raum der Luft'; note the case of

between this and his translation of 9.63.8, above. Bergaigne, i. 190: 'Le roi s'avance avec les prières, se clarifiant chez Manu, pour aller dans l'atmosphère.' This is the right construction, only I should prefer to render medhābhīr by 'with wisdom'. Soma is *ṣsir viprah kāvyena* in 8.79.1 (cf. 9.78.2), *médhirah* in 9.68.4. His epithet *sukrátu* = Avestan *hukhratu* dates from Aryan times. See Bergaigne i. 185 ff.; Hillebrandt, l.c., i. 400 ff.; Macdonell, *Vedic Mythology*, p. 109.

The comparison of the two stanzas brings out the complete identification of a presumably heavenly Soma (*sómo rájá* in 9.65.16) with *Sūra* = *Sūrya*. To my mind this remains unexplained, even in the light of Hillebrandt's theory that Soma is the moon. But the parallel shows also the secondary character of 9.65.16. Whereas in 9.63.8 Soma 'yokes *Etaça* to go through the air', perfect sense, we have in 9.65.16 the tautology, *lyate . . . antárikṣeṇa yátave*. That *pāda* 9.63.8^a is the original third of the *gāyatrī* admits, to my mind, of no doubt.—Note the correspondence of 9.63.1^a with 9.65.21^c.

[9.63.10^b, *gīra indrāya matsarām* : 9.26.6^c; 53.4^c; 63.17^c, *indum* (9.26.6^c, *indav*)
indrāya, &c.]

9.63.11^a: 9.19.6^c; 43.4^a, *pāvamāna vidā rayīm*.

9.63.11^b: 9.43.4^b, *asmābhyam soma suçrīyam* (9.63.11^b, *duṣṭāram*).

9.63.12^b: 8.6.9^b; 9.62.12^b, *rayīm gómantam açvīnam*.

9.63.12^c: 9.1.4^c; 6.3^c; 51.5^c, *abhī vājam utá çrávaḥ*.

9.63.13^a: 9.54.3^c, *sómo devó ná sūryaḥ*.

9.63.14^{bc}: 9.32.2^{bc}, *çukrá ṛtāsya dhārāya, vājam gómantam akṣaran*.

9.63.15^b: 1.5.5^c; 137.2^b; 5.51.7^b; 7.32.4^b; 9.22.3^b; 101.12^b, *sómāso dādhyaçiraḥ*.

9.63.16^{bc} (Nidhruvi *Kāçyapa*; to Soma *Pavamāna*)
prá soma mádhumattamo rāyé arṣa pavitra á,
mádo yó devavítamaḥ.

9.64.12^{ab} (*Kāçyapa Mārica*; to Soma *Pavamāna*)
sá no arṣa pavitra á mádo yó devavítamaḥ,
indav indrāya pitāye.]

9.30.5^c

Cf. the correspondence of 9.63.23^c with 9.64.17^c.—Cf. also 9.6.3^b; 52.1^c, *suvāno arṣa pavitra á*.

9.63.17^a (Nidhruvi *Kāçyapa*; to Soma *Pavamāna*)
tám ī mrjanty āyávo hāriṁ nadīṣu vājīnam,
indum indrāya matsarām.]

9.53.4^b

9.53.4^c

9.107.17^d (*Sapta Ṛṣayah*; to Soma *Pavamāna*)
indrāya pavate mádaḥ, sómo marútvate sutáḥ,
sahásradhāro áty ávyam arṣati tám ī mrjanty āyávaḥ.

9.6.7^b

Cf. the correspondence of 9.63.25^a with 9.107.25^a, and 9.63.28^a with 9.107.4^a.—For 9.107.17^c of. 9.13.1^b.

9.63.17^{bc}: 9.53.4^{bc}, háriṁ nadīṣu vājinam, indum indrāya matsarām.

9.63.17^c: 9.53.4^c, indum indrāya matsarām; 9.26.6^c, indav indrāya matsarām.

9.63.19^c, indrāya mādhumattamam: 9.12.1^c, indrāya mādhumattamāḥ; 9.67.16^b,
indrāya mādhumattamāḥ.

[9.63.20^a, káviṁ mrjanti mārjyam: 9.15.7^a; 46.6^a, etāṁ mrjanti mārjyam.]

9.63.20^b: 9.17.7^b, dhribhír víprā avasyávaḥ.

9.63.23^c (Nidhruvi Kāçyapa; to Soma Pavamāna)
pávamāna ní toçase rayiṁ soma çravāyyam,
priyāḥ samudrām ā viça.

9.64.27^c (Kāçyapa Mārīca; to Soma Pavamāna)
punāná indav eṣāṁ pūruhūta jánānām,
priyāḥ samudrām ā viça.

9.52.4^b

For 9.63.23^b cf. 10.38.2^b, góarṇasaṁ rayim indra çravāyyam.

9.63.24^a, apaghnán pavase mṛdhaḥ: 9.61.25^a, apaghnán pavate mṛdhaḥ.

9.63.25^a (Nidhruvi Kāçyapa; to Soma Pavamāna)
pávamānā aṣṛkṣata sómāḥ çukrása indavaḥ,
abhi viçvāni kávyā.

9.23.1^c

9.107.25^a (Sapta Ṛsayah; to Soma Pavamāna)
pávamānā aṣṛkṣata pavítram āti dhárayā,
marútvanto matsará indriyā háyā medhām abhi práyānsi ca.

9.63.25^c: 9.23.1^c; 62.25^c; 66.1^b, abhi viçvāni kávyā.

9.63.28^a (Nidhruvi Kāçyapa; to Soma Pavamāna)
punānáḥ soma dhárayéndo viçvā āpa srídhah,
jahí rákṣānsi sukrato.

6.16.29^c

9.107.4^a (Sapta Ṛsayah; to Soma Pavamāna)
punānáḥ soma dhárayāpó vásāno arṣasi,
ā ratnadhá yónim ṛtasya sídasy útso deva hiranyáyah.

8.61.6^b

For 9.107.4^b cf. 9.107.26^a, apó vásānaḥ pári kóçam arṣati, and see Hillebrandt, *Ved. Myth.* i. 325.

9.63.28^c: 6.16.29^c, jahí rákṣānsi sukrato.

9.63.29^{bc} (Nidhruvi Kāçyapa; to Soma Pavamāna)
apaghnán soma rakṣáso 'bhy āṛṣa kánikradat,
dyumántaṁ çúṣmam uttamám.

9.67.3^{bc} (Bharadvāja ; to Soma Pavamāna)
tvām suṣvāṇó ādribhir **abhy āṛṣa kánikradat**,
dyumāntaṁ ḡṣmam uttamām.

Cf. dyumāntaṁ ḡṣmam á bhara, under 9.29.6^c, and the curiously extended páda, 4.36.8^c, dyumāntaṁ vájaṁ vṛṣaḡṣmam uttamām.—Note the correspondence of 9.63.19^c with 9.67.16^b.

[9.63.30^b, sóma divyáni páṛthivā : 9.36.5^b, sómo divyáni, &c. ; 9.64.6^b, sómā divyáni, &c.]

9.64.2^c, satyām vṛṣaṇ vṛṣéd asi : 8.33.10^a, satyām itthā vṛṣéd asi.

9.64.3^c : 9.45.3^c, ví no rāyē dūro vṛdhi.

9.64.5^{abc}, ḡumbhāmānā ṛtāyūbhir mṛjyāmānā gābhastyoh, pávante vāre avyāye :
9.36.4^{abc}, ḡumbhāmānā ṛtāyūbhir mṛjyāmāno gābhastyoh, pávate vāre
avyāye.

9.64.5^b, mṛjyāmānā gābhastyoh : 9.20.6^b ; 36.4^b ; 65.6^b, mṛjyāmāno
gābhastyoh.

9.64.6^{abc}, té viḡvā dāḡṣe vāsu sómā divyáni páṛthivā, pávantām ántárikṣyā :
9.36.5^{abc}, sá viḡvā dāḡṣe vāsu sómo divyáni páṛthivā, pávatām
ántárikṣyā.

9.64.9^b : 9.4.9^b ; 100.7^d, pávamāna vídharmaṇi.

[9.64.9^c, ákrāṇ devó ná súryaṇ : 9.54.3^a ; 63.13^a, sómo devó, &c.]

9.64.11^c : 6.16.35^c ; 9.32.4^c, sídann ṛtāsyā yónim á.

9.64.12^{ab}, sá no arṣa pavitra á mádo yó devavítamaḡ : 9.63.16^{bc}, rāyē arṣa pavitra
á, mádo yó devavítamaḡ.

9.64.12^c : 9.30.5^c ; 45.1^c ; 50.5^c, índav índrāya pítāye.

9.64.17^{bc} (Kaḡyapa Mārīca ; to Soma Pavamāna)
maruṛjānása-āyávo vṛthā **samudráṁ índavaḡ**,
áḡmann ṛtāsyā yónim á.

9.66.12^{ac} (Ḡataṁ Vaikhānasāḡ ; to Soma Pavamāna)
áḡhā **samudráṁ índavó 'staṁ gávo ná dhenávaḡ**,
áḡmann ṛtāsyā yónim á.

The cadence gávo ná dhenávaḡ also at 6.45.28.

9.64.20^a : 5.67.2^a, á yád yónim hiranyāyam.

9.64.22^b (Kaṣyapa Mārīca ; to Soma Pavamāna)
 indrāyendo marūtate pávasva mádhumattamaḥ,
 ṛtāsya yónim āsadam.]

5.21.4^d

9.108.1^a (Gauriviti Çaktya ; to Soma Pavamāna)
 pávasva mádhumattama indrāya soma kratuvittamo mādah,
 máhi dyukṣátamo mādah.
 9.108.15^c (The same)
 indrāya soma pátave nṛbhir yatāḥ svāyudhó madintamaḥ,
 pávasva mádhumattamaḥ.

9.64.22^c: 3.62.13^c ; 9.8.3^c, ṛtāsya yónim āsadam ; 5.21.4^d, ṛtāsya yónim āsadaḥ.

9.64.24^c: 9.51.3^c, pávamānasya marútaḥ.

9.64.25^a: 9.16.8^a, tvám soma vipaṇcitam.

9.64.25^b, punānó vācam iṣyasi : 9.30.1^c, punānó vācam iṣyati.

9.64.25^c (Kaṣyapa Mārīca ; to Soma Pavamāna)
 [tvám soma vipaṇcitam] [punānó vācam iṣyasi,] 67 a : 9.16.8^a ; b : 9.30.1^c
 indo sahásrabharṇasam.

9.98.1^c (Ambarīsa Vārsāgira, and Rjicvan Bhāradvāja ; to Soma Pavamāna)
 abhi no vajasátamañ rayim arṣa puruṣpṛham,
 indo sahásrabharṇasam tuvidyumnāni vibhvāsaham.

Cf. 9.43.4^c, indo sahásravarcasam ; 9.60.2^b, átho sahásrabharṇasam ; and 9.64.26^a, utó sahásrabharṇasam.

[9.64.26^a, utó sahásrabharṇasam : see prec. item.]

9.64.26^c: 6.40.6^a ; 9.57.4^c ; 100.2^a, punāná indav á bhara.

9.64.27^b: 9.52.4^b, pūruhūta jānānām.

9.64.27^c: 9.63.23^c, priyāḥ samudrām á viça.

9.64.28^c:* 1.137.1^c, sómāḥ çukrá gávāçiraḥ.

9.64.29^c, sídanto vanuṣo yathā : 1.26.4^c, sídantu mānuṣo yathā.

9.65.1^a (Bhṛgu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)
 hinvánti sūram úsrayaḥ svásāro jāmāyas pátim,
 mahám induim mahyúvaḥ.

9.67.9^a (Gotama ; to Soma Pavamāna)
 hinvánti sūram úsrayaḥ [pávamānam madhuçútam,]
 abhi girú sám asvaran.

67 9.50.3^a

9.65.2^b: 9.42.2^b, devó devébhyas pári.

9.65.6^b: 9.20.6^b; 36.4^b, mrjyámāno gábhastyoh; 9.64.5^b, mrjyámāna gábhastyoh.

9.65.7^b (Bhrgu Vāruṇi, or Jamadagni Bhārgava; to Soma Pavamāna)
prá sómāya vyaṇvavát pávamānāya gāyata,
mahé sahāsracakṣase.

9.86.44^a (Atri Bhāuma; to Soma Pavamāna)
vipaṇcīte pávamānāya gāyata mahí ná dhárāti ándho arṣati,
áhir ná jurnām áti sarpati tvácam útyo ná kríḷann asarad vṣā hāriḥ.

9.65.8^b: 9.26.5^b; 30.5^b; 32.2^b; 38.2^b; 39.6^b; 50.3^b; 65.8^b, hāriṁ hinvanty
(9.65.8^b, hinvānty) ádribhiḥ.

9.65.8^c: 9.32.2^c; 38.2^c; 43.2^c, índum índrāya pitāye.

9.65.9^b: 8.14.6^b, viṇva dhánāni jigyúṣaḥ.

9.65.9^c: 9.61.4^c, sakhitvām á vr̥ṇīmahe: 10.133.6^b, sakhitvām á rabhāmahe.

9.65.13^a, á na indo mahím íṣam: 8.6.23^a, á na indra mahím íṣam.

9.65.13^b (Bhrgu Vāruṇi, or Jamadagni Bhārgava; to Soma Pavamāna)

á na indo mahím íṣam, pávasva viṇvadarṇataḥ,

8.6.23^a

asmábhyaṁ soma gātuvit.

9.46.5^c

9.106.5^b (Cakṣus Mānava; to Soma Pavamāna)
índrāya vṣaṇāṁ mādāṁ pávasva viṇvadarṇataḥ,
sahāsrāyāmā pathikíd vicakṣanāḥ.

Cf. the correspondence of 9.65.14^b with 9.106.7^b, and of 9.65.25^a with 9.106.13^a.

9.65.13^c: 9.46.5^c, asmábhyaṁ soma gātuvit.

9.65.14^b (Bhrgu Vāruṇi, or Jamadagni Bhārgava; to Soma Pavamāna)

á kalácā anuṣaténdo dhārābhir ójasā,

éndrasya pitāye viṇa.

9.106.7^b (Manu Āpsava; to Soma Pavamāna)
pávasva devávitaya indo dhārābhir ójasā,
á kalácāṁ mādhumān soma naḥ sadaḥ.

[9.65.15^b, tivráṁ duhánty ádribhiḥ: 1.137.3^{be}, añcúm duhanty ádribhiḥ sómam
duhanty ádribhiḥ.]

9.65.16^{bc}: 9.63.8^{bc}, pávamāno manáv ádhi, antárikṣeṇa yátave.

9.65.17^b: 1.93.2^d, gávām póṣaṁ sváçvyam.

[9.65.18^c, *suṣvāṇó devāvītaye* : 9.13.2^c, *suṣvāṇám devāvītaye*.]

9.65.19^c: 9.61.21^c, *sīdañ chyenó ná yónim á*.

9.65.20^{abc}, *apsá indrāya vāyāve vāruṇāya marúdbhyaḥ, sómo arṣati viṣṇave*;
9.34.2^{abc}, *sutá indrāya vāyāve vāruṇāya marúdbhyaḥ, sómo arṣati*
viṣṇave; 9.33.3^{abc}, *sutá indrāya vāyāve vāruṇāya marúdbhyaḥ,*
somā arṣanti viṣṇave; 5.51.7^a, *sutá indrāya vāyāve*.

Cf. also 9.84.1^b.

9.65.20^b: 8.41.1^b; 9.33.3^b; 34.2^b; 61.12^b, *vāruṇāya marúdbhyaḥ*.

9.65.21^{bc}: 9.33.6^{bc}; 40.3^{bc}, *asmábhyaṁ soma viçvataḥ, á pavasva sahasrīṇam*
(9.33.6^c, *sahasrīṇaḥ*).

9.65.21^c: 9.40.3^c; 62.12^a; 63.1^a, *á pavasva sahasrīṇam*; 9.33.6^c, *á pavasva*
sahasrīṇaḥ.

9.65.22^{ab}: 8.93.6^{ab}, *yé somāsaḥ parāvāti yé arvāvāti sunviré*.

9.65.24^a, *té no vṛṣṭīm divās pári*: 2.6.5^a, *sá no vṛṣṭīm divās pári*.

9.65.24^{bc}: 9.13.5^{bc}, *pāvantām á suvīryam, suvāná devāsa indavaḥ*.

9.65.25^a (Bhṛgu Vāruṇi, or Jamadagni Bhārgava; to Soma Pavamāna)

pāvate haryató hárir gr̥ṇānó jamádagninā, 3.62.18^a
hinvánó gór ádhi tvací.

9.106.13^a (Agni Cakṣuṣa; to Soma Pavamāna)

pāvate haryató hárir áti hvárāṁsi ráñhya,
abhyárṣan stotṛbhyo vírávad yáçaḥ.

The cadence, *gór ádhi tvací*, in 9.65.25^a occurs also at 1.28.9; 9.79.4; 101.11.

9.65.25^b: 9.62.24^c, *gr̥ṇānó jamádagninā*; 3.62.18^a; 8.101.8^d, *gr̥ṇāná jamád-*
agninā; 7.96.3^c, *gr̥ṇāná jamádagnivát*.

9.65.26^c: 9.24.1^c, *gr̥ṇāná apsú mṛñjata*.

9.65.28^c–30^c, *pántam á puruspṛham*.

9.66.1^b: 9.23.1^c; 62.25^c; 63.25^c, *abhí viçvāni kāvya*.

9.66.1^c: 1.75.4^c, *sákha sákhibhya ídyah*.

9.66.4^b: 9.42.5^b, *abhí viçvāni várya*.

9.66.7^c, *dádhanó áksiti çrávaḥ*: 1.40.4^b; 8.103.5^b, *sá dhatte áksiti çrávaḥ*.

9.66.10^c: 9.10.1^b, *árvanto ná çravasyávaḥ*.

9.66.11^a (Çatañ Vaikhānasāḥ ; to Pavamāna Soma)

āchā kōçañ madhuçūtām āsṛgram vāre avyāye,
[āvavaçanta dhītāyaḥ.]

9.19.4^a

9.107.12^d (Sapta Ṛṣayah ; to Pavamāna Soma)

prā soma devāvitaye sīndhur nā pipye āṛṇasā,
aṇṇōḥ pāyasā madirō nā jāgrvir āchā kōçañ madhuçūtām.

Cf. the pādas, abhi kōçañ madhuçūtām, under 9.23.4, and pāri kōçañ, &c., 9.103.3^a. For 9.66.11^b cf. 9.64.5^c, pāvante vāre avyāye.

9.66.11^c: 9.19.4^a, āvavaçanta dhītāyaḥ.

9.66.12^c: 9.68.17^c, āgmann ṛtāsyā yōnim ā.

[9.66.13^a, prā na indo mahé rāṇe: 9.44.1^a, prā na indo mahé tāne.]

9.66.13^{bc}: 9.2.4^{bc}, āpo arṣanti sīndhavaḥ, yád gōbhīr vāsaiṣyāse.

9.66.14^a: 9.61.29^a, āsyā te sakhyé vayām.

9.66.14^c: 9.31.6^c, indo sakhitvām uçmasi.

9.66.18^c, vṛṇīmāhe sakhyāya: 4.41.7^d, vṛṇīmāhe sakhyāya priyāya.

9.66.22^b, abhy arṣati suṣtutīm: 9.62.3^b, abhy arṣanti suṣtutīm; 9.85.7^c, pāvamāna abhy arṣanti suṣtutīm.

9.66.23^a: 9.37.3^a, sá marmṛjāná āyúbhiḥ.

9.66.24^c (Çatañ Vaikhānasāḥ ; to Pavamāna Soma)

pāvamāna ṛtām bṛhāc chukrām jyōtir ajījanat,
kṛṣṇā tāmāṇsi jāñghanat.

10.89.2^d (Rebha Vaiçvāmītra ; to Indra)

sá sūryaḥ pāry urú várāṇsy endro vavṛtyād ráthyeva cakrá,
ātisthantam apasyām nā sárgam kṛṣṇā tāmāṇsi tvīṣyā jaghāna.

Cf. Hillebrandt, Ved. Myth. i. 310.

9.66.27^c: 9.20.7^c; 62.30^c; 67.19^c, dádhat stotré suvṛīryam.

9.66.28^c: 9.27.6^c, punāná indur índram ā.

9.67.1^c: 9.52.5^c, pávasva mañhayádrayih.

9.67.3^{bc}: 9.63.29^{bc}, abhy arṣa kánikradat, dyumántam çūsmam uttamám.

9.67.4^a: 9.34.1^b, indur hinvānō arṣati.

9.67.4^b (Kaṣyapa; to Pavamāna Soma)

[īndur hinvánó arṣati] tiró várāṇy avyáyā,
hárir vájam acikradat.

9.34.1^b

9.107.10^b (Sapta Rṣayah; to Pavamāna Soma)

á soma suvánó ádrībhis tiró várāṇy avyáyā,
jáno ná purí camvòr viçad dháriḥ sádo váneṣu dadhiṣe.

Cf. 9.62.8^b, tiró rómāṇy avyáyā; and 9.103.2^a, pári várāṇy avyáyā.

9.67.7^a: 9.24.1^b; 101.8^d, pávamānāsa índavaḥ.

9.67.7^b: 1.135.6^e; 9.62.1^b, tirāḥ pavítram açávaḥ.

9.67.9^a: 9.65.1^a, hinvánti súram úsrayaḥ.

9.67.9^b: 9.50.3^c, pávamānaṁ madhuçútam.

9.67.10^c–12^c, á bhakṣat kanyāsu naḥ.

9.67.13^b: 9.1.1^b; 29.4^b; 30.3^c; 100.5^b, pávasva soma dhárayā.

9.67.14^a: 9.17.14^a, á kalāçeṣu dhāvati.

9.67.16^b, índrāya mādhumattamaḥ: 9.12.1^c, índrāya mādhumattamāḥ; 9.63.19^e,
índrāya mādhumattamam.

9.67.17^a: 9.46.1^a, ásrgran devávitaye.

9.67.17^b: 8.3.15^d, vājayānto ráthā iva.

9.67.19^b: 9.20.7^b, pavítram soma gachasi.

9.67.19^c: 9.20.7^c; 62.30^c; 66.27^c, dádhat stotré suv́ryam.

9.67.28^b: 1.91.17^b, sóma víçvebhir añçúbhiḥ.

9.67.29^c (Pavitra Āṅgīrasa, or Vasiṣṭha, or both; to Pavamāna Soma)

úpa priyāṁ pānīpnatam yúvānam āhutiv́dham,
áganma bíbhtrato námaḥ.

10.60.1^c (Bāudha, or others; to Asamāti [Indra])

á jánam tveśasamdr̥çam māhīnanām úpastutam,
áganma bíbhtrato námaḥ.

9.67.31^{ab}, yāḥ pávamānír adhyéty řibhiḥ sámbr̥çtam rásam: 9.67.32^{ab}, páva-
mānír yó adhyéty, &c.

[9.68.7^d, nřbhir yató vájam á darši sātáye: 5.39.3^d, á vájam darši sātáye.]

9.68.8^b (Vatsapri Bhālandana ; to Pavamāna Soma)

pariprayāntaṁ vayyaṁ suṣaṁśādaṁ sōmaṁ maṇiṣā abhy ānūṣata stūbhah,
yó dhārāyā mādhumāṇ ṛmīṇa divā iyarti vācaṁ rayiṣāḥ āmartyah.

9.86.17^c (Sikataḥ, alias Nivāvari Ṛṣigaṇāḥ ; to Pavamāna Soma)

prā vo dhiyo mandrayūvo vipanyūvaḥ panasyūvaḥ sarivāsaneṣv akramuḥ,
sōmaṁ maṇiṣā abhy ānūṣata stūbho 'bhī dhenāvaḥ pāyaseṁ aṇṇrayuḥ.

Cf. Hillebrandt, *Ved. Myth.* i. 349.—Note the correspondence of 9.68.9^b with 9.86.9^d.

9.68.9^b (Vatsapri Bhālandana ; to Pavamāna Soma)

ayāṁ divā iyarti viçvam ā rājāḥ sōmaḥ punānāḥ kalāçeṣu sīdati,
adbhir gōbhīr mṛjyate ādribhiḥ sutāḥ punānā īndur vāriṇo vidat priyām.

9.86.9^d (Akrṣṭāḥ, alias Māṣa Ṛṣigaṇāḥ ; to Pavamāna Soma)

divo na sānu stanāyann acikradad, dyāuḥ ca yāsya pṛthivī ca dhārmabhiḥ,
indrasya sakhyāṁ pavate vivēvidat sōmaḥ punānāḥ kalāçeṣu sīdati. 8.158.2^d

9.96.23^d (Pratardana Dāivodāsi ; to Pavamāna Soma)

apaghnānn eṣi pavamāna çātrūn priyāṁ nā jārō abhīgīta īnduḥ,
sīdan vāneṣu çakunō nā pātva sōmaḥ punānāḥ kalāçeṣu sātā.

Note the correspondence of 9.68.8^b with 9.86.17^c.

9.68.10^{a+cd} (Vatsapri Bhālandana ; to Pavamāna Soma)

evā naḥ soma pariṣicyāmāno vāyo dādhaç citrātamaṁ pavasva,
adveṣe dyāvāpṛthivī huvema dévā dhattā rayīm asmé suvīram.

9.97.36^a (Parāçara Çaktya ; to Pavamāna Soma)

evā naḥ soma pariṣicyāmāna ā pavasva pṛyāmānaḥ svasti,
indram ā viça brhatā ráveṇa vardhāyā vācaṁ janāyā pūramdhim.

10.45.12^{cd} (Vatsapri Bhālandana ; to Agni)

āstavy agnir narām suçēvo vāiçvānarā ṛṣibhiḥ sōmagopāḥ,
adveṣe dyāvāpṛthivī huvema dévā dhattā rayīm asmé suvīram.

The repeated distich (cf. 10.91.15^c) furnishes a good illustration of looseness in both connexions. For the relation of 9.68 to 10.45 cf. Oldenberg, *Prol.*, p. 253. It seems to me that 9.68 is later than 10.45 (cf. under 9.85.12).—For 10.45.12 cf. Hillebrandt, *Ved. Myth.* i. 334.

9.69.8^a (Hiraṇyastūpa Āṅgīrasa ; to Pavamāna Soma)

ā naḥ pavasva vāsumad dhīraṇyavad āçvāvad gōmad yāvat suvīryam,
yūyām hi soma pitāro māma sthāna divo mūrdhānaḥ prāsthita vayaskṛtāḥ. 8.93.3^b

9.86.38^c (Atrayaḥ ; to Pavamāna Soma)

tvām nṛcāksā asi soma viçvātāḥ pāvamāna vṛṣabha tā ví dhāvasi,
sā naḥ pavasva vāsumad dhīraṇyavad vayām syāma bhūvaneṣu jivāse.

Cf. the catenary sequel in 9.86.39^a, govit pavasva vasuvid dhīraṇyavit.

9.69.8^b, āçvāvad gōmad yāvat suvīryam : 8.93.3^b, āçvāvad gōmad yāvat.

9.69.10^d: 1.31.8^d; 10.67.12^d, devāḥ dyāvapṛthivī prāvataṁ naḥ.

[9.70.3^b, ādābhyāso janūṣi ubhé ānu: 2.2.4^d, pāthó ná pāyūm jānāsi ubhé ānu.]

[9.70.4^a, sá mrjyámāno daçābhiḥ sukārmabhiḥ: 9.99.7^a, sá mrjyate sukārmabhiḥ.]

[9.70.5^a, sá marmṛjanā indriyāya dhāyase: 9.86.3^d, sómaḥ punanā indriyāya dhāyase.]

9.70.8^c: 9.108.16^c, jūṣto mitráya várūṇaya vāyāve. Added in proof.

9.70.9^b (Reṇu Vaiçvāmītra; to Pavamāna Soma)

pāvasva soma devāvitaye vṛśéndrasya hārdi somadhānam ā viça,
purā no badhād duritāti pārāya kṣetravid dhī diça āha viprehaté.

9.108.16^a (Çakti Vasiṣṭha; to Pavamāna Soma)

īndrasya hārdi somadhānam ā viça samudrām iva sīndhavaḥ,

jūṣto mitráya várūṇaya vāyāve, divó viṣṭambhā uttamāḥ,

8.6.35^b

c: 9.70.8^c; d: 9.86.35^d

Cf. indrasya hārdy āviçān, under 9.60.3^a.

9.70.10^a (Reṇu Vaiçvāmītra; to Pavamāna Soma)

hitó ná sáptir abhī vājam arśéndrasyendo jaṭhāram ā pāvasva,
nāvā ná sindhum āti parṣi vidvāṁ chūro ná yūdhyann āva no nidā spaḥ.

9.86.3^a (Akrṣṭāḥ, alias Māṣa Rṣiganāḥ; to Pavamāna Soma)

átyo ná hiyānó abhī vājam arṣa svarvit kōçam divó ādrimātaram,

vṛṣā pavitre ādhi sāno avyāye, sómaḥ punanā indriyāya dhāyase,

c: 9.86.3^c; d: cf. 9.70.5^a

Cf. 9.87.1, 6; 9.68.—Note that the two hymns correspond in the approximate similarity of 9.70.5^a and 9.86.3^d.

9.71.8^a, tveṣām rūpām kṛṇute vārṇo asya: 1.95.8^a, tveṣām rūpām kṛṇuta
uttaram yāt.

9.72.4^d (Harimanta Āngirasa; to Pavamāna Soma)

nṛdhuto ādriṣuto barhiṣi priyāḥ pātir gāvāṁ pradiva indur ṛtvīyaḥ,
pūramdhivān mānuṣo yajñasādhanāḥ çúcir dhiyā pavate sóma indra te.

9.86.13^d (Sikataḥ, alias Nivāvari Rṣiganāḥ; to Pavamāna Soma)

ayām matāvāṇ chakunó yāthā hitó vye sasāra pāvamāna ūrmīna,

tāva krátvā ródasi antarā kave çúcir dhiyā pavate sóma indra te.

Cf. the correspondence of 9.72.7^a with 9.86.8^d.

[9.72.6^a, añçūm duhanti stanāyantam āksitam: 1.64.6^d, utsām duhanti, &c.]

9.72.7^{a+d} (Harimanta Āngirasa; to Pavamāna Soma)

nābhā pṛthivyā dharūṇo mahó divó pām ūrmāu sindhuṣv antár ukṣitāḥ,
īndrasya vājro vṛṣabhó vibhúvasuḥ sómo hṛdé pavate çāru matsarāḥ.

9.86.8^d (Akrṣṭāḥ, alias Māṣa Rṣiganāḥ; to Pavamāna Soma)

rāja samudrām nadyò ví gāhate pām ūrmīm sacate sindhuṣu çritāḥ,

ādhy asthāt sānu pāvamāno avyāyam nābhā pṛthivyā dharūṇo mahó
divāḥ.

9.86.21^d (The same)

ayām punānā usāso vi rocayaḍ ayām sindhubhyo abhavad u lokakṛt,
ayām triḥ saptaḥ duduhānā ācīraṁ sōmo hṛdē pavate cāru matsarāḥ.

For 9.86.8 cf. 9.96.19, and Hillebrandt, *Ved. Myth.* i. 215, 357; iii. 48.

9.72.8^{a+d} (Harimanta Āṅgīrasa; to Pavamāna Soma)

sā tū pavasva pāri pāṛthivāṁ rāja stotrē cīksann ādhūnvatē ca sukrato,
mā no nīr bhāg vāsunaḥ sādanaspf̥ṣo rayīm piśāṅgaṁ bahulām vasimahi.

9.107.24^a (Sapta Ṛṣayah; to Pavamāna Soma)

sā tū pavasva pāri pāṛthivāṁ rājo divyā ca soma dhārmabhiḥ,
tvām viprāso matibhir vicakṣaṇa cūbhrām hinvanti dhitibhiḥ.

9.107.21^c (The same)

mṛjyāmānaḥ suhastya samudrē vācam invasi,
rayīm piśāṅgaṁ bahulām purusp̥ṛṇam pāvamānabhy āṛṣasi.

For 9.107.21^d cf. 9.85.7^c, 8^a.

9.73.4^b (Pavitra Āṅgīrasa; to Pavamāna Soma)

sahāsradhārē 'va té sām asvaran divó nāke mādhujiḥvā asaṇcātāḥ,
āśya spāco nā nī miṣanti bhūrṇayaḥ padé-pade paṇīnaḥ santi sétavaḥ.

9.85.10^a (Vena Bhārgava; to Pavamāna Soma)

divó nāke mādhujiḥvā asaṇcāto [venā duhanty uksāṇam giriṣṭhām,]
apsu drapsām vāvṛdhanām samudrā ā sindhor ūrmā mādhumantan
pavitra ā. 9.85.10^d

For 9.73.4 cf. Ludwig, *Kritik*, pp. 45, 50, 52; for 9.85.10, Hillebrandt, *Ved. Myth.*, i. 320, 354, 363, 369; for the repeated pāda, Oldenberg, *ZDMG*. lxii. 473.

9.74.1^b, svār yād vājy āruṣāḥ siṣāsati: 9.7.4^c, svār vājī siṣāsati.

9.74.5^d: 1.92.13^c, yēna tokām ca tānayaṁ ca dhāmahe.

9.74.9^b, āvyo vāram vi pavamāna dhāvati: 9.16.8^c, āvyo vāram vi dhāvasi;
9.28.1^c; 106.10^b; āvyo vāram vi dhāvati.

9.74.9^d (Kakṣivāt Dairghatamasa; to Pavamāna Soma)

adbhiḥ soma paprcānāśya te rāsó [vyo vāram vi pavamāna dhāvati,] 9.16.8^c
sa mṛjyāmānaḥ kavibhir madintama svādasvéndrāya pavamāna pītāye.

9.97.44^c (Parācara Çaktya; to Pavamāna Soma)

mādhvāḥ sūdam pavasva vāsva ūtsam vīram ca na ā pavasvā bhāgaṁ ca,
svādasvéndrāya pāvamāna indo rayīm ca na ā pavasvā samudrāt.

9.75.2^{cd}, dādhati putrāḥ pitrōr apīcyaṁ nāma tṛtīyam ādhi rocanē divāḥ;
1.155.3^{cd}, dādhati putrō 'varam pāram pitūr nāma tṛtīyam ādhi
rocanē divāḥ.

9.75.4^b (Kavi Bhārgava ; to Pavamāna Soma)

adribhiḥ sutó matibhiḥ cānohitāḥ prarocāyan ródasī mātārā ūciḥ,
rómāṇy ávyā samāyā ví dhāvati mādhor dhāra pīnavamānā divé-dive.

9.85.12^d (Vena Bhārgava ; to Pavamāna Soma)

urdhvó gandharvó ádhi náke asthād, viçvā rūpā praticākṣaṇo asya,

10.123.7^a

bhānūḥ çukréṇa çociṣā vy ádyaut, prārūrucad ródasī mātārā ūciḥ.

10.123.8^c

9.76.1^a (Kavi Bhārgava ; to Pavamāna Soma)

dhartā divāḥ pavate kṛtvyo rāso dākṣo devānām anumādyo nṛbhiḥ,
háriḥ srjanó átyo ná sátvabhír vṛthā pájānsi krñute nadīṣv á.

9.77.5ⁿ (The same)

cákrir divāḥ pavate kṛtvyo rāso mahān ádabdho váruṇo hurúg yaté,
ásavi mitró vrjáneṣv yajñíyo 'tyo ná yúthé vṛsayūḥ kánikradat.

Cf. 9.84.5^c, dhanainjayāḥ pavate kṛtvyo rāsah.

9.76.5^{n+c} (Kavi Bhārgava ; to Pavamāna Soma)

vṛṣeva yúthā pári kóçam arṣasy apām upásthe vṛsabhāḥ kánikradat,
sá índrāya pavase matsarintamo yátha jésāma samithé tvótayah.

9.96.20^c (Pratardana Dāivodāsi ; to Pavamāna Soma)

máryo ná çubhrás tanvaṁ mrjánó 'tyo ná sṛtvā sanāye dhánānām,
vṛṣeva yúthā pári kóçam árṣan kánikradac camvòr á viveça.

9.97.32^c (Parāçara Çaktya ; to Pavamāna Soma)

kánikradad ánu pánthām rtāsya çukró ví bhāsy amṛtasya dhāma,
sá índrāya pavase matsarāvān hinvāno vácam matibhiḥ kavínām.

In the repeated pāda 9.76.5^c; 9.97.32^c the latter version with matsarāvān for matsarintamah is metrically inferior, a modulated triṣṭubh line for an original jagatī. I do not believe that we should correct to matsarāvān as would Arnold, VM., pp. 127, 317. See Part 2, chapter 2, class A 3.

9.77.1^d (Kavi Bhārgava ; to Pavamāna Soma)

eṣá prā kóçe mādhumān acikradad índrasya vájro vápuṣo vápuṣtarah,
abhīm rtāsya sudúgha ghṛtaçúto vāçrā arṣanti páyaseva dhenávaḥ.

10.75.4^b (Sindhukṣit Prāiyamedha ; Nadīstutih)

abhí tvā sindho çīçum in ná mātáro vāçrā arṣanti páyaseva dhenávaḥ,
rájeva yúdhvā nayasi tvām ít síçau yád ásām ágram pravátām inakṣasi.

For the repeated pāda cf. 1.32.2^c.

[9.78.1^a, prā rájā vácam janáyann asiṣyadat : 9.86.33^d; 106.12^c, punāno vácam janáyann asiṣyadat (9.86.33^d, úpavasuh).]

[9.78.1^d, çuddhó devānām úpa yāti níṣkṛtām : 9.86.7^b, sómo devānām, &c.]

Cf. 9.86.32^d, pátir jáninām úpa, &c.

9.78.5^d, urvīm gavyūtim ābhayaṁ ca naṣ kṛdhi: 7.77.4^b, urvīm gavyūtim ābhayaṁ kṛdhi naḥ.

[7.79.1^d, aryó naçanta sánisanta no dhiyaḥ: 10.133.3^b, aryó naçanta no dhiyaḥ.]

9.80.5^c (Vasu Bhāradvāja; to Pavamāna Soma)

tām tvā hastīno mādhumantam ādribhir duhānty apsu vṛṣabhām dāça kṣīpaḥ,
indram soma mādāyan dāivyaṁ jānam sīndhor ivormiḥ pāvamāno arṣasi.

9.84.3^d (Prajāpati Vācyā; to Pavamāna Soma)

ā yó góbbhiḥ arjyāta ósadhiṣv ā devānām sumnā iṣāyann upāvasuḥ,

ā vidyūta pavate dhārayā sūtā indram sómo mādāyan dāivyaṁ jānam.

For 9.84.3 cf. Hillebrandt, *Ved. Myth.* i. 343, 391.

9.82.1^d, çyenó ná yónim ghṛtāvantam āśadam: 9.62.4^c, çyenó ná yónim āśadat.

9.83.5^{cd} (Pavitra Āngirasa; to Pavamāna Soma)

havir havismo māhi sādma dāivyaṁ nābho vásānaḥ pári yāsy adhvarām,
rājā pavitraratho vājam āruhaḥ sahāsrabhṛṣṭir jayasi çrávo bṛhāt.

9.86.40^{cd} (Atrayaḥ; to Pavamāna Soma)

ún mādhma ūrmir vanānā atīṣṭhipad apó vásāno mahiṣó vi gāhate,

rājā pavitraratho vājam āruhat sahāsrabhṛṣṭir jayati çrávo bṛhāt.

[9.84.1^b, apsā indrāya vāruṇāya vāyāve: see under 5.51.7.]

[9.84.2^d, induh śisakty uśasaṁ ná sūryaḥ: 1.56.4^d, indram śisakty uśasaṁ, &c.]

9.84.3^d, indram sómo mādāyan dāivyaṁ jānam: 9.80.5^c, indram soma mādāyan dāivyaṁ jānam.

[9.84.5^c, dhanamjayāḥ pavate kṛtvyo rāsaḥ: 9.76.1^a; 77.5^a, dhartā (9.77.5^a, cākriṣ) divāḥ pavate, &c.]

[9.85.5^b, vy āvyāyaṁ samāyā vāram arṣasi: 9.97.56^d, ví vāram āvyam samāyāti yāti.]

9.85.7^c, pāvamānā abhy arṣanti suṣtutim: 9.62.3^b, abhy arṣanti suṣtutim;
9.66.22^b, abhy arṣati suṣtutim.

[9.85.9^b, ārurucad ví divó rocanā kavīḥ: 6.7.7^b, vāiçvānaró ví divó, &c.]

[9.85.9^c, rājā pavitram āty eti rōruvat: 9.86.7^d, vṛṣā pavitram, &c.]

9.85.10^a: 9.73.4^b, divó náke mādhujiḥvā asaçcātaḥ.

[9.85.10^b, venā duhanty ukṣāṇam giriṣṭhām: 9.95.4^b, añçum duhanty, &c.]

9.85.11^c (Vena Bhārgava ; to Pavamāna Soma)

nāke suparṇām upapaptivāṁsaṁ giro venānām akṛpanta pūrvīh,
çiqum̐ rihanti matāyaḥ pānipnatam̐ hiranyāyam̐ çakunām̐ ksāmaṇi sthām̐.

9.86.31^d (Atrayaḥ ; to Pavamāna Soma)

prā rebhā ety āti vāram̐ avyāyam̐ vṛṣā vāneṣv āva cakradad dhāriḥ,
sām̐ dhītāyo vāvaçanā anuṣata çiqum̐ rihanti matāyaḥ pānipnatam̐.

Cf. 9.86.46^c, añçum̐ rihanti matāyaḥ pānipnatam̐.—For 9.85.11 see Hillebrandt, Ved. Myth. i. 354. Ludwig, Der Rig-Veda, vi. 95, suggests for 9.85.11^c the change of pānipnatam̐ to panipnatam̐, but fails to note that the pāda with pānipnatam̐ occurs twice.

9.85.12^{a+c} (Vena Bhārgava ; to Pavamāna Soma)

ūrdhvō gandharvō ādhi nāke asthād viçvā rūpā praticāksāno asya,
bhānūḥ çukreṇa çocisā vy ādyāut̐, prātīrucad rōdasi mātārā çūciḥ.] ~~cf.~~ 9.75.4^b

10.123.7^a (Vena Bhārgava ; to Vena)

ūrdhvō gandharvō ādhi nāke asthāt pratyān citrā bībhrad̐ asyāyudhani.
[vāsāno ātkam̐ surabhīm̐ drçē kām̐ svār̐ ṇa nāma janata priyāṇi.] ~~cf.~~ 6.29.3^{cd}

10.123.8^c (The same)

drapsaḥ samudrām̐ abhi yāj jigāti paçyan̐ gṛdhrasya cākṣasā vidharman̐.
bhānūḥ çukreṇa çocisā cakānās̐ trītye cakre rājasi priyāṇi.

Cf. Hillebrandt, Ved. Myth. i. 320, 429 ff., 432. On the relative claims, here, of books 9 and 10 see Oldenberg, ProL., 253 ; cf. under 9.68.10.

9.85.12^d, prātīrucad rōdasi mātārā çūciḥ : 9.75.4^b, prarocāyan rōdasi, &c.

9.86.3^a, ātyo nā hiyāno abhi vājam̐ arṣa : 9.70.10^a, hito nā sāptir̐ abhi vājam̐ arṣa.

9.86.3^c (Akṛṣṭāḥ, alias Māsā Rṣigaṇāḥ ; to Pavamāna Soma)

[ātyo nā hiyāno abhi vājam̐ arṣa,] svarvit̐ kōcam̐ divō ādrimātaram̐. ~~cf.~~ 9.70.10^a
vṛṣā pavitre ādhi sāno avyāye [somaḥ punānā indriyāya dhāyase.] ~~cf.~~ 9.70.5^a

9.97.40^c (Parāçara Çaktya ; to Pavamāna Soma)

ākṛān̐ samudrāḥ prathamē vidharman̐ janāyan̐ prajā bhuvanasya rāja,
vṛṣā pavitre ādhi sāno avyē bṛhāt̐ sōmo vāvṛdhe sūvanā induh̐.

For 9.97.40 cf. Hillebrandt, Ved. Myth. i. 328, 346.

9.86.3^d, sōmaḥ punānā indriyāya dhāyase : 9.70.5^a, sū marmṛjānā indriyāya dhāyase.]

[**9.86.7^b**, sōmo devānām̐ ūpa yāti niṣkṛtām̐ : 9.78.1^d, çuddhō devānām̐, &c.]

Cf. 9.86.32^d, pātir̐ janīnām̐ ūpa, &c.

[**9.86.7^d**, vṛṣā pavitram̐ āty eti rōruvat̐ : 9.85.9^c, rājā pavitram̐, &c.]

9.86.8^d : 9.72.7^d, nābhā pṛthivyā dharuṇo mahō divāḥ.

9.86.9^a : 1.58.2^d, divō nā sānu stanāyann̐ acikradat̐.

9.86.9^d: 9.68.9^b, sômaḥ punānāḥ kalāceṣu sīdati; 9.96.23^d, sômaḥ punānāḥ kalāceṣu sāttā.

9.86.13^d: 9.72.4^d, çucir dhiyā pavate sôma indra te.

9.86.17^c: 9.68.8^b, sômaṁ maṁṣā abhy ānuṣata stūbhāḥ.

9.86.19^d, indrasya hārdy aviçān maṁṣibhiḥ: 9.60.3^c, indrasya hārdy aviçān.

9.86.21^d: 9.72.7^d, sômo hrdé pavate cāru matsarāḥ.

9.86.28^c, gāḥ kṛṇvānō nirṇijam haryatāḥ kaviḥ: 9.14.5^c; 107.26^d, gāḥ kṛṇvānō nā nirṇijam.

9.86.29^c (Prçṇayah, alias Ajā Rṣiganāḥ; to Pavamāna Soma)
tvām samudrō asi viçvavit kave tāvemāḥ pañca pradīço vidharmaṇi,
tvām dyām ca prthivīm cāti jabhriṣe tāva jyōtīṁsi pavamāna sūryaḥ.

9.100.9^{ab} (Rebhasūnū Kaçyapāu; to Pavamāna Soma)
tvām dyām ca mahivrata prthivīm cāti jabhriṣe,
prāti drāpim amuñcathāḥ pāvamāna mahitvanā.

There can be no doubt that the single tristubh pāda 9.86.29^c has been distended, very awkwardly, to two octosyllabic pādas by inserting mahivrata in 9.100.9^{ab}; see p. vii, line 4 from top.

[9.86.30^d, tūbhyemā viçva bhūvanāni yemire: see under 8.3.6^a.]

9.86.31^d: 9.85.11^c, çicuṁ rihanti matāyah pānipnatam; 9.86.46^c, aṇçūm, &c.

9.86.33^d (Atrayah; to Pavamāna Soma)
rājā sindhunām pavate pātir divā rtāsya yati pathibhiḥ kṇikradat,
sahāsradharaḥ pāri śicyate hāriḥ punānō vācam janāyann upāvasuḥ.

9.106.12^c (Agni Cākṣuṣa; to Pavamāna Soma)
āsarji kalāçāḥ abhi ṽmilhe sāptir nā vājayūḥ, 9.106.12^b
punānō vācam janāyann asiṣyadat.

Cf. Hillebrandt, Ved. Myth. i. 357.—For the repeated pāda cf. also 9.78.1^a, prā rājā vācam janāyann asiṣyadat.

9.86.35^b, çyenō nā vānsu kalāceṣu sīdasi: 9.38.4^b, çyenō nā vikṣū sīdati; 9.57.3^c, çyenō nā vānsu sīdati.

9.86.35^d (Atrayah; to Pavamāna Soma)
iṣam ūrjam pavamānābhy arṣasi ṽçyenō nā vānsu kalāceṣu sīdasi, 9.38.4^b
indrāya mādva mādyo mādaḥ sūtō divō viṣṭambhā upamō vicakṣaṇāḥ.

9.108.16^d (Çakti Vāsiṣṭha; to Pavamāna Soma)
ṽindrasya hārdi somadhānam ā viça ṽsamudrām iva sindhavaḥ, 9.70.9^b; b: 8.6.35^b
ṽjūṣṭo mitrāya vārunāya vāyāve divō viṣṭambhā uttamāḥ. 9.70.8^c

Cf. Hillebrandt, Ved. Myth. i. 316.

9.86.38^c: 9.69.8^a, sá (9.69.8^a, á) naḥ pavasva vásumad dhīraṇyavat.

9.86.40^{cd}: 9.83.5^{cd}, rája pavitraratho vájam áruhat (9.83.5, áruhaḥ) saḥsra-bhr̥ṣṭir jayati (9.83.5, jayasi) grávo br̥hát.

9.86.44^a, vipaṇṇe pávamānāya gāyata: 9.65.7^b, pávamānāya gāyata.

[9.86.46^c, añcūm rihanti matáyaḥ pānipnatam: 9.85.11^c; 86.31^d, ṇcūm rihanti, &c.]

9.87.9^c, pūrvīr īṣo br̥hatīr jīradāno: 6.1.12^c, pūrvīr īṣo br̥hatīr āréaghāḥ.

9.88.1^a: 7.29.1^a, ayám sóma indra tūbhyaṁ sunve.

9.88.8 = 1.91.3.

9.89.7^d: 4.51.10^d; 6.47.12^d = 10.131.6^d; 9.95.5^d, suvīryasya pātayaḥ syāma.

[9.90.3^d, āsāḥ sāvān p̥tanāsu cātrūn: 6.19.8^c; 8.60.12^a, yēna vānsāma p̥tanāsu cātrūn (8.60.12^a, cārdhataḥ).]

9.90.5^c (Vasiṣṭha Maitravāruni; to Pavamāna Soma)

mātsi soma vāruṇaṁ mātsi mitrāṁ mātsīndram indo pavamāna viṣṇum,
mātsi cārdho mārutaṁ mātsi devān mātsi mahām indram indo mādāya.

9.97.42^c (Parācara Čaktya; to Pavamāna Soma)

mātsi vāyūm iṣṭāye rādhasa ca mātsi mitrāvāruṇā pūyāmānaḥ,
mātsi cārdho mārutaṁ mātsi devān mātsi dyāvāpṛthivī deva soma.

For 9.97.42^c cf. 9.97.49^b, abhi mitrāvāruṇā pūyāmānaḥ.

[9.91.1^c, dāca svāsāro ādhi sāno āvyē: 9.92.4^c, dāca svadhābhir ādhi sāno āvyē.]

[9.92.4^b, viṇve devās trāya ekādaśasā: 8.57 (Val. 9).2^d, yuvān devās, &c.]

[9.92.4^c, dāca svadhābhir ādhi sāno āvyē: see next prec. item but one.]

[9.92.6^a, pāri sādmeva paṇumānti hotā: 9.97.1^d, mitēva sādma paṇumānti hotā.]

9.95.2^b: 2.42.1^b, iyarti vācam aritēva nāvam. Omitted by mistake under 2.42.1^b

[9.95.4^b, añcūm duhanty ukṣānaṁ giriṣṭhām: 9.85.10^b, vēnā duhanty, &c.]

9.95.5^d: 4.51.10^d; 6.47.12^d = 10.131.6^d; 9.89.7^d, suvīryasya pātayaḥ syāma.

9.96.3^{ab} (Pratardana Dāivodasi; to Pavamāna Soma)

sá no deva devātāte pavasva mahé soma psārāsa indrapānaḥ,
kr̥ṇvān apó varṣāyan dyām utémām urór á no varivasyā punānāḥ.

9.97.27^{ab} (Mṛṇka Vasiṣṭha; to Soma Pavamāna)

evā deva devātāte pavasva mahé soma psārāsa devapānaḥ,
mahāc cid dhi śmāsi hitāḥ samaryé kṛdhi suṣṭhānē rōdasi punānāḥ.

9.96.5^b: 8.36.4^a, janitá divó janitá prthivyaḥ.

9.96.6^d, 17^d, sómaḥ pavítram áty eti rébhan.

9.96.9^c (Pratardana Dāivodāsi; to Pavamāna Soma)
pāri priyāḥ kalāṇe devāvāta indrāya sómo ráṇyo mādāya,
sahásradhārah çatāvāja indur vāji ná sáptiḥ sámānā jigāti.

9.110.10^c (Tryarūṇa and Trasadasyu; to Soma Pavamāna)
sómaḥ punānó avyāye vāre çīṇur ná krīḥan pávamāno akṣāḥ,
sahásradhārah çatāvāja indur.

[9.96.16^c, abhi vājam sáptir iva çravasyá: 1.61.5^a, asmá id u sáptim iva çravasyá.]

9.96.17^a (Pratardana Dāivodāsi; to Pavamāna Soma)
çīṇum jajñānām haryatām mṛjanti çumbhānti vāhniṁ marūto gaṇéna,
kavir gīrbhiḥ kāvyeṇā kavīḥ sūn [sómaḥ pavítram áty ety rébhan.] 4^c 9.96.6^d

9.109.12^a (Agnayo Dhiṣṇyā Āiçvarayah; to Pavamāna Soma)
çīṇum jajñānām hāriṁ mṛjanti pavitre sómāṁ devébhya indum.

This is one of the few cases in the Rig-Veda in which a triṣṭubh line varies with a dvipadā virāj. For their relation see Part 2, chapter 2, class A 6.—For 9.96.17 see Hillebrandt, Ved. Myth. i. 352; Geldner, RV. Kommentar. p. 143 (in pāda b Soma is assimilated to Agni).

9.96.20^c, vṛṣeva yūthá pári kóçam ārsan: 9.76.5^a, vṛṣeva yūthá pári kóçam
arṣasi.

9.96.23^d, sómaḥ punānāḥ kalāṇesu sātā: 9.68.9^b; 86.9^d, sómaḥ punānāḥ
kalāṇesu sīdati.

[9.97.1^d, miteva sādma paçumānti hotā: 9.92.6^a, pári sādmeva paçumānti
hotā.]

[9.97.5^a, indur devānām úpa sakhyām āyān: 4.33.2^c, úd id devānām úpa
sakhyām āyan.]

[9.97.5^b, sahásradhārah pavate mādāya: 9.101.6^a, sahásradhārah pavate.]

9.97.11^c, indur indrasya sakhyām juṣānāḥ: 8.48.2^c, índav indrasya, &c.

9.97.16^d, 19^b, ádhi (19 pári) ṣṇúnā dhanva sáno ávye.

[9.97.24^c, dvitá bhuvad rayipāti rayīnām: 1.60.4^d; 72.1^c, agnir bhuvad, &c.]

9.97.27^{ab}, evá deva devátāte pavasva mahé soma psárāse devapānāḥ: 9.96.3^{ab},
sá no deva devátāte pavasva mahé soma psárāsa indrapānāḥ.

[9.97.30^c, pitúr ná putráḥ krátubhir yatānāḥ: 1.68.9, 10^a pitúr ná putráḥ
krátum juṣanta.]

9.97.32^c, sá indrāya pavase matsarāvān : 9.76.5^c, sá indrāya pavase matsarin-
tamah.

9.97.36^a : 9.68.10^a, evā naḥ soma pariṣicyāmanah.

9.97.39^c : 1.62.2^c, yēnā naḥ pūrve pitārah padaññāḥ.

9.97.40^c, vṛṣā pavitre údhi sáno ávye : 9.86.3^c, vṛṣā pavitre údhi sáno avyāye.

[9.97.42^b, 49^b, mātasi (9.97.49^b, abhi) mitrávárūṇa pñyāmanah.

9.97.42^c : 9.90.5^c, mātasi čárdho mārutaṁ mātasi devān.

9.97.44^c, svádasvéndrāya pávamāna indo : 9.74.9^d, svádasvéndrāya pávamāna
pitāye.

[9.97.46^d, kámo ná yó devayatām ásarji : 1.190.2^b, sárgo ná, &c.]

9.97.48^d : 1.73.2^a, devó ná yáḥ savitā satyāmanmā.

[9.97.49^d, abhíndrain vṛṣaṇaṁ vājrabāhum : 7.23.6^a, evéd indrain, &c.]

[9.97.56^b, sómo viçvasya bhúvanasya ríjū : 3.46.2^c ; 6.36.4^d, éko viçvasya, &c. ;
5.85.3^c, téna viçvasya, &c. ; 10.168.2^d, asyā viçvasya, &c.]

[9.97.56^d, ví váram ávyam samáyāti yāti : 9.85.5^b, vy ávyāyaṁ samáyā váram
arsasi.]

9.98.1^c : 9.64.25^c, indo sahásrabharṇasam.

9.98.4^b : 1.84.7^b, vásu mártāya dāçúṣe.

See under 1.45.8^d for other similar pādas.

9.98.6^c : 1.18.6^b ; 9.100.1^b, priyām índrasya kámyam.

9.98.10^a : 9.11.8^a ; 108.15^a, indrāya sómaṁ pátave.

9.99.6^a, sá punāno madintamah : 9.50.5^a, sá pavasva madintama.

9.99.6^b : 9.20.6^c, sómaç camúṣu sídati.

[9.99.7^a, sá mrjyate sukármabhiḥ ; 9.70.4^a, sá mrjyāmāno daçábhiḥ sukármabhiḥ.]

9.99.7^b : 9.3.9^b ; 103.6^b, devó devébhyaḥ sutāḥ.

9.99.7^d : 9.7.2^b, mahír apó ví gāhate.

9.99.8^b : 9.24.3^c, nṛbhir yató ví nṛyase.

9.99.8^{cd} : 9.63.2^{bc}, indrāya matsaríntamah (or, °maç) camúṣv á ni sídasi.

9.100.1^b : 1.18.6^b ; 9.98.6^a, priyām índrasya kámyam.

9.100.2^a: 9.40.6^a; 57.4^c; 64.26^c, punānā indav ā bhara.

9.100.2^b: 9.4.7^b; 40.6^b, sōma dvibārhasam rayim.

9.100.2^d, 8^d, vicvāni daçūṣo grhé.

9.100.5^b: 9.1.1^b; 29.4^b; 30.3^c; 67.13^b, pávasva soma dhārāyā.

9.100.5^c: 9.1.1^c, indrāya pátave sutāh.

9.100.5^d (Rebhasūnu Kāçyapāu; to Pavamāna Soma)

krátve dāksāya nah kave [pávasva soma dhārāyā,]

9.1.1^b

[indrāya pátave suto] mitráya várūṇāya ca.

9.1.1^c

10.85.17^b (Surya Savitrī; to Devah)

suryāyāi devébhyo mitráya várūṇāya ca,

yé bhūtāsyā pracetasa idāni tébhyo 'karam namah.

9.100.6^a, pávasva vājasātamaḥ: 9.43.6^a; 107.23^a, pávasva vājasātaye; 9.13.3^a;
42.3^b, pávante vājasātaye.

9.100.6^d: 9.106.6^b, devébhyo mádhumattamaḥ. Added in proof.

[9.100.7^c, vatsām jatām ná dhenávaḥ: 6.45.28^c, vatsām gāvo ná dhenávaḥ.]

9.100.7^d: 9.4.9^b; 64.9^b, pávamāna vídharmaṇi.

9.100.8^a: 9.4.1^b; 9.9^a, pávamāna máhi çrávaḥ.

9.100.8^c: 8.43.23^c, çárdhan támānsi jighnase.

9.100.9^a^b, tvām dyām ca mahivrata prthivīm cāti jabhriṣe: 9.86.29^c, tvām
dyām ca prthivīm cāti jabhriṣe.

[9.101.6^a, sahásradhāraḥ pavate: 9.97.5^b, sahásradhāraḥ pavate mādāya.]

9.101.7^a, ayām puṣā rayir bhāgaḥ: 8.31.11^a, áitu puṣā rayir bhāgaḥ.

9.101.7^b: 9.13.1^a; 28.6^b; 42.5^c, sōmaḥ punāno arṣati.

9.101.8^d: 9.24.1^b; 67.7^a, pávamānāsa indavaḥ.

9.101.9^c: 7.15.2^a, yāḥ pāñca carṣaṇír abhi; 5.86.2^c, yā pāñca carṣaṇír abhi.

9.101.10^b (Andhigu Çyāvāçvi; to Pavamāna Soma)

sōmāḥ pavanta indavo 'smábhyam gātuvittamāḥ,

mitráḥ suvānā arepāsaḥ svādhyāḥ svarvīdaḥ.

9.106.6^a (Cakṣus Mānava; to Pavamāna Soma)

asmábhyam gātuvittamo [devébhyo mádhumattamaḥ,]

9.100.6^d

sahásram yāhi pathibhiḥ kánikradat.

9.101.12^a: 9.22.3^a, eté putā vipaççitāḥ.

9.101.12^b: 1.5.5^c; 137.2^b; 5.51.7^b; 7.32.4^b; 9.22.3^b; 63.15^b, sōmāso
dādhyāçiraḥ.

9.101.15^b, ví yás tastámbha ródasi: 7.86.1^b, ví yás tastámbha ródasi cid urví.

9.101.16^a (Prajapati; to Pavamāna Soma)

ávyo várebhiḥ pavate sómo gávye ádhi tvací,

ḥ kánikradad vṛṣā hárir, indrasyābhy eti niṣkṛtām.

cf. 9.2.6^a

9.108.5^b (Ūru Āngirasa; to Pavamāna Soma)

eśá syá dhárāyā suto 'vyo várebhiḥ pavate madántamaḥ,

kṛīḥann ūrmír apām iva.

The metre favours 9.108.5^d; see Part 2, chapter 2, class B 9.

[9.101.16^c, kánikradad vṛṣā hárir: 9.2.6^a, ácikradad vṛṣā hárir.]

9.102.5^b: 1.19.3^b, víçve deváso adrúhaḥ.

9.102.7^b: 1.142.7^c; 5.5.6^b; 10.59.8^b, yahví ṛtásya mātārā; 9.33.5^b, yahvír
ṛtásya mātārāḥ.

[9.103.2^a, pári várāṇy avyáyā: 9.67.4^b; 107.10^b, tiró várāṇy, &c.]

9.103.2^b (Dvita Āptya; to Pavamāna Soma)

ḥ pári várāṇy avyáyā, góbbhir añjānó arṣati,

cf. 9.103.2^a

trí śadhāsthā punānāḥ kṛṇute hárir.

9.107.22^d (Sapta Ṛṣayah; to Pavamāna Soma)

mrjānó váre pávamāno avyáye ḥ vṛṣáva cakrado váne,

cf. 9.7.3^b

devánām soma pavamāna niṣkṛtām góbbhir añjānó arṣasi.

[9.103.3^a, pári kóçam madhuçútam: see under 9.23.4.]

9.103.6^b: 9.3.9^b; 97.9^b, devó devébhyaḥ sutaḥ.

9.103.6^c, vyānaçṇiḥ pávamāno ví dhāvati: 9.37.3^b, pávamāno ví dhāvati.

9.104.1^a: 1.22.8^a, sákhāya á ní śidata.

9.104.2^a (Parvata Kāṇva, or others; to Pavamāna Soma)

sám ī vatsám ná mātṛbhiḥ srjáta gayasáadhanam,

devávyām mādām abhi dvīçavasam.

9.105.2^a (Parvata and Nārada; to Pavamāna Soma)

sám vatsá iva mātṛbhir índur hinvánó alyate,

devāvír mádó matṛbhiḥ páriṣkṛtaḥ.

The hymns to which belong these two stanzas are varying redactions of the same theme; see p. 13. Cf. 8.72.14^b, sám vatsáso ná mātṛbhiḥ, and see under 6.45.28^c.

[9.104.3^c, yáthā mitráya váruṇāya çántamaḥ: 1.136.4^a, ayám mitráya, &c.]

9.104.6^b, rakṣásam kām cid atrīnam: 9.105.6^b, ádevam kām, &c.]

See the note under 9.104.2.

9.105.2^a, sám vatsá iva mātṛbhiḥ : 9.104.2^a, sám i vatsám ná mātṛbhiḥ.

9.106.2^b : 9.6.7^b, indrāya pavate sūtāḥ ; 9.62.14^c ; 107.17^a, indrāya pavate mādah.

9.106.3^a : 9.10.1^a, asyéd indro mádeṣv ā.

9.106.4^b : 8.91.3^d, indrayendo pári srava ; also refrain in 9.112.1^e ff.

9.106.4^c, dyumántaṁ ḡṣmam ā bhara svarvidam : 9.29.6^c, dyumántaṁ ḡṣmam ā bhara.

9.106.5^b : 9.65.13^b, pávasva viḡvadarçataḥ.

9.106.6^a, asmábhyaṁ gātuvittamaḥ : 9.101.10^b, asmábhyaṁ gātuvittamaḥ.

9.106.6^b : 9.100.6^d, devébhyo mādhumattamaḥ.

9.106.7^b : 9.65.14^b, indo dhárābhir ójasā.

9.106.10^b : 9.28.1^c, ávyo váraṁ ví dhāvati ; 9.16.8^c, ávyo váraṁ ví dhāvasi ; 9.74.9^b, ávyo váraṁ ví pavamána dhāvati.

[9.106.10^c, ágre vácūḥ pávamānaḥ kánikradat : 9.3.7^c, pávamānaḥ kánikradat ; 9.13.8^b, pávamāna kánikradat.]

9.106.11^b : 9.6.5^c ; 45.5^b, váne krīḡantam átyavim.

9.106.12^b (Agni Cākṣuṣa ; to Pavamána Soma)

ásarji kalāçāṇ abhi mīḡhé sáptir ná vājayúḥ,

ḡpunāno vácāṁ janáyann asiṣyadat.]

9.86.33^d

9.107.11^b (Sapta Ṛṣayah ; to the same)

sá māmṛje tíro ānvāni meṣyò mīḡhé sáptir ná vājayúḥ,

anumádyah pávamāno manīṣibhiḥ sómo víprebhir fkvabhiḥ.

Cf. the correspondence of 9.106.2^b with 9.107.17^a.—The cadence ānvāni meṣyāḥ in 9.107.11^a also in 9.86.47^a.

9.106.12^c, punāno vácāṁ janáyann asiṣyadat : 9.86.33^d, punāno vácāṁ janáyann ūpāvasuḥ.

9.106.13^a : 9.65.25^a, pávate haryatò háriḥ.

[9.107.1^d, suṣáva sómam ádribhiḥ : 4.45.5^d, sómam suṣáva mādhumantam ádribhiḥ.]

9.107.4^a : 9.63.28^a, punānáḥ soma dhárayā.

9.107.4^d : 8.61.6^b, útso deva hiraṇyáyah.

9.107.6^b : 9.7.6^a ; 52.2^b, ávyo váre pári priyāḥ ; 9.50.3^a, ávyo váre pári priyām.

9.107.7^d : 8.89.7^b ; 10.156.4^b, ā súryaṁ rohaya divi ; 1.7.3^b, ā súryaṁ rohayad divi.

9.107.10^b: 9.67.4^b, tiró vārāṇy avyāyā.

9.107.11^b: 9.106.12^b, mīlḥé sāptīr nā vājayūḥ.

9.107.12^d: 9.66.11^a, āchā kōcaṇi madhuçūtām.

9.107.14^{ab}: 9.23.4^{ab}, abhī sōmāsa āyāvaḥ pāvante mādyani mādām.

9.107.14^c, samudrāsyādhi viṣṭāpi mantṣiṇaḥ: 8.97.5^b; 9.12.6^b, samudrāsyādhi viṣṭāpi; 8.34.13^b, samudrāsyādhi viṣṭāpaḥ.

9.107.14^d: 9.21.1^c, matsarīsaḥ svarvidāḥ.

9.107.15^b (Sapta Ṛsayah; to Pavamāna Soma)

tārat samudrāṇi pāvamāna ūrniṇā rājā devā ṛtām brhāt,
arṣan mitrāsyā vāruṇasya dhārmaṇā prā hinvānā ṛtām brhāt.

9.108.8^d (Ūrdhvasadman Āṅgīrasa; to the same)
sahāsradhārāṇi vṛṣabhāṇi payovṛdhaṇi priyāni devāya jānmane.
ṛtēna yā ṛtājāto vivāvṛdhé rājā devā ṛtām brhāt.

9.107.17^a: 9.62.14^c, indrāya pavate mādah: 9.6.7^b; 106.2^b, indraya pavate sutāḥ.

9.107.17^d: 9.63.17^a, tām i mrjanty āyāvaḥ.

9.107.21^c, rayiṇi piçāṅgaṇi bahulāṇi puruṣpṛtham: 9.72.8^d, rayiṇi piçāṅgaṇi bahulāṇi vastmahi.

9.107.22^b, vṛṣāva cakrado vāne: 9.7.3^b, vṛṣāva cakradad vāne.

9.107.22^d, gōbhīr aṇjānō arṣasi: 9.103.2^b, gōbhīr aṇjānō arṣati.

9.107.23^a: 9.43.6^a, pāvasva vājasātaye; 9.13.3^a; 42.3^b, pāvante vājasātaye;
9.100.6^a, pāvasva vājasātamaḥ.

9.107.24^a: 9.72.8^a, sū tū pāvasva pari pāṛthivāni rājah.

9.107.25^a: 9.63.25^a, pāvamānā asṛkṣata.

9.107.26^b: 9.30.2^a, indur hiyānāḥ sotṛbhīḥ.

9.107.26^d: 9.14.5^c, gāḥ kṛṇvānō nā nirṇijam; 9.86.26^c, gāḥ kṛṇvānō nirṇijam
haryatāḥ kavīḥ.

9.108.1^a: 9.64.22^b; 108.15^c, pāvasva mādhumattamaḥ.

9.108.5^b, āvyo vārebhīḥ pavate madintamaḥ: 9.101.16^a, āvyo vārebhīḥ pavate.

[9.108.6^d, varmīva dhṛṣṇav ā ruja: 8.73.18^a, pūraṇi na dhṛṣṇav, &c.]

9.108.8—] *Part 1: Repeated Passages belonging to Book IX* [462

9.108.8^d: 9.107.15^b, rájā devá ṛtām brhát.

9.108.15^a: 9.11.8^a; 98.10^a, indrāya soma pátave.

9.108.15^c: 9.64.22^b; 108.1^a, pávasva mādhumattamaḥ.

9.108.16^a: 9.70.9^b, indrasya hárđi somadhánam á viça.

9.108.16^b: 8.6.35^b; 92.22^b, samudráṃ iva sindhavaḥ.

9.108.16^c: 9.70.8^c, jūṣṭo mitráya vārunāya vāyāve.

9.108.16^d, divo viṣṭambhá uttamāḥ: 9.86.35^d, divo viṣṭambhá upamó vicakṣanāḥ.

9.109.12^a, çiçum jajñānām hárinṃ mr̥janti: 9.96.17^a, çiçum jajñānām haryatām mr̥janti.

9.109.22^b, çriṇānn ugró riṇānn apāḥ: 8.32.2^c, vādhiḍ ugró riṇānn apāḥ.

9.110.9^b, imá ca viçvá bhūvanābhi majmánā: 2.17.4^a, ádhā yó viçvá bhūvanābhi majmánā.

9.110.10^c: 9.96.9^c, sahasradhārah çatāvāja induh.

9.111.3^c, indraṃ jáitraya harsayan: 8.15.13^c, indraṃ jáitraya harsayā çácipátin.

9.112.1^e–4^e: 113.1^e–11^e; 114.1^e–4^e, indrāyendo pári srava.

Cf. also under 8.91.3^d.

9.113.8^d–11^d, tátta mām amṛtaṃ kṛdhi.

9.114.4^d (Kaçyapa Márta; to Soma Pavamāna)

yāt te rájañ chṛtām havis téna somābhi rakṣa naḥ,

arativá má nas tárin mó ca naḥ kíṃ canāmamad [indrāyendo pári srava.]

6-8.91.3^d

Páda d is almost identical with the refrain, mó śu te kíṃ canāmat, 10.59.8^c, 9^f, 10^c.

REPEATED PASSAGES BELONGING TO BOOK X

10.2.2^a, vēsi hotrām utā potrām jānānām : 1.76.4^c, vēsi hotrām utā potrām yajatra.

10.2.2^d : 2.3.1^d, devō devān yajatv agnīr ārahan.

10.2.4^a, yād vo vayām pramināma vratāni : 8.48.9^c, yāt te vayām pramināma vratāni.

10.4.2^d, antār mahāñç carasi rocanēna : 3.55.9^b, antār mahāñç carati rocanēna.

10.4.7^d (Trita Āptya ; to Agni)

brāhma ca te jātavedo nāmaç ceyām ca gīḥ sādām id vārdhanī bhūt,
rākṣā ño agne tānayāni tokā rākṣotā nas tanvō āprayuchan.

10.7.7^d (Trita Āptya ; to Agni)

bhāvā no agne 'vitotā gopā bhāvā vayaskīd utā no vayodhāḥ,
rāsvā ca naḥ sumaho havyādātim trāsvotā nas tanvō āprayuchan.

10.5.2^c (Trita Āptya ; to Agni)

samānām nīlām vṛṣaṇo vāsānāḥ sām jagmire mahiṣā ārvatiḥbhiḥ,
ṛtāsya padām kavāyo nī pānti gūhā nāmāni dadhire pārāṇi.

10.177.2^b (Pataṅga Prājāpatya ; Māyābhedaḥ)

pataṅgo vācam mānasā bibharti tām gandharvō 'vadaḥ gārbhe antāḥ,
tām dyōtamānām svaryām mañśām ṛtāsya padé kavāyo nī pānti.

For 10.5.2 cf. Bergaigne i. 98 ; ii. 76 ; iii. 224, 233 ; for 10.177.2, Bergaigne i. 285, 291 ; iii. 67, 224, 242 ; Hillebrandt, Ved. Myth. i. 351, 433 ; Ludwig, Ueber Methode, p. 56.

10.6.7^b, sadyō jajñāno hāvyo babhūtha : 8.96.21^b, sadyō jajñāno hāvyo babhūva.

[10.6.7^c, tām te devāso ānu ketam āyan : 4.26.2^d, māma devāso, &c.]

10.7.2^c : 1.163.7^c, yadā te mārto ānu bhogam ānat.

[10.7.5^d, vikṣu hōtāraṁ ny āsādayanta : 3.9.9^d = 10.52.6^d, ād id dhōtāraṁ, &c.]

10.7.7^d, trāsvotā nas tanvō āprayuchan : 10.4.7^d, rākṣotā nas, &c.

10.8.1^b : 6.73.1^d, ā rōdasi vṛṣabho roraviti.

10.8.1^d. apām upāsthe mahiṣo vavardha: 10.45.3^d, apām upāsthe mahiṣā avardhan. Added in proof.

10.9.5^a. īcānā vāryāṇām: 1.5.2^b; 24.3^b, īcānām vāryāṇām; 8.71.13^b, īce yō vāryāṇām.

10.9.6 (wanting pāda d) = 1.23.20.

10.9.7 = 1.23.21.

10.9.7^e = 1.23.21^e; 10.57.4^e. jyōk ca sūryam dr̥ṣṇ.

10.9.8 = 1.23.22.

10.9.9 = 1.23.23.

10.10.2^b (Yama Vāivasvata; to Yami)

nā te sakhā sakhyām vaṣṭy etat **sālakṣmā yād viṣurūpā bhāvāti**,
mahās putrāso āsurasya vīrī, divo dhartāra urviyā pāri khyan. ~~cf.~~ cf. 3.53.7^b

10.12.6^b (Havirdhāna Āngi; to Agni)

durmantv ātrāmṛtasya nāma **sālakṣmā yād viṣurūpā bhāvāti**,
yamāsyā yō manāvale sumāntv āgne tām ṛṣva pāhy āprayuchan.

For 10.10.2 see the most recent comments of von Schroeder, *Mysterium und Mimus*, p. 282; Geldner, *Rigveda Komm.*, p. 146. The repeated pāda appears here in a natural connexion. In 10.12.6 the same pāda is unintelligible, certainly enigmatic (brahmodya) and secondary. Grassmann, ii. 465, points out that the pāda is here borrowed from 10.10.2, and that the stanza itself seems to refer to Yama, as though he had originated the statement contained in the repeated pāda. See also Bergaigne, i. 90; ii. 98, note, and cf. Oldenberg, *Proh.*, p. 232.

[10.10.2^c, mahās putrāso āsurasya vīrīḥ: 3.53.7^b; 10.67.2^b, divās putrāso āsurasya vīrīḥ.]

10.10.5^b: 3.55.19^a. devās tvāṣṭā savitā viṣvārtupāḥ.

[10.10.5^c. nākir asya prā minanti vrātāni: 1.69.7^a. nākiṣ ṭa eti vrātā minanti.]

[10.10.6^b. kā tū dadarṣa kā iha prā vocat: 3.54.5^a: 10.129.6^a, kō addhā veda kā iha prā vocat.]

10.10.6^c, bṛhān mitrāsya vāruṇasya dhāma: 2.27.7^e. bṛhān mitrāsya vāruṇasya ṣarma.

cf. under 1.152.4^d.

10.10.13^d, 14^b, pāri śvajāte libujeva vṛkṣām.

10.11.5^b, hōtrābhir agne manuṣaḥ svadhvarāḥ: 2.2.8^c, hōtrābhir agnir manuṣaḥ svadhvarāḥ.

10.11.8^b, devī devēṣu yajatā yajatra: 4.56.2^a, devī devebhir yajatē yajatrāḥ: 7.75.7^b, devī devebhir yajatā yajatrāḥ.

10.11.9 = 10.12.9 (Havirdhāna Āṅgi; to Agni)

ṣṛudhī no agne śādane sadhāsthe yuksvā rātham amftasya dravitnūm,
ā no vaha ródasī deváputre mákir devánām ápa bhūr ihā syāh.

10.12.6^b: 10.10.2^b, śálakṣmā yád viṣurūpā bhāv āti.

10.12.9 = 10.11.9.

10.14.5^d: 3.35.6^c, asmín yajñe barhiṣy ā niśadya.

10.14.6^{cd}, tēsām vayām sumatāu yajñīyānām āpi bhadre sāumanasé syāma:
3.1.21^{cd}; 3.59.4^{cd}; 6.47.13^{cd} = 10.131.7^{cd}, tāsya vayām sumatāu
yajñīyasyāpi bhadre sāumanasé syāma.

10.14.14^b: 1.15.9^b, juhóta prā ca tiṣṭhata.

[10.14.14^d, dīrghām āyuh prā jivāse: 10.18.6^d, dīrghām āyuh karati jivāse vah.]

Cf. under 4.12.6 and 8.18.22.

[10.15.4^d, āthā nah ṣām yór arapó dadhāta: 10.37.11^d, tād asme ṣām yór arapó
dadhātana.]

10.15.5^c: 6.49.1^c, tā ā gamantu tā ihā ṣruvantu.

10.15.6^d: 7.57.4^d, yád va āgaḥ puruṣātā kārāma.

10.15.10^b, indreṇa devāiḥ sarātham dādhanāḥ: 3.4.11^b = 7.2.11^b, indreṇa devāiḥ
sarātham turēbhiḥ; 5.11.2^c, indreṇa devāiḥ sarātham sā barhiṣi.

10.15.14^b, mādhye divāḥ svadhāyā mādāyante: 1.108.12^b, mādhye divāḥ
svadhāyā mādāyethe.

[10.16.8^d, tāsmin devā amītā mādāyantām: 3.4.11^d = 7.2.11^d, svāhā devā, &c.]

10.17.8^c, āsadyāsmín barhiṣi mādāyasva: 6.52.13^d, āsadyāsmín barhiṣi mādāya
dhvam; 6.68.11^d, āsadyāsmín barhiṣi mādāyethām.

10.17.9^d, rāyās pōṣam yājamāneṣu dhehi: 8.59(Vāl.11).7^b, rāyās pōṣam yāja-
māneṣu dhattam; 10.122.8^c, rāyās pōṣam yājamāneṣu dhārāya.

[10.17.11^c: 3.33.3^d, samānām yōnim ānu samcārantam (3.33.3^d, samcārantī);
1.146.3^d, samānām vatsām abhi samcārantī.]

[10.18.6^d, dīrghām āyuh karati jivāse vah: 10.14.14^d, dīrghām āyuh prā jivāse.]

10.20.1^{ab} (Vimada Āindra, or others; to Agni)

bhadráṁ no āpi vātaya mánah.

10.25.1^{ab} (The same; to Soma)

bhadráṁ no āpi vātaya mánō dākṣam utā krātum, cf. 9.4.3^a

ādhā te sakhyē āndhaso ví vo mādē rāṇan gāvo ná yāvase vivaksase, cf. 5.53.16^b

The fragmentary distich in 10.20.1 is placed in a kind of pratika form as an introductory prayer at the head of the collection of Vimada hymns. See Oldenberg, *Prolegomena*, pp. 161, 231, 237, 511.—For āpi vātaya see Max Müller, *SBE.* xxxii. 202, 437.

10.20.10^d (Vimada Āindra, or others; to Agni)

evā te agne vimadō manīṣām ūrjo napād amṛtebhiḥ sajōṣāḥ,
gira ā vakṣat sumatīr iyānā iṣam ūrjam suksitīm viçvam ābhāḥ.

10.99.12^d (Vamra Vāikhānasa; to Indra)

evā mahō asura vakṣāthāya vamrakāḥ padbhir ūpa sarpad indram,
sā iyānāḥ karati svastim asmā iṣam ūrjam suksitīm viçvam ābhāḥ.

For 10.20.20 cf. Pischel, *Ved. Stud.* ii. 226; for both stanzas, Neisser, *Bezz. Beitr.* vii. 216.

10.21.1^b: 5.20.3^a; 26.4^c; 8.60.1^b, hotāraṁ tvā vṛṇīmahe.

10.21.1^d, çīrām pāvakaçociṣam vivakṣase: 3.9.8^b; 8.43.31^b; 102.11^a, çīrām
pāvakaçociṣam.

10.21.3^d, viçvā ādhi çriyo dhise vivakṣase: 2.8.5^c, viçvā ādhi çriyo dadhe;
10.127.1^c, viçvā ādhi çriyo dhita.

[10.21.6^a, tvām yajñeṣv ūlate: 8.11.1^c, tvām yajñeṣv īdyah.]

[10.21.6^b, āgne prayaty adhvarē: 5.28.6^b; 8.71.12^b, agnīm prayaty, &c.]

10.21.7^a: 3.10.2^a, tvām yajñeṣv ṛtvijam.

10.21.8^a: 1.12.12^a; 8.44.14^b, āgne çukreṇa çociṣā.

10.22.2^d: 1.25.15^b, yāçaç cakre āsāmy ā.

[10.22.8^d, vādhar dāsāsya dambhaya: 8.40.6^c, ojo dāsāsya dambhaya.]

10.22.15^a: 2.11.11^a, pibā-pibéd indra çūra sómam.

10.22.15^c (Vimada Āindra, or others; to Indra)

pibā-pibéd indra çūra sómam, mī riṣaṇyo vasavāna vásuḥ sán, 60 2.11.11^a
utā trāyasva grṇatō maghōno mahāç ca rāyo revátas kṛdhi nah.

10.148.4^d (Pṛthu Vainya; to Indra)

imā brāhmendra tūbhyam çānsi dā nṛbhyo nṛnām çūra çāvaḥ,
tebhir bhava sākṛatur yeṣu çākān utā trāyasva grṇatā utā stīn.

10.23.2^b, indro maghāir maghāvā vṛtrahā bhuvat: 8.46.13^b, purasthātā ma-
ghāvā, &c.]

[10.23.4^d, ud id dhūnoti vāto yāthā vānam: 5.78.8^a, yāthā vāto yāthā vānam.]

10.23.7^d: 7.22.9^c, asmé te santu sakhyā çivāni.

[10.24.1^a, indra sómam imāni pibā: 8.17.1^b, indra sómam pibā imām.]

Cf. under 1.84.4

10.24.1^c, asmé rayīm nī dhārāya vi vo mādē: 1.30.22^c, asmé rayīm nī dhārāya.

10.24.2^d, *çréṣṭhaṁ no dhehi váryaṁ vívaksase*: 3.21.2^d, *çréṣṭhaṁ no dhehi váryam*.

10.25.1^{ab}, *bhadráṁ no ápi vātaya máno dákṣam utá krátum*: 10.20.1, *bhadráṁ no ápi vātaya mánah* (quasi *pratíka*).

[10.25.1^b, *máno dákṣam utá krátum*: 9.4.3^a, *sánā dákṣam, &c.*]

10.25.1^d, *rāṇan gāvo ná yāvase vívaksase*: 5.53.16^b, *rāṇan gāvo ná yāvase*.

10.25.5^d (Vimada Āindra, or others; to Soma)

táva tyé soma çáktibhir níkāmāso vy ñvire,

gṛtsasya dhírās távaso ví vo máde vrajám gómantam açvínám vívaksase.

10.62.7^b (Nābhānediṣṭha Mānava; to Viçve Devāḥ)

indreṇa yujá niḥ srjanta vāgháto vrajám gómantam açvínám,

sahásraṇi me dádato aṣṭakarnyāḥ çrávo devésv akrata. 8.65.12^c

10.25.7^a: 1.91.8^a, *tvám nah soma viçvátah*.

10.25.7^d, *má no duhçáṁsa içatā vívaksase*: 1.23.9^c; 7.94.7^c, *má no duhçáṁsa içata*; 2.23.10^c, *má no duhçáṁso abhidipsúr içata*.

10.26.9^d: 8.43.22^c, *imám nah çṛṇavad dhávam*.

10.27.1^b, *yát sunvaté yájamānāya çikṣam*: 8.59(Val.11).1^d, *yát sunvaté yájamānāya çikṣathah*.

10.27.7^d (Vasukra Āindra; to Indra)

ābhūr v āuksīr vy ú āyur ānaḍ dārṣan nú pūrvo áparo nú darṣat,

dvé paváste pári tám ná bhūto yó asyá pāré rájaso vivéṣa.

10.187.5^a (Vatsa Āgneya; to Agni)

yó asyá pāré rájasaḥ çukró agnir ájāyata, sa nah parṣad áti dvīṣah.

6. refrain, 10.187.1^d—5^d

The unmetrical character of 10.187.5^a shows that it is a stunted bit from such a line as 10.27.7^d. See Part 2, chapter 2, class B 9.

10.27.13^d (Vasukra Āindra; to Indra)

pattó jagāra pratyāñcam atti çirṣṇá çirah práti dadhāu várūtham.

āsina ūrdhvám upási kṣīṇāti nyāññ uttānām ānv eti bhūmim.

10.142.5^d (Sārīṣkva; to Agni)

práty asya çrēṇayo dadrēra ekám niyānain bahávo ráthāsaḥ,

bāhú yád agne anumármjāno nyāññ uttānām anvēṣi bhūmim.

The hopeless obscurity of 10.27.13 prevents judgement as to the original belongings of the repeated páda; but there is, at least, no reason to question its simple sense in 10.142.5.

10.27.14^{ed}: 3.55.13^{ab}, anyāsyā vatsām rihatī mimāya kāya bhuvā ni dadhe dhenūr ūdhaḥ.

[10.27.21^c, ṣṛāva id enā parō anyād asti: 10.31.8^a, nāitāvad enā parō anyād asti.]

Cf. AV. 5.11.5^c, 6^c.

10.28.6^c (Indra; to Vasukra)

evā hī mām tavasām vardhāyanti divāc cin me bṛhatā ūttarā dhūh,
purū sahāsrā nī ciçāmi sākām açatrum hī mā jānitā jajāna.

10.48.4^c (Indra Vāikunṭha; to Indra Vāikunṭha)

aḥam etāni gavyāyam açvyāni paçūm puriṣiṇāni sāyakenā hiranyāyam,
purū sahāsrā nī ciçāmi dāçūṣe [yān mā sōmāsa ukthīno āmādiṣuḥ.]

4.4.2.6^c

10.28.7^c, vādhm vṛtram vājreṇa mandasānāḥ: 4.17.3^c, vādhiḍ vṛtram, &c.

10.29.8^a, vy ānaḥ indrah pṛtanāḥ svōjāḥ: 7.20.3^c, vy āsa indrah, &c.

[10.30.1^c, mahīni mitrāsya varuṇasya dhāsīm: 4.55.7^c, nahī mitrāsya, &c.]

10.30.4^b, yāni viprāsa ilate adhvarēṣu: 1.58.7^b, yāni vāghāto vṛnāte adhvarēṣu.

10.30.13^d, indrāya sōmāni sūṣutaṇi bhārantīḥ: 3.36.7^b, . . . bhārantāḥ.

10.30.15^c, ādhvaryavaḥ sunutēndrāya sōmam: 2.14.1^a, ādhvaryavo bhāratēndrāya sōmam.

10.31.2^b, ṛtāsya pathā nāmasā vivāset; 1.128.2^b, ṛtāsya pathā nāmasā haviṣmatā;
10.70.2^c, ṛtāsya pathā nāmasā miyēdhaḥ.

10.31.7^{ab} (Kavasa Āilūsa; to Viçve Devāḥ)

kīm svid vānam kā u sā vṛkṣā āsa yāto dyāvāpṛthivi niṣṭatakṣuḥ,
santasthāne ajāre itānti āhāni pūrvīr usāso jaranta.

10.81.4^{ab} (Viçvakarman Bhāuvana; to Viçvakarman)

kīm svid vānam kā u sā vṛkṣā āsa yāto dyāvāpṛthivi niṣṭatakṣuḥ,
māntiṣo mānasā pṛchātēd u tād yād adhyātiṣṭhad bhūvanāni dhārāyan.

For 10.81.4 cf. Oldenberg, *Proh.*, p. 527. For the answer to the riddle asked here see TB. 2.8.9.6.

[10.31.8^a, nāitāvad enā parō anyād asti: 10.27.21^c, ṣṛāva id enā parō anyād asti.]

Cf. AV. 5.11.5^c, 6^c.

10.32.6^{bed}: 5.2.8^{bed}, prā me devānām vratapā uvāca, indro vidvān ānu hī tvā cacākṣa tēnāhām agne ānuçiṣṭa āgām.

10.33.2^{ab}: 1.105.8^{ab}, sām mā tapanty abhītaḥ sapātñīr iva pārçavaḥ.

10.33.3^{ab}: 1.105.8^{ed}, mūṣo nā ciçnā vy ādanti mādhya stotāraṇi te çatakrato.

[10.33.4^b, rājānaṁ trāsadasyavam : 8.19.32^c, samrūjaṁ trāsadasyavam.]

10.34.8^b (Kavaṣa Āilūṣa, or Akṣa Māujavat ; Akṣakṛṣipraçaṁsā ca, Akṣakitava-nindā ca)

tripañcācāḥ kṛlāti vrāta eṣāṁ devā iva savitā satyādharmaḥ,
ugrāsya cin manyāve nā namante rāja cid ebhyo nāma it kṛṇoti.

10.139.3^c (Viṣvāvasu Devagandharva ; to Sūrya)

ṛāyō budhnāḥ saṁgāmano vāsūnāṁ viṣvā rūpābhī caṣṭe čacibhili,

6.9.196.6^a

devā iva savitā satyādharmaṁ dro nā tasthau samarē dhānānām.

It is hard to imagine the repeated pāda in 10.34.8 as being in primary application in that stanza ; see under 1.73.2^a. But equally 10.139.3 makes the impression of a chain of four formulaic statements without any real sequence ; see under 1.96.6^a. The pāda seems to me an old formula imported secondarily into each of the stanzas. Prima facie assumption of real priority in 10.139.3 seems to me illusory.

[10.35.2^a, divasprthivyōr āva ā vṛṇīmahe : 2.20.2^d, brāhmaṇas pāter āva, &c.]

10.35.3^d–12^d, svasty agnīṁ samidhānām imahe.

10.35.6^c, āyukṣātām aṣvīnā tūtujīṁ rātham : 1.157.1^c, āyukṣātām aṣvīnā yātave rātham.

[10.35.10^c, indraṁ mitrāṁ vāruṇaṁ sātāye bhāgam : 10.63.9^c, agnīṁ mitrāṁ, &c.]

10.35.11^a : 106.2^a, tā ādityā ā gatā sarvātātaye.

[10.35.12^c, pāṇve tokāya tānāyāya jivāse : 3.53.18^c, balaṁ tokāya, &c.]

10.35.13^a, viṣve adyā maruto viṣva ūtī : 5.13.10^d, viṣve ganta maruto, &c.

[10.35.13^c, viṣve no devā āvasā gamantu : 1.107.2^a, ūpa no devā, &c. ; 1.89.7^d, viṣve no devā āvasā gamann iha.]

10.35.14^a (Luṣa Dhānāka ; to Viṣve Devaḥ)

yām devāsō 'vatha vājasātāu yām trāyadhive yām pipṛthaty ānhah,
yō vo gopithē nā bhayāsya veda tē syāma devāvitaye turāsah.

10.63.14^a (Gaya Plāta ; to Viṣve Devaḥ)

yām devāsō 'vatha vājasātāu yām čūrasātā maruto hitō dhāne,
prātaryāvāṇaṁ rātham indra sānasim āriṣyantam ā ruhema svastaye.

Cf. 6.66.8^b, māruto yām āvatha vājasātāu.

[10.36.1^b, dyāvākṣāmā vāruṇo mitrō aryamā : see under 1.36.4^a.]

10.36.1^d : 7.44.1^d, ādityāṁ dyāvāprthivī apāḥ svah.

10.36.2^d–12^d, tād devānām āvo adyā vṛṇīmahe.

[10.37.4^a, yēna sūrya jyōtiṣa bādhasa tāmah : 10.127.2^c, jyōtiṣa bādhasa tamah.]

[10.37.7^d, jyóg jivāḥ prāti paçyema sūrya: 10.158.5^b, prāti paçyema sūrya.]

[10.37.10^d, tát sūrya dráviṇaṁ dhehi citráṁ: 2.23.15^d, tád asmásu dráviṇaṁ, &c.]

[10.37.11^d, tád asmé çāṁ yór arapó dadhātana: 10.15.4^d, áthā naḥ çāṁ yór arapó dadhāta.]

[10.38.2^b, góarṇasaṁ rayīm indra çraváyyam: 9.63.23^c, rayīm soma çraváyyam.]

[10.38.4^d, arvāñcam índram ávase karāmahe: 8.22.3^c, arvācínā sv ávase, &c.]

10.39.4^d, víçvét tá vām sávanesu pravácya: 1.51.13^d; 8.100.6^a, víçvét tá te sávanesu pravácya.

10.39.7^b, ny ūhathuḥ purumitrásya yósaṇām: 1.117.20^d, . . . yóṣām.

10.39.10^a, yuvām çvetāṁ pedáve 'çvináčvam: 1.118.9^a, yuvām çvetāṁ pedáva índrajūtam.

10.39.11^c: 8.22.1^c, yām açvinā suhavā rudravantanī.

[10.39.13^d, yuvām çacibhir grasitām amuñcatam: 1.112.8^c, yábhir vārtikāṁ grasitām amuñcatam.]

[10.39.14^b, átaksāma bhṛgavo ná rátham: 4.16.20^b, bráhmākarma bhṛgavo ná rátham.]

10.40.13^a: 8.87.2^c, tá mandasānā mánuso duroṇā á.

10.41.2^c, víço yéna gachatho yájvarir narā: 7.69.2^c, víço yéna gachatho deva-yántīḥ.

[10.42.2^c, kóçam ná pūrṇām vásunā nyṛṣtam: 4.20.6^d, udnéva kóçam vásunā nyṛṣtam.]

[10.42.8^d, ní sunvaté vahati bhūri vāmām: 1.124.12^c, amā saté vahasi bhūri vāmām.]

10.42.10 = 10.43.10 = 10.44.10 (Kṛṣṇa Āṅgīrasa; to Indra)
góbhiḥ țaremāmatīm durévām yávēna kṣudham puruhūta víçvām,
vayām rájabhiḥ prathamā dhánāny asmākēna vṛjānēnā jayēma.

Cf. Geldner, *Ved. Stud.* i. 130; Ludwig, *Kritik*, pp. 28, 31, 52.

10.42.11 = 10.43.11 = 10.44.11 (Kṛṣṇa Āṅgīrasa; to Indra)
bṛhaspátir naḥ pári pātu paçcád utóttarasmād ádharād agháyōḥ,
índraḥ purástād utá madhyató naḥ sákhā sákhibhyo vārivaḥ kṛnotu.

[10.43.6^b, jánānām dhénā avacákāçat víṣā: 8.32.22^c, dhénā índravacákāçat.]

10.43.10, 11: see 10.42.10, 11.

10.44.10, 11: see 10.42.10, 11.

[10.45.2^b, vidmā te dhāma vibhṛtā purutrā: 10.80.4^d, agnér dhāmāni vibhṛtā, &c.]

10.45.2^d (Vatsapri Bhalandana; to Agni)

vidmā te agne tredhā trayāṇi [vidmā te dhāma vibhṛtā purutrā,] ~~cf.~~ cf. 10.45.2^b

vidmā te nāma paramām guhā yād vidmā tām utsam yāta ājagāntha.

10.84.5^d (Manyu Tāpasa; to Manyu)

vijesakṛd indra ivānavabravō 'snākāni manyo adhipā bhavēhā,

priyām te nāma sahure gr̥ṇimasi vidmā tām utsam yāta ābabhūtha.

The repetition is probably secondary in 10.84.5; cf. under 3.5.4.

10.45.3^d, apām upāsthe mahiṣā avardhan: 10.8.1^d, apām upāsthe mahiṣo vavardha.

10.45.6^b: 4.18.5^d, ā ródasi apr̥nāj jāyamānaḥ: 3.6.2^a; 7.13.2^b, ā ródasi apr̥nā jāyamānaḥ.

10.45.7^b: 7.4.4^b, mārteṣv agnir amṛto nī dhāyi.

10.45.9^c, prā tām naya pratarām vāsyō ácha: 6.47.7^b, prā no naya, &c.; 8.71.6^c,
prā tām naya vāsyō ácha.

10.45.10^c: 5.37.5^c, priyāḥ sūrye priyō agnā bhavāti.

10.45.11^d: 4.1.15^d; 16.6^d, vrajāni gómantam uciḥ vi vavruḥ.

10.45.12^{cd}: 9.68.10^{cd}, adveṣe dyāvāpr̥thivī huvema devā dhattā rayim asmē suvīram.

10.46.2^a: 2.4.2^a, imāni vidhānto apāni sadhāsthe.

10.46.4^a, mandrāni hótāram uciḥ nāmobhiḥ: 7.10.5^a, mandrāni hótāram uciḥ yāviṣṭham.

[10.46.10^a, yām tvā devā dadhire havyavāham: 7.11.4^d; 10.52.3^d, áthā devā dadhire, &c.]

10.47.1^d. 8^d, asmābhyam citrām vīṣaṇam rayim dāḥ.

10.47.4^b: 6.19.8^b, dhanasp̥tām ṣūcuvānsam sudākṣam.

10.48.4^c, purū sahāsrā nī çiçāmi daçiṣe: 10.28.6^c, purū sahāsrā nī çiçāmi sākam.

10.48.4^d, yān mā sōmāso ukthino āmandiṣuḥ: 4.42.6^c, yān mā sōmāso mamādan yād ukthā.

[10.49.1^c, ahām bhuvam yājamānasya coditā: 1.58.8^c, çākī bhava yājamānasya, &c.]

[10.50.7^a, ye te vipra brahmakṛtāḥ sūtē sācā: 7.32.2^a, imē hi te brahmakṛtāḥ, &c.]

[10.50.7^d, mādē sūtāsyā somyāsyāndhasaḥ: 10.94.8^c, tā ū sūtāsyā, &c.]

[10.52.2^a, ahām hōtā ny āsīdanī yājñyān : 5.1.5^d, 6^a ; 6.1.2^a, 6^b, all closely similar pādas ; see under 5.1.5^d.]

10.52.3^d : 7.11.4^d, āthā devā dadhire havyavāham ; 10.46.10^a, yām tvā devā dadhire havyavāham.

10.52.5^d, āthemā viçvāḥ pñtanā jayāti : 8.96.7^d, āthemā viçvāḥ pñtanā jayāsi.

10.52.6 = 3.9.9.

10.53.1^c : 3.19.1^c, sā no yakṣad devātātā yājñyān.

10.53.2^b, abhi prāyānsi sūdhītāni hi khyāt : 6.15.15^a, abhi prāyānsi sūdhītāni hi khyāḥ.

10.53.5^b : 7.35.14^d, gōjātā utā yé yajñiyāsaḥ.

10.53.5^{cd} : 7.104.23^{cd}, pṛthivī naḥ pāṛthivāt pātv ānhaso 'ntārikṣaṇī divyāt pātv asmān.

[10.53.10^d, yēna devāso amṛtatvām ānaçuḥ : 10.63.4^b, bṛhād devāso amṛtatvām ānaçuḥ.]

10.54.3^d, kā u nū te mahimānaḥ samasya : 6.27.3^a, naḥi nū te mahimānaḥ samasya.

[10.54.6^a, yō ādadhāj jyōtiṣi jyōtir antāḥ : 6.44.23^b, ayām sūrye adadhāj jyōtir antāḥ.]

[10.55.4^d, mahān mahatyā asuratvām ekam : 3.55.1^d–23^d, mahād devānām asuratvām ekam.]

[10.56.5^c, tanūṣu viçvā bhūvanā nī yemire : see under 8.3.6^c.]

10.56.7^b : 1.189.2^b, svastibhir āti durgūṇi viçvā.

10.57.3^c : 8.41.2^b, pītñnām ca māmabhiḥ.

10.57.4^c : 1.23.1^c = 10.9.7^c, jyōk ca sūryaṇ dṛçç.

10.58.1^{bed}–12^{bed}, māno jagāma dūrakām, tāt ta ā vartayamasitā kṣāyāya jivāse.

[10.59.1^a, prā tāry āyuh pratarām nāvtyaḥ : 4.12.6^d = 10.126.8^d, prā tāry agne pratarām na āyuh.]

10.59.1^d–4^d, parātarām sū nirrtir jīhītam.

10.59.4^b : 6.52.5^b, paçyema nū sūryam uccarantam : 4.25.1^b, jyōk paçyāt sūryam, &c. ; 7.104.24^d, mā te dṛçan sūryam, &c. ; 10.59.6^c, jyōk paçyema sūryam, &c.

[10.59.5^b, jivātave sū prā tirā na āyuh : 8.18.22^c, prā sū na āyur jivāse tīretana.]

10.59.6^c : see prec. but one.

10.59.6^d, ānumate mṛlāyā naḥ svasti : 8.48.8^a, sōma rājan mṛlāyā naḥ svasti.

10.59.8^b: 1.142.7^c; 5.5.6^b; 9.102.7^b, yahvī ṛtāsya mātārā; 9.33.5^b, yahvir ṛtāsya mātārāh.

10.59.8^{ede}, 9^{def}, 10^{ele}, bhāratām āpa yād rāpo dyāuḥ pṛthivi kṣamā rāpo mō sū te kiṁ canāmamat.

Cf. mō ca naḥ kiṁ canāmamat, 9.114.4^d.

10.60.1^c: 9.67.29^c, āganma bibhrato nāmāh.

10.60.8^{ede}, 9^{ele}, evā dādharma te māno jivātave nā mṛtyāvō 'tho ariṣṭatātaye; 10.60.10^{el}, the same, minus the first pāda.

10.61.10^a, 11^a, makṣū kanāyāḥ sakhyam nāvagvāḥ (11^a, nāvīyāḥ).

10.61.11^{cd}: 1.121.5^{cd}, ūci yāt te rekṇa āyajanta sabardūghāyāḥ pāya usriyāyāḥ.

10.61.22^c: 1.54.11^c, rākṣā ca no maghōnaḥ pāhi sūrīn.

10.62.1^{d-4^d}, prāti grbhr̥ṇta mānavāni sumedhasāh.

10.62.3^b, āprathayan pṛthivīm mātāraṁ vi: 6.72.2^d, āprathetāni pṛthivīm. &c.

10.62.7^b, vrajāni gōmantam açvīnam: 10.25.5^d, vrajāni gōmantam açvīnāni vivakṣase.

10.62.7^d: 8.65.12^c, çrāvo devōṣv akrata.

10.62.8^d: 6.45.32^c, sadyō dānāya mānhate.

[10.62.9^d, vi sindhur iva paprathe: 8.3.4^b, samudrā iva paprathe.]

[10.63.4^b, br̥had devāso amṛtatvam ānaçūḥ: 10.53.10^d, yēna devāso amṛtatvam ānaçūḥ.]

10.63.8^b, viçvasya sthātūr jagataç ca mantavaḥ: 6.50.7^d, viçvasya sthātūr jagato janitrīḥ; 7.60.2^c, viçvasya sthātūr jagataç ca gopāḥ.

[10.63.9^c, agniṁ mitrāṁ varuṇaṁ sātīye bhāgaṁ: 10.35.10^c, indraṁ mitrāṁ. &c.]

10.63.13^a, ariṣṭaḥ sā mārto viçva edhate: 1.41.2^c; 8.27.10^c, ariṣṭaḥ sārva edhate.

10.63.13^b: 6.70.3^c; 8.27.16^c, pra prajābhir jāyate dharmāṇas pari.

10.63.14^a: 10.35.14^a, yāni devāso 'vatha vājasātāu.

10.63.17 = 10.64.17 (Gaya Plāta: to Viçve Devāḥ)
evā platēḥ sūnūr avivṛdhad vo viçva ādityā adite maṇiṣi,
içānāso nāro āmartyenāstāvi jāno divyō gāyena.

10.63.17^b = 10.64.17^b, viçva ādityā adite maṇiṣi: 6.51.5^c, viçva ādityā adite sajoṣāḥ.

10.64.4^d (Gaya Plāta ; to Viçve Devāḥ)

kathā kavīḥ tuvirāvān kāya girā bḥhaspātir vāvṛdhate suvṛktibhiḥ,
ajā ekapāt suhāvebhīr fkvabhir āhiḥ ṛṇotu budhnyō hāvīmāni.

10.92.12^b (Çaryāta Mānava ; to Viçve Devāḥ)

utā syā na uṇṭjām urviyā kavīr āhiḥ ṛṇotu budhnyō hāvīmāni,
sūryamāsā vicārantā divikṣitā dhiyā çamīnahuṣī asyā bodhatam.

Cf. for 10.64.4, Neisser, Bezz. Beitr. vii. 228 ; for both stanzas Hillebrandt, Ved. Myth., ii, pp. 338 ff.

10.64.7^a, prā vo vāyūm rathayūjam pūramdhim : 5.41.6^a. prā vo vāyūm rathayūjam kṛṇudhvam.

10.64.10^b, tvāṣṭā devēbhīr jānibhiḥ pitā vācaḥ : 6.50.13^c, tvāṣṭā devēbhīr jānibhiḥ sajoṣāḥ.

10.64.11^a : 1.144.7^b, raṇvāḥ sāmdrṣṭāu pitumān iva ksayaḥ.

10.64.15^c (Gaya Plāta ; to Viçve Devāḥ)

vī sā hōtrā viçvam açnoti vāryāni bḥhaspātir arāmatih pāntyasi,
grāvā yātra madhuṣūd ucyāte brhād āvivaçanta matibhir manīṣiṇaḥ.

10.100.8^c (Duvasyu Vādana ; to Viçve Devāḥ)

āpāmivām savitā sāviṣan nyāg vāriya id āpa sedhantv ādrayaḥ,
grāvā yātra madhuṣūd ucyāte brhād ā sarvātātīm āditīm vṛṇīmahe.

Cf. 5.25.8^b, grāvevocyate brhāt.

10.64.17 = 10.63.17.

10.64.17^b = 10.63.17^b, viçva ādityā adite manīṣī : 6.51.5^c. viçva ādityā adite sajoṣāḥ.

[10.65.1^a, agnir indro vāruṇo mitrō aryamā : see under 1.36.4^a.]

[10.65.1^c, ādityā viṣṇur marūtaḥ svār brhāt : 10.66.4^b, indrāviṣṇū marūtaḥ, &c.]

10.65.7^a, divākṣaso agnijihvā ṛtāvīdhah : 1.44.14^b ; 7.66.10^b, agnijihvā ṛtāvīdhah.

10.65.9^c (Vasukarṇa Vāsukra ; to Viçve Devāḥ)

parjanya vātā vṛṣabhā puriṣiṇ, endravāyū vāruṇo mitrō aryamā, ~~cf.~~ cf. 1.36.4^a
devān ādityān āditīm havāmahe yē pāthivāso divyāso apsū yē.

10.66.4^c (The same)

āditir dyāvāpṛthivī ṛtām mahād, indrāviṣṇū marūtaḥ svār brhāt,

~~cf.~~ cf. 10.65.1^c

devān ādityān āvase havāmahe vāsūn rudrān savitārān sudānsasam.

10.65.14^b : 7.35.15^b, mānor yājatra amṛtā ṛtājñāḥ.

10.65.15 = 10.66.15 (Vasukarṇa Vāsukra ; to Viṣve Devāḥ)

devān vāsistho amṛtān vavande yé viṣvā bhūyanābhi pratasthūh,
[té no rāsantām urugāyām adyā yūyām pāta svastibhiḥ sādā nah.]

6^{or} cd : 7.35.15^{cd} ; d : refrain, 7.1.20^d ff.

Cf. the correspondence of 10.65.9^e with 10.66.4^e.

10.65.15^{cd} = 10.66.15^{cd} : 7.35.15^{cd}, té no rāsantām urugāyām adyā yūyām pāta
svastibhiḥ sādā nah.

10.66.3^b : 1.107.2^d ; 4.54.6^d, adityāir no aditiḥ śarma yaṁsat (10.66.3^b, yachatu).

[10.66.4^b, indrāviṣṇu marūtaḥ svār brhat : 10.65.1^e, ādityā viṣṇur marūtaḥ, &c.]

10.66.4^e, devān adityān āvase havāmahe : 10.65.9^e, devān adityān aditim
havāmahe.

10.66.9^b, āpa ōsadhīr vanināni yajñiyā : 7.34.25^b = 7.56.25^b, āpa ōsadhīr vanino
juṣanta.

[10.66.12^e, ādityā rudrā vāsavaḥ sudānavaḥ (imā brāhma) : 3.8.8^a, ādityā rudrā
vāsavaḥ sunithāḥ ; 7.35.14ⁿ, ādityā rudrā vāsavo juṣanta (idāni
brāhma).]

10.66.13^a, dāivyā hōtārā prathamā purōhitā : 2.3.7ⁿ, dāivyā hōtārā prathamā
vidūṣṭarā ; 3.4.7^a = 3.7.8ⁿ, dāivyā hōtārā prathamā ny ṛñje ; 10.110.7ⁿ,
dāivyā hōtārā prathamā suvācā.

10.66.13^b, ṛtāsya pānthām anv eni sādhuḥ : 1.124.3^e ; 5.80.4^e, ṛtāsya pānthām
anv eti sādhu.

10.66.15 = 10.65.15.

10.66.15^{cd} = 10.66.15^{cd} : 7.35.15^{cd}, té no rāsantām urugāyām adyā yūyām pāta
svastibhiḥ sādā nah.

10.67.2^b : 3.53.7^b, divās putrāso āsurasya vīrāḥ.

10.67.12ⁿ (Ayāsyā Aṅgīrasa ; to Bṛhaspati)

indro mahnā mahatō arṇavāsya vi mūrdhānam abhinad arbudasya.

[ahann āhim āriṇāt sapta sindhūn] [devāir dyāvāpṛthivi prāvataḥ nah.]

6^{or} c : 4.38.1^e ; d : 1.31.8^d

10.111.4ⁿ (Aṣṭradanṣṭra Vairūpa ; to Indra)

indro mahnā mahatō arṇavāsya vratāminād āngirobhir grṇanāḥ,
purōṇi cin nī tatānā rājānsi dadhūra yō dharuṇam satyatātā.

10.67.12^e : 4.28.1^e, ahann āhim āriṇāt sapta sindhūn.

10.67.12^d : 1.31.8^d ; 9.69.10^d, devāir dyāvāpṛthivi prāvataḥ nah.

[10.68.1^c, giribhrājō nōrmāyo mādantaḥ : 6.44.20^b, ghṛtapriṣo nōrmāyo, &c.]

10.68.11^d : 1.62.3^c, bṛhaspātir bhinād ādriṁ vidād gāḥ.

10.69.7^b, sahāsrastarṭṭha ṣatānītha ḥbhvā : 1.100.12^b, sahāsracetāḥ ṣatānītha ḥbhvā.

10.70.2^c, ṛtasya pathā nāmasā miyédhaḥ : 1.128.2^b, ṛtasya pathā nāmasā haviṣ-
matā ; 10.31.2^b, ṛtasya pathā nāmasā vivāset.

[10.70.3^{ab}, ṣaṇvattamām ṛtate dutyāya haviṣmanto manuṣyāso agnīm : 7.11.2^{ab},
tvām ṛtate ajirām dutyāya haviṣmantāḥ sādām in mānuṣāsah.]

10.70.11^d : 3.4.11^d = 7.2.11^d, svāhā devā amṛtā mādayantām.

10.71.3^c (Bṛhaspati Āṅgīrasa ; to Jñāna)

yajñēna vācāḥ padavīyam ayan tūm anv avindann īśiṣu praviṣtām.

tām ābhṛtyā vy ādadhuḥ purutrā tūm sapta rebhā abhi sām navante.]

67^c cf. 1.164.3^c

10.125.3^c (Vāc Āmbhriṇī ; Ātmastuti)

ahām rūṣṭri saṁgamanī vāsūnām cikitṣi prathamā yajñīyānām,

tām mā devā vy ādadhuḥ purutrā bhūristhātṛm bhūry āveṣyāntm.

Both stanzas are in reality addressed to vāc 'speech', the ātmastuti 10.125 containing, perhaps, the later elaboration of the idea.

[10.71.3^d, tūm sapta rebhā abhi sām navante : 1.164.3^c, sapta svāsāro abhi sām
navante.]

10.71.4^d : 1.124.7^c ; 4.3.2^b ; 10.91.13^d, jāyēva pātya uṇṇatī suvāsāḥ.

10.72.2^d, 3^b, āsataḥ sād ajāyata.

10.74.5^b : 7.6.4^d, anānatām damāyantām pṛtanyūn.

[10.74.5^c, ṛbhuksāpām maghāvānām suvrktim : 10.104.7^b, sūtēraṇām maghā-
vānām, &c.]

10.75.4^b : 9.77.1^d, vāṇī arṣanti payaseva dhenāvāḥ.

[10.75.9^c, mahān hy āsya mahimā panasyāte : 8.101.11^c, mahās te satō mahimā
panasyate.]

10.76.1^c, ubhō yāthā no āhanī sacābhvā : 4.55.3^c, ubhō yāthā no āhanī nipāta.

[10.76.4^b, āpa hata rakṣāso bhaṅgurāvataḥ : 7.104.7^b, hatām druho rakṣāso, &c.]

10.77.8^d, āric cid dvēṣaḥ sanutār yuyota : 6.47.13^d = 10.131.7^d, āric cid dvēṣaḥ
sanutār yuyota ; 7.58.6^c, āric cid dvēṣo vṛṣaṇo yuyota.

10.77.8^a : 7.39.4^a, tē hi yajñēsu yajñīyāsa ūmāḥ.

10.78.8^c, ádhi stotrásya sakhyásya gāta: 5.55.9^c, ádhi stotrásya sakhyásya gātana.

10.79.2^d, uttānāhastā nāmasādhi vikṣu: 3.14.5^b, uttānāhastā nāmasopasādya; 6.16.46^d, uttānāhasto nāmasā vivāset.

10.80.2^b, agnir mahī ródasi ā viveṇa: 3.61.7^b, vṛṣā mahī ródasi ā viveṇa.

[10.80.4^d, agnér dhāmāni vibhṛta purutrā: 10.45.2^b, vidmā te dhāma vibhṛta, &c.]

10.80.7^d: 3.1.22^d, āgne māhi drāviṇam ā yajasva.

10.81.4^{ab}: 10.31.7^{ab}, kīm svid vānaṁ ká u sá vṛkṣā āsa yāto dyāvapṛthiví nistataksūh.

[10.82.1^d, ād id dyāvapṛthiví aprathetām: 10.149.2^d, āto dyāvapṛthiví, &c.]

10.82.5^a (Viṣvakarman Bhāuvana; to Viṣvakarman)

paró divā parā enā pṛthivyā paró devébhir āsurāir yād āsti,
kān svid gārbhaṁ prathamām dadhra āpo yātra devāḥ samāpaṇyanta viṇve.

10.125.8^c (Vāc Āmbhriṇi; Ātmastuti)

ahām evā vāta iva prā vāmy ārabhamāṇā bhūvanāni viṇvā,
paró divā parā enā pṛthivyāitāvati mahinā sām babhūva.

10.82.6^d: 7.101.4ⁿ, yāsmiṁ viṇvāni bhūvanāni tasthūh.

10.83.2^b, manyūr hótā váruṇo jātavedāḥ: 3.5.4^b, mitró hótā, &c.

[10.83.6^c, manyo vajrinn abhi mām ā vavṛtsva: 4.31.4^a, abhi na ā vavṛtsva.]

10.83.7^b: 8.100.2^d, ádha vṛtrāṇi jāṅghanāva bhūri.

10.84.5^d, vidmā tám utsam yāta ābabhūtha: 10.45.2^d, . . . yāta ājagāntha.

10.85.17^b: 9.100.5^l, mitráya váruṇāya ca.

[10.85.18^c, viṇvāny anyó bhūvanābhicāste: 1.108.1^b; 7.61.1^c, abhi viṇvāni bhūvanāni caste; also 2.35.2^d; 2.40.5^a, viṇvāny aryó (2.40.5^a, anyó) bhūvanā jajāna (2.40.5^a, jajāna).]

[10.85.24^a, prā tvā muñcāmi váruṇasya páçāt: 6.74.4^c, prā no muñcatāni váruṇasya páçāt.]

10.85.39^d, jīvāti çarādaḥ çatām: 7.66.16^c, jīvema çarādaḥ çatām.

10.85.42^b, viṇvam āyur vy āçnutam: 1.93.3^d, viṇvam āyur vy āçnavat; 8.31.8^b, viṇvam āyur vy āçnutah.

10.85.43^d, 44^d: 7.54.1^d, çām no bhava dvipāde çām cātuspade: 6.74.1^d, çāmi no bhūtaṁ dvipāde, &c.; 10.165.1^d, çām no astu dvipāde, &c.]

10.86.1^c–23^c, viṇvasmād indra úttarah.

10.86.5—] *Part 1: Repeated Passages belonging to Book X* [478

[10.86.5^d, ná sugám duṣkṛte bhuvam: 7.104.7^e, indrasomā duṣkṛte mā sugām bhūt.]

[10.86.15^c, manthās ta indra čām hṛde: 8.82.3^c, bhuvāt ta indra, &c.]

10.86.16^b, 17^d, antarā sakthyā kāpṛt.

10.86.16^d, 17^b, niṣedūṣo vijñmbhate.

10.87.1^d: 1.98.2^d, sá no divā sá riśāḥ pátu náktam.

10.87.4^c, 13^d, tábhir (13^d, táyā) vidhya hṛdaye yātudhánān.

10.87.21^a, paçcát purástād adharád údaktāt: 7.104.19^c, práktād ápaktād adharád údaktāt.

[10.87.23^c, ágne tigmēna çociṣā: agnis tigmēna, &c.; see under 1.12.12.]

10.88.2^b: 4.3.11^d, avīḥ svār abhavaj jāté agnáu.

[10.88.16^d, áprayuchan tarāṇir bhrájamānaḥ: 7.63.4^b, dūrēarthas tarāṇir, &c.]

10.89.2^d, kṛṣṇā tāmāṁsi tvīsyā jaghana: 9.66.24^c, kṛṣṇā tāmāṁsi jáṅghanat.

10.89.8^c, prá yé mitrásya váruṇasya dhāma: 4.5.4^c, prá yé minānti váruṇasya dhāma.

Cf. also under 1.152.4^d, and 10.10.6^c.

[10.89.14^d, pṛthivyā apfḡ amuyā çáyante: 1.32.5^d, āhiḥ çayata upapfḡ pṛthivyāḥ.]

[10.89.15^a, çatrúyānto abhi yé nas tatasré: 4.50.2^b, bṛhaspate abhi, &c.]

10.89.15^c (Reṇu Vaiçvāmitra; to Indra)

çatrúyānto abhi yé nas tatasré, máhi vrádhanta ogaṇāsa indra, cf. 10.89.1^a
andhénāmítrās tāmāsā sacantām sujyotiṣo aktāvas tām abhi syuḥ.

10.103.12^d (Apratiratha Āindra; to Apvā)

amīśāṁ cittām pratilobháyanti grhānāṅgāny apve párehi,

abhi préhi nir daha hṛtsú çókāir andhénāmítrās tāmāsā sacantām.

10.89.17^b, vidyāma sumatínām návānām: 1.4.3^b, vidyāma sumatínām.

10.89.17^{cd}: 6.25.9^{cd}, vidyāma vāstor ávasā grñānto viçvāmítrā (6.25.9^d, bharā-dvājā) utā ta indra nūnām.

Pāda c also in 1.177.5^e, q.v.

10.89.18: see under 3.30.22.

10.90.8^a, 9^a, tasmād yajñāt sarvahútaḥ.

10.90.16 = 1.164.50.

[10.91.4^d, arepāsah sūryasyeva raçmāyaḥ : 5.55.3^c, virokiṇaḥ sūryasyeva, &c.]

10.91.10 = 2.1.2.

10.91.13^d : 1.124.7^c; 4.3.2^o; 10.71.4^d, jāyēva pātya uçatī suvāsah.

[10.91.14 : 6.16.47. The stanzas are closely related : see note to 5.6.5.]

10.91.14^c, kilālapé sōmaprsthāya vedhāse : 8.43.11^b, sōmaprsthāya vedhāse.

[10.92.6^c, tébhiḥ caṣṭe vāruṇo mitró aryamā : see under 1.36.4^a.]

10.92.7^b : 4.41.6^b, sūro dīçtke vīṣaṇaḥ ca pāuṇsye.

10.92.12^b : 10.64.4^d, āhiḥ çṛnotu budhnyo hāvimani.

[10.93.1^a, māhi dyāvāprthivi bhūtam urvī : 6.68.4^d, dyāuḥ ca prthivi bhūtam urvī.]

Cf. under 6.68.4^d.

[10.93.4^a, té gha rājāno amṛtasya mandrāḥ : 1.122.11^b, çrōtā rājāno amṛtasya mandrāḥ.]

10.93.4^b : 1.79.3^c, aryamā mitro vāruṇaḥ pārijmā : 8.27.17^c, aryamā mitro vāruṇaḥ sārātayaḥ.

10.93.6^c, mahāḥ sā rāyā ṣate : 1.149.1^a, mahāḥ sā rāyā ṣate pātir dān.

10.93.11^c, sādā pāhy abhiṣṭaye : 1.129.9^c, sādā pāhy abhiṣṭibhiḥ.

10.94.2^c, viṣṭvī grāvāṇaḥ sukr̥taḥ sukr̥tyāyā : 3.60.3^d, viṣṭvī çāmibhiḥ sukr̥taḥ sukr̥tyāyā.

[10.94.8^c, tā n sutāsyā somyāsyāndhasaḥ : 10.50.7^d, mādē sutāsyā, &c.]

10.96.2^d, indrāya çuṣām hārivantam arcata : 1.9.10^c, indraya çuṣām arcati ; 10.133.1^b, indrāya çuṣām arcata.

[10.96.13^d, satrā vīṣaṇ jathāra ā vīṣasva : 1.104.9^c, uruvyācā jathāra, &c.]

10.97.4^d, 8^d, atmānam tāva pūruṣa.

10.97.18^a, 19^b, yā ṣadhiḥ sōmarājñiḥ.

10.97.19^d, 21^d, asyāi sām datta viryam.

10.99.12^d : 10.20.10^d, īsam ūrjam suksitīm viçvam ābhāḥ.

10.100.1^d—11^d, ā sarvātātīm āditīm vṛṇīmahe.

10.100.8^c : 10.64.15^c, grāvā yātra madhusūd ucyāte brhāt.

[10.100.9^b, viçvā dvéṣāṁsi sanutār yuyota : 2.29.2^b, yūyaṁ dvéṣāṁsi, &c.]

10.101.1^c : 3.20.5^a, dadhikrām agnīm uśasaṁ ca devīm.

10.101.9^d : 4.41.5^c, sū no duhiyad yāvaseva gatvī sahasradhārā pāyasā mahī gāuḥ ; 10.133.7^d, sahasradhārā pāyasā mahī gāuḥ.

10.103.4^d, asmākam edhy avitā rāthānām : 7.32.11^c, asmākam bodhy avitā rāthānām.

10.103.12^d : 10.89.15^c andhēnāmītrās tāmāsā sacantām.

10.104.6^a, ūpa brāhmaṇi harivo hāribhyām : 1.3.6^b, ūpa brāhmaṇi harivaḥ.

10.104.6^d, dāçvān asy adhvarāsyā praketaḥ : 7.11.1^a, mahān asy, &c.

[10.104.7^b, sūtēraṇām maghāvānaṁ suvrktīm : 10.74.5^c, ṛbhuksāṇām maghāvānaṁ, &c.]

10.104.11 : see under 3.30.22.

10.108.7^b, gobhir aḥvebhir vāsubhir nyṛṣṭaḥ : 7.90.6^b, gōbhir aḥvebhir vāsubhir hīraṇyāiḥ.

10.110.4^c : 1.124.5^c, vy ū prathate vitarām vāriyaḥ.

10.110.7^a, dāivya hōtārā prathamā suvācā : 2.3.7^a, dāivya hōtārā prathamā vidūṣṭārā ; 3.4.7^a = 3.7.8^a, dāivya hōtārā prathamā ny ṛñje ; 10.66.13^a, dāivya hōtārā prathamā purōhita.

10.110.11^b, agnir devānām abhavat purogāḥ : 3.2.8^d, agnir devānām abhavat purōhitaḥ ; 10.150.4^a, agnir devō devānām abhavat purōhitaḥ.

10.111.4^a : 10.67.12^a, indro mahná mahatō arṇavāsyā.

10.111.5^b, viçvā veda sāvanā hānti çuṣṇam : 3.31.8^b, viçvā veda jānimā hānti çuṣṇam.

10.111.9^a : 4.17.1^d, srjāḥ sindhūnr āhinā jagrasānān.

[10.112.1^c, hārsasva hāntave çūra çātrūn : 6.44.17^a, enā mandānō jahi çūra çātrūn.]

[10.112.8^a^b, prā ta indra pūrvyāṇi prā nūnām vīryā vocam prathamā kṛtāni : see under 5.31.6.]

10.114.2^d : 3.54.5^d, páreṣu yā gūhyeṣu vratēṣu.

10.115.2^b, sām yó vānā yuvāte bhāsmanā datā : 7.4.2^c, sām yó vānā yuvāte çūcidan.

10.115.5^b: 6.15.3^b, aryāḥ pārasyañtarasya tārusaḥ.

10.115.8^{cd}: 1.53.11^{cd}, tvām stoṣāma tvāyā suvīrā drāghīya āyuh pratarām dādhanāḥ.

10.116.5^b: 4.4.5^c, āva sthirā tanuhi yatujñām.

10.116.7^c, túbhyaṁ suto maghavan túbhyaṁ pakvāḥ: 2.36.5^c, túbhyaṁ suto maghavan túbhyaṁ ābhṛtaḥ.

10.118.3^b: 1.79.5^b, agnīr ilēnyo girā.

10.118.5^b: 3.9.6^b; 10.150.1^b, devébhyo havyavāhana; 10.119.13^b, devébhyo havyavāhanaḥ.

10.118.7^c, gopā ṛtasya dīdihī: 3.10.2^c, gopā ṛtasya dīdihī svó dāme.

10.118.9^c: 5.14.2^c, yājīṣthaṁ mānuṣe jāne.

10.119.1^c–13^c, kuvīt sómasyāpām iti.

10.119.2^b, 3^a, ūn mā pitā ayaṁsata.

10.119.13^b, devébhyo havyavāhanaḥ: 3.9.6^b; 10.118.5^b; 150.1^b, devébhyo havyavāhana.

10.120.8^d: 3.31.21^d dūraç ca viçvā avṛṇod āpa svāḥ.

[10.120.9^d, hinvānti ca çāvasā vardhāyanti ca: 5.11.5^d, ā prṇanti çāvasā, &c.]

[10.121: 2.12: sundry looser resemblances; see p. 19, and Oldenberg, Prol., p. 316, note.]

10.121.1^d–9^d, kásmāi devāya haviṣā vidhema.

10.121.10^d: 4.50.6^d; 5.55.10^d; 8.40.12^d; 48.13^d, vayām syāma pātayo rayīṇām.

10.122.3^d, yās ta ānaṭ samīdhā tān juṣasva: 6.1.9^b, yās ta ānaṭ samīdhā havyādātīm.

10.122.4^a: 5.11.4^a, yajñasya ketūm prathamāni puróhitam.

10.122.7^b, dutām kṛṇvānā ayajanta mānuṣāḥ: 5.3.8^b, dutām kṛṇvānā ayajanta havyāḥ.

10.122.8^c, rāyās pōsaṁ yājamāneṣu dhāraya: 8.59(Val.11).7^b, rāyās pōsaṁ yājamāneṣu dhattam; 10.17.9^d, rāyās pōsaṁ yājamāneṣu dhehi.

10.123.7^a: 9.85.12^a, urdhvó gandharvó ādhi náke asthāt.

10.123.7^{cd}, vásāno átkam surabhīm dṛçé kām svār ṇa náma janata priyāni: 6.29.3^{cd}, vásāno átkam surabhīm dṛçé kām svār ṇa nṛtav isiro babhutha.

10.123.8^c, bhānuḥ ṣukreṇa ṣociṣā cakānāḥ : 9.85.12^c, bhānuḥ ṣukreṇa ṣociṣā vy
adyaut.

10.125.3^c, tām mā devā vy ādadhuḥ purutrā : 10.71.3^c, tām abhṛtyā vy ādadhuḥ
purutrā.

10.125.6^b (Vac Āmbhr̥ṇī ; Ātmastuti)

ahām rudrāya dhānur ā tanomi brahmadviṣe ṣārave hāntavā u,
ahām jānāya samādam kṛṇomy ahām dyāvaprthivī ā viveṣa.

10.182.3^b (Tapurmūrdhan Bārhaspatya ; to Bṛhaspati)

tāpumrūdhā tapatu rakṣāso yé brahmadviṣaḥ ṣārave hāntavā u,

ḷkṣipād ācāstim āpa durmatīm hann āthā karad yājamanāya ṣām yōh. ,
refrain, 10.182.1^{cd}—3^{cd}

Translate 10.125.6, 'I draw the bow for Rudra, so that its arrow shall slay the Brahman
hater,' &c. And 10.182.3, 'May he whose head is flame burn the Brahman-hating Rakṣas, in
order that his arrow may slay them,' &c. The connexion in 10.125.6, dhānur ā tanomi . . .
ṣārave hāntavā u, is, of course, the primary one, after which 10.182.3 has been patterned. The
case-attraction in brahmadviṣe, 10.125.6, is old.

10.125.8^c : 10.82.5^a, parō divā parā enā prthivyā.

10.126.1^a, nā tām ānho nā duritām : 2.23.5^a, nā tām ānho na duritām kūtaṣ
canā ; 8.19.6^c, nā tām ānho devākṛtām kūtaṣ canā.

10.126.2^b : 5.67.1^c ; 8.67.4^b, vāruṇa mītrāryaman.

10.126.3^{b-7b}, vāruṇo mitrō aryamā ; see also under 1.26.4^b.

10.126.7^{bc}, vāruṇo mitrō aryamā, ṣārma yachantu saprātha (ādityāso yād īmahe
āti dvīsaḥ) : 8.18.3^{bc}, vāruṇo mitrō aryamā, ṣārma yachantu saprātho
yād īmahe.

10.126.8 = 4.12.6.

10.127.1^c, vīṣva ādhi ṣṛīyo 'dhita : 2.8.5^c, vīṣva ādhi ṣṛīyo dadhe ; 10.21.3^d, vīṣva
ādhi ṣṛīyo dhiṣe vīvakṣase.

[10.127.2^c, jyōtiṣa badhate tāmāḥ : 10.37.4^a, yēna sūrya jyōtiṣa bādhasse tāmāḥ.]

[10.127.8^a, ūpa te gā ivākaram . . . stōmam : 1.114.9^a, ūpa te stōmān paṣupā
ivākaram.]

[10.128.8^d, indra mā no rīṣo mā pārā dāḥ : 1.104.8^a, mā no vadhir indra mā
pārā dāḥ.]

10.129.6^a : 3.54.5^a, kō addhā veda kā ihā prā vocat.

10.131.3^{cd} : 4.17.16^{ab}, gavyānta indram sakhyāya viprā aṣvāyānto vīṣanani
vājāyantaḥ.

10.131.6 = 6.47.12.

10.131.6^b = 6.47.12^b, *sumṛīkó bhavatu viçvāvedāḥ* : 4.1.20^d, *sumṛīkó bhavatu jātāvedāḥ*.

10.131.6^d = 6.47.12^d : 4.51.10^d ; 9.89.7^d ; 95.5^d, *suvīryasya pátayaḥ syāma*.

10.131.7 = 6.47.13.

10.131.7^{ab} = 6.47.13^{ab} : 3.1.21^{cd} ; 59.4^{cd}, *tāsyā vayām sumatāu yajñīyasyāpi bhadre sāumanasē syāma* : 10.14.6^{cd}, *tēsām vayām sumatāu yajñīyā-nām āpi bhadre sāumanasē syāma*.

10.131.7^d = 6.47.13^d, *ārīc cid dvēṣaḥ sanutār yuyotu* : 7.58.6^c, *ārīc cid dvēṣo vṛṣaṇo yuyota* ; 10.77.6^d, *ārīc cid dvēṣaḥ sanutār yuyota*.

10.133.1^b, *indrāya çūṣām arcata* : 1.9.10^c, *indrāya çūṣām arcata* ; 10.96.2, *indrāya çūṣām hārivantam arcata*.

10.133.1^{fg}–3^{fg}, 4^{ef}–6^{ef}, *nābhantām anyakōṣām jyākā ādhi dhānvasu*.

10.133.2^c, *açatrūr indra jajñīṣe* : 1.102.8^d, *açatrūr indra januṣā sanād asi* ; 8.21.13^b, *ānāpīr indra januṣā sanād asi*.

10.133.2^d, *viçvaṁ puṣyasi vāryam* : 1.89.9^b ; 5.6.6^b, *viçvaṁ puṣyanti vāryam*.

[10.133.3^b, *aryo naçanta no dhīyaḥ* : 9.79.1^d, *aryo naçanta sāniçanta no dhīyaḥ*.]

10.133.4^c (Sudās Pāijavana ; to Indra)

yó na indrābhīto jāno vṛkāyūr ādideçati,

adhaspadām tām īm kṛdhi vibādhó asi sāsahīr [*nābhantām anyakōṣām jyākā ādhi dhānvasu*.] ~~6~~ refrain, 10.133.1^{fg} ff.

10.134.2^c (Māndhātār Yāuvanāçva ; to Indra)

āva sma durhaṇāyató mārtaṣya tanuhi sthirām,

adhaspadām tām īm kṛdhi [*yó asmān ādideçati*, [*devī jānītry ajījanad bhadrá jānītry ajījanat*.] ~~6~~ d : 9.52.4^c ; ef : refrain, 10.134.1^{ef}–6^{ef}

10.133.6^a : 3.41.7^a ; 7.31.4^a, *vayām indra tvāyāvah*.

10.133.6^b, *sakhitvām ā rabhāmahe* : 9.61.4^c ; 65.9^c, *sakhitvām ā vṛñmahe*.

10.133.7^d, *sahāsradhārā pāyasā mahī gūṇḥ* : see under 10.101.9^{cd}.

10.134.1^d : 3.10.1^b, *saṁrājām carṣaṇīmām*.

10.134.1^{ef}–6^{ef}, *devī jānītry ajījanad bhadrá jānītry ajījanat*.

10.134.2^c : 10.133.4^c, *adhaspadām tām īm kṛdhi*.

10.134.2^d : 9.52.4^c, *yó asmān ādideçati*.

10.134.3^d: 8.61.5^b, indra viçvābhīr utībhīḥ; 8.12.5^c, indra viçvābhīr utībhīr
vavāksītha; 8.32.12^c, indro viçvābhīr utībhīḥ.

See also under 8.37.1.

10.134.4^d: 1.30.8^b, sahasrīṇībhīr utībhīḥ.

10.136.4^a, antārikṣeṇa patati: 1.25.7^b, antārikṣeṇa pātataṁ; 8.7.35^b, antārikṣeṇa
pātataḥ.

10.139.2^b: 1.73.8^d, apapriṇvān ródasi antārikṣam.

10.139.3^a: 1.96.6^a, rāyó budhnāḥ saṁgāmano vásūnām.

10.139.3^c: 10.34.8^b, devā iva savitā satyādharmā.

10.139.5^c: 5.85.8^b, yād vā ghā satyām utā yān nā vidmā.

[10.140.2^d, prṇāksī ródasi ubhé: 8.64.4^c, óbhé prṇāsi ródasi.]

10.140.3^b: 8.60.4^d, māndasva dhrtībhīr hitāḥ.

10.140.6^b: 3.2.5^a, agnīm sumnāya dadhire puró jánāḥ.

10.140.6^c, çrútkarṇaṁ sapráthastamaṁ tvā girá: 1.45.7^c, çrútkarṇaṁ saprátha-
stamam.

10.141.3^b: 8.11.6^c, agnīm gīrbhīr havāmahe.

10.141.4^a: 1.14.3^a, indravāyú bhāspátim.

10.141.6^b, bráhma yajñān ca vardhaya: 1.10.4^d, indra yajñān ca vardhaya.

[10.142.4^c, yadā te vāto anuvāti çociḥ: 1.148.4^c; 7.3.2^c, ád asya vāto ánu vāti
çociḥ; 4.7.10^b, yād asya vāto anuvāti çociḥ.]

10.142.5^d, nyaññ uttānām anvēsi bhúmim: 10.27.13^d, nyaññ uttānām ánv eti
bhúmim.

10.147.4^d, maksú sá vájaṁ bharate dhānā nfbhīḥ: 1.64.13^c, árvadbhīr vájaṁ,
&c.; 2.26.3^c, sá putráir vájaṁ, &c.

10.148.2^b: 2.11.4^d, dāsīr víçāḥ sūryeṇa sahyāḥ.

10.148.2^c: 2.11.5^a; 3.39.6^c, guhá hitān guhyān guḥām apsu.

10.148.4^d, utā trāyasva grṇatā utā stīn: 10.22.15^c, utā trāyasva grṇató maghónāḥ.

[10.149.2^d, áto dyāvaprthiví aprathetām: 10.82.1^d, ád id dyāvaprthiví, &c.]

10.150.1^b: 3.9.6^b; 10.118.5^b, devébhyo havyavāhana; 10.119.13^b, devébhyo
havyavāhanāḥ.

10.150.2^{ab}: 1.91.10^{ab}, imám yajñám idám váco jujuṣāṇá upāgahi; 1.26.10^b, imám yajñám idám vácaḥ.

10.150.4^a, agnir devó devānām abhavat puróhitaḥ: 3.2.8, agnir devānām abhavat puróhitaḥ; 10.110.11^b, agnir devānām abhavat purogāḥ.

10.152.3^a, ví rákṣo ví mṛdho jahi: 8.61.13^d, ví dvīṣo ví mṛdho jahi.

[10.152.5^d, vāriyo yavayā vadhām: 1.5.10^c, íṣāno yavayā vadhām.]

[10.153.2^c, tvám vṛṣan vṛśéd asi: 8.33.10^a, satyám itthá vṛśéd asi; 9.64.2^c, satyám vṛṣan vṛśéd asi.]

10.153.3^b, vy antárikṣam atiraḥ: 8.14.7^a, vy antárikṣam atirat.

10.153.4^c: 8.76.9^c, vājraṁ çiṣāna ójasā.

10.153.5^a: 8.98.2^a, tvám indrábhībḥúr asi.

10.154.4^a, yó cit púrva ṛtasápaḥ: 1.179.2^a, yé cid dhí púrva ṛtasápa ásan.

[10.156.3^b, prthúm gómantam açvínam: 8.6.9^b; 9.62.12^b; 63.12^b, rayím gómantam açvínam.]

10.156.4^b: 8.89.7^b; 9.107.7^d, á súryam rohayo diví; 1.7.3^b, á súryam rohayad diví.

10.157.5^b: 1.168.9^d, ád it svadhám iṣirám páry apaçyan.

10.158.5^a: 1.82.3^a, susaṁdīçam tvā vayám.

[10.158.5^b, prāti paçyema sūrya: 10.37.7^d, jyóg jiváh prāti paçyema sūrya.]

10.159.4 (Çacr Pāulomī; Atmastuti) =

10.174.4 (Abhivarta Āṅgīrasa; Rājñāḥ stutiḥ)

yénéndro haviṣā kṛtvā ábhavad dyumny ūttamáh.

idám tád akri devā asapatná (10.174.4, asapatnáḥ) kilābhuvam.

Cf. Oldenberg, Prol., p. 244.

[10.160.1^{cd}, indra má tvā yájamānāso anyé ni rīraman túbhyam imé sutásah: see under 2.18.3.]

[10.160.5^a, açvāyanto gavyānto vājāyantah: all words of this pāda are contained in 4.17.16^{ab} = 10.131.3^{cd}.]

10.162.1^{cd}, ámivā yás te gārbham durñamā yónim açāye: 10.162.2^{ab}, yás te gārbham ámivā durñamā yónim açāye.

10.162.3^d-6^d, tám itó nāçayāmasi.

10.163.5^{od}, 6^{od}, yākṣmañ sārvasmād atmānas tām idām ví vṛhāmi te.

10.164.4^b, abhidrohām cārāmasi: 7.89.5^b, abhidrohām manuṣyāḥ cārāmasi.

10.164.5^{ab}: 8.47.18^{ab}, ājāiṣmādyāsanāma cābhūmānāgaso vayām.

10.165.1^d, çām no astu dvipāde çām cātuspade: 6.74.1^d, çām no bhūtam dvipāde, &c.; 7.54.1^d; 10.85.43^d, 44^d, çām no bhava dvipāde, &c.

[10.168.2^d, asyā viçvasya bhūvanasya rājā: 3.46.2^c; 6.36.4^d, ēko viçvasya, &c.; 5.83.3^c, tēna viçvasya, &c.; 9.97.56^b, sómo viçvasya, &c.]

10.169.2^d, tābhyah parjanya māhi çārma yacha: 5.83.1^d, sā nah parjanya māhi çārma yacha.

10.170.4^{ab}: 8.89.3^{ab}, vibhrājañ jyōtiṣā svār āgacho rocanām divāh.

[10.171.3^a, tvām tyām indra mārtyam: 5.35.5^a, tvām tām indra mārtyam.]

Cf. 1.131.4^d.

10.173.3^b, 6^a, dhruvām dhruvōna haviṣā.

10.174.4 = 10.159.4 (except asapatnāḥ in 10.174.4 for asapatnā in 10.159.4).

10.175.1^b, 4^b, devāḥ suvatu dhármaṇa.

10.175.2^b: 8.18.10^b, āpa sedhata durmatīm.

10.175.4^c: 5.26.5^a; 8.14.3^b; 17.10^c, yājamānāya sunvaté.

[10.177.1^c, samudré antāḥ kavāyo ví cakṣate: 1.159.4^d, samudré antāḥ kavāyah sudtāyah.]

10.177.2^d, ṛtāsyā padé kavāyo ní pānti: 10.5.2^c, ṛtāsyā padām kavāyo ní pānti.

10.177.3 = 1.164.31.

[10.178.2^c, ūrvī ná pṛthvī bāhule gābhīre: 4.23.10^c, ṛtāya pṛthvī bahulé gabhīré.]

10.178.3^{abc}, sadyāḥ cid yāḥ çāvasā pāñca kṛṣṭīḥ sūrya iva jyōtiṣāpās tatāna, sahasrasāḥ çatasā asya rāñhiḥ: 4.38.10^{abc}, ā dadhikrāḥ çāvasā pāñca kṛṣṭīḥ sūrya iva jyōtiṣāpās tatāna, sahasrasāḥ çatasā vājy ārvā.

10.180.2^a: 1.154.2^b, mṛgō ná bhīmāḥ kucarō giriṣṭhāḥ.

10.181.1^c–3^c, dhātūr dyūtānāt savitūḥ ca viṣṇoḥ.

10.182.1^{cd}–3^{cd}, kṣipād āçastim āpa durmatīm hann āthā karad yājamānāya çām yōḥ.

10.182.3^b, brahmadviṣaḥ ṣāraye hāntavā u : 10.125.6^b, brahmadviṣe ṣāraye hāntavā u.

10.183.1^c, ihā prajāṁ ihā rayīm rārāṇaḥ : 4.36.9^a, ihā prajāṁ ihā rayīm rārāṇaḥ.

[10.187.1^b, vṛṣabhāya kṣitīnām : 7.98.1^b, juhótana vṛṣabhāya kṣitīnām.]

10.187.1^c–5^c, sá naḥ parṣad āti dviṣaḥ.

[10.187.3^b, vṛṣa ṣukrēṇa ṣociṣa : agniḥ ṣukrēṇa, &c. ; see under 1.12.12.]

10.187.4^{ab} : 3.62.9^{ab}, yó víçvābhí vipáçyati bhūvanā sām ca páçyati.

10.187.5^a, yó asyá pāré rájasaḥ : 10.27.7^d, yó asyá pāre rájaso vivēṣa.

[10.188.1^b, áçvanī hinota vājīnam : 9.62.18^c, hārīm hinota vājīnam.]

10.188.1^c : 1.13.7^c ; 8.65.6^c, idām no barhīr āsāde.

[10.191.1^b, āgne víçvāny aryá ā : 9.61.11^a, enā víçvāny aryá ā.]

[10.191.1^d, sá no vásūny ā bhara : 8.93.29^a, sá no víçvāny ā bhara.]

PART THE SECOND

EXPLANATORY AND ANALYTIC

CHAPTER I: DISPOSITION OF THE REPEATED VERSES IN TEN CLASSES

Classification according to extent and interrelations of the Repeated Matter

As stated above (p. 4), the number of repetitions in the RV. which involve metrical lines singly, or in distichs, or in stanzas, or in groups of stanzas is about 2,400. This number is exclusive of repetitions of verse-lines within one and the same hymn ; exclusive of refrain pādas ; and exclusive of catenary repetitions. But this number includes the pāda pairs or groups, described on p. 10, which show considerable similarity, yet not enough to entitle them to be regarded as full repetitions. These are taken account of only occasionally in the following classification.

In the majority of cases repetitions may be said to be sporadic, that is, a single pāda appears in two or more different parts of the Sāmhita. This class is taken for granted, and is not further considered. But repetition is by no means restricted to repetition of single pādas : every conceivable group or mass of pādas, even up to an entire hymn (see p. 13), is occasionally repeated, in such a way as to call for arrangement according to the size or nature of this group or mass. Accordingly it has been found convenient to deal with this matter under the following ten heads :

1. Groups of stanzas are repeated.
2. Entire single stanzas are repeated unchanged, as refrains at the end of hymns.
3. Entire single stanzas, not refrains, are repeated in any part of a hymn.
4. Substantially identical stanzas are repeated with changes.
5. Similar stanzas.
6. Distichs are repeated unchanged.
7. Distichs are repeated with changes.
8. Single pādas are repeated with an added word or words.
9. Two or more unconnected pādas recurrent in the same pair of hymns, or in a pair of adjacent hymns.
10. Stanzas containing four or three or two pādas repeated in different places.

1. Groups of Stanzas are repeated

There are 9 groups of two to four stanzas which occur twice or more in the text. They involve altogether $21\frac{1}{2}$ stanzas repeated a total of 43 times:

1.23.21-23 (ascribed to Medhatithi Kāṇva) = 10.9.7-9 (ascribed to Triṅiras Tvāṣṭra), both addressed to the waters (Āpaḥ). They are preceded in each book by another, almost identical stanza whose form is better in 10.9. The entire passage bears the mark of secondariness in 1.23; see under 1.23.21.

3.4.8-11 (ascribed to Viçvāmītra Gāthina) = 7.2.8-11 (ascribed to Vasiṣṭha Māitrāvaruṇi), both groups of āpri-stanzas. The repetition in 7.2.8-11 is galita, as also in the case of the āpri-stanza 1.13.9 = 5.5.8 (below, p. 495). Considering the traditional hostility between the families of Viçvāmītra and Vasiṣṭha¹ their partnership in so large a number of consecutive āpri-stanzas is a curious and unexplained circumstance.

5.42.16^{cl}, 17, 18 = 5.43.15^{cd}, 16, 17, ascribed to Atri Bhāuma, and addressed to Viçve Devāḥ. Two and one-half refrain stanzas at the end of each hymn, presumably by the same author. Note also that 5.41.8^d = 5.42.16^h.

6.47.12, 13 (ascribed to Garga Bhāradvāja) = 10.131.6, 7 (ascribed to Sukṛti Kākṣivata); addressed to Indra Sutrāman. Pādas b and d of the first stanza, and pādas a b of the second stanza occur also elsewhere. The stanzas seem to be more original in the connexion of 10.131; see under 6.47.12.

9.36.4, 5 (ascribed to Prabhuvāsu Āṅgīrasa) = 9.64.5, 6 (ascribed to Kaçyapa Marīca). Both passages are addressed to Pavamāna Soma, but in the first soma is treated in the singular; in the second in the plural (somāḥ), so that the second pair makes the impression of an ūha of the first pair. See under 9.36.4, 5.

10.42.10, 11 = 10.43.10, 11 = 10.44.10, 11, ascribed to Kṛṣṇa Āṅgīrasa, and addressed to Indra. Two refrain stanzas at the end of the hymns; presumably by the same author.

5.40.2, 3 (ascribed to Atri Bhāuma): 8.13.32, 33 (ascribed to Nārada Kāṇva); both to Indra. This case also involves intentional parallelism of two pairs of successive stanzas. But they are identical only in their respective first distichs, the second distichs being entirely or partially refrains. I have assumed that the version of the fifth book is the primary one; see under 5.40.2, 3.

In two cases either the materials of one single stanza are worked up by additions into two stanzas, or the converse process has taken place, i. e. two stanzas have been condensed, by omissions, into one stanza. Thus 5.22.2

¹ RV. 3.53.21-24 are designated traditionally as vasiṣṭhadveṣinyāḥ (sc. rcaḥ), that is to say, stanzas to whose recital the Vasiṣṭhas will not listen. See the Anukramāṇi; Rig-Vidhāna 2.4.2; Brhaddevatā 4.117; and cf. the Western discussions of this matter in the bibliography cited in a note in the discussion of the relations of the third and seventh maṇḍalas (see p. xvi, top line).

(ascribed to Viçvasāman Ātreya) distributes its four pādas through the two stanzas, containing six pādas, of 5.26.7, 8 (ascribed to Vasūyava Ātreyaḥ). Both are addressed to Agni. It seems to me that the expanded stanzas are secondary; see under 5.22.2.

The first distichs of 10.33.2 and 3 (ascribed to Kavaṣa Āilūṣa) are contracted into the single stanza 1.105.8 (ascribed to Trita Āptya, or Kutsa). Both are addressed to Indra. There seems to me good reason to believe that the abbreviated version is secondary; see under 1.105.8.

2. Entire Single Stanzas Repeated Unchanged as Refrains at the end of Hymns

The majority of single stanzas that are repeated verbatim are refrain stanzas at the end of hymns, usually ascribed to the same author or family of authors. But there are also a considerable number of single stanzas, scattered through the collection, which are repeated, either because the subject strongly invites the use of the same material (as in the case of the Āpri-hymns), or because of the general habit of the poets to stand upon one another's shoulders. In the case of such borrowing of a single stanza the original source is even more difficult to determine than in the case of one or more pādas, because the stanza is a rounded whole whose meaning does not hinder it from amalgamating with various surroundings.

The following 43 refrain stanzas, occurring a total of 129 times, are found at the end of hymns. They regularly (except 10.89.18 and 10.104.11, repeating in galita 3.30.22) recur in the same book, and they are invariably treated as galita in their repeated occurrences. Books 8 and 9, and they only, are totally lacking in refrain stanzas, a fact which characterizes the eighth book in a particular degree, because it is especially rich in refrain pādas and refrain appendages (see the List of Refrain-lines in Part 3). Books 3 and 7 are especially prominent in this class of repetitions:

- .95.11 = 1.96.9 (Kutsa Āngirasa; to Agni)
 .100.19 (Rjṛāçva) = 1.102.11 (Kutsa). To Indra
 .165.15 = 1.166.15 = 1.167.11 = 1.168.10 (Agastya, or Agastya Maitravaruṇi; to Maruts)
 .175.6 = 1.176.6 (Agastya; to Indra)
 .183.6 = 1.184.6 (Agastya; to Aṣvins). Note also 1.183.3^d = 1.184.5^c.
 2.1.16 = 2.2.13 (Gr̥tsamada; to Agni)
 2.11.21 = 2.15.10 = 2.16.9 = 2.17.9 = 2.18.9 = 2.19.9 = 2.20.9 (Gr̥tsamada; to Indra)
 2.13.13 = 2.14.12 (Gr̥tsamada; to Indra)
 2.23.19 = 2.24.16 (Gr̥tsamada; to Brahmanaspati). Second distich also at 2.35.15^{cd}
 2.27.17 = 2.28.11 = 2.29.7 (Kūrma Gārtsamada, or Gr̥tsamada; to Varuṇa)
 3.1.23 = 3.5.11 = 3.6.11 = 3.7.11 (Viçvāmītra Gāthina) = 3.15.17 (Utkila Kātya) = 3.23.5 (Devagr̥avas Bhārata, and Devavāta Bhārata). To Agni
 3.30.20 = 3.50.4 (Viçvāmītra; to Indra)
 3.30.22 = 3.31.22 = 3.32.17 = 3.34.11 = 3.35.11 = 3.36.11 = 3.38.10 = 3.39.9 = 3.43.8 = 3.48.5
 = 3.49.5 = 3.50.5 = 10.89.18 = 10.104.11 (Viçvāmītra, or his descendants; to Indra)

- 4.13.5 = 4.14.5 (Vāmadeva Gāutama; to Agni). The two hymns are imitative throughout; see p. 13.
- 4.16.1 = 4.17.21 (Vāmadeva Gāutama) = 4.19.11 = 4.20.11 = 4.21.11 = 4.22.11 = 4.23.11 = 4.24.11 (Vāmadeva). To Indra.
- 4.43.7 = 4.44.7 (Purumīḥa Sāuhotra, and Ajamīḥa Sāuhotra; to Aṅvins)
- 5.42.17 = 5.43.16 (Atri Bhāuma; to Viṣve Devāḥ)
- 5.42.18 = 5.43.17 = 5.76.5 (Atri Bhāuma) = 5.77.5 (Avasyu Ātreya). To Aṅvins. Note also 5.43.11^a = 5.76.4^c.
- 5.57.8 = 5.58.8 (Ṣvāvāṇva Ātreya; to Maruts)
- 6.2.11 = 6.14.6 (Bharadvāja Bārhaspatya; to Agni)
- 7.1.20 = 7.1.25 (Vasiṣṭha Māitrāvaruṇi; to Agni). Since 7.1.20 is repeated in the same hymn it is evidently a final stanza. The redaction has welded two hymns. Cf. Oldenberg, Prol. pp. 122, note 2, 142.
- 7.3.10 = 7.4.10 (Vasiṣṭha Māitrāvaruṇi; to Agni)
- 7.7.7 = 7.8.7 (Vasiṣṭha Māitrāvaruṇi; to Agni)
- 7.20.10 = 7.21.10 (Vasiṣṭha Māitrāvaruṇi; to Indra)
- 7.24.6 = 7.25.6 (Vasiṣṭha Māitrāvaruṇi; to Indra)
- 7.28.5 = 7.29.5 = 7.30.5 (Vasiṣṭha Māitrāvaruṇi; to Indra)
- 7.34.25 (Vasiṣṭha; to Viṣve Devāḥ) = 7.56.25 (Vasiṣṭha; to Maruts)
- 7.39.7 = 7.40.7 (Vasiṣṭha; to Viṣve Devāḥ). Pādas b and c also in 7.62.3^c and 7.1.20^c
- 7.41.7 = 7.80.3 (Vasiṣṭha; to Usas)
- 7.60.12 = 7.61.7 (Vasiṣṭha; to Mitra and Varuṇa)
- 7.62.6 = 7.63.6 (Vasiṣṭha; to Mitra and Varuṇa)
- 7.64.5 = 7.65.5 (Vasiṣṭha; to Mitra and Varuṇa)
- 7.67.10 = 7.69.8 (Vasiṣṭha; to Aṅvins)
- 7.70.7 = 7.71.6 (Vasiṣṭha; to Aṅvins)
- 7.72.5 = 7.73.5 (Vasiṣṭha; to Aṅvins)
- 7.82.10 = 7.83.10 (Vasiṣṭha; to Indra and Varuṇa)
- 7.84.5 = 7.85.5 (Vasiṣṭha; to Indra and Varuṇa)
- 7.90.7 = 7.91.7 (Vasiṣṭha; to Indra and Vāyu)
- 7.97.10 = 7.98.10 (Vasiṣṭha; to Indra and Bṛhaspati)
- 7.99.7 = 7.100.7 (Vasiṣṭha; to Viṣṇu)
- 10.11.9 = 10.12.9 (Havirdhāna Āṅgi; to Agni)
- 10.63.17 = 10.64.17 (Gaya Plāta; to Viṣve Devāḥ)
- 10.65.15 = 10.66.15 (Vasukarṇa Vāsukra; to Viṣve Devāḥ). Note also that 10.65.9^c = 10.66.4^c; that each hymn consists of fifteen stanzas; and that the author, according to the express statement of our stanza, is a Vasiṣṭha. See p. 16.

3. Entire Single Stanzas, not Refrains, Repeated in any part of a Hymn

A considerable number of stanzas that are not refrains are repeated throughout the collection, either in the same or in different maṇḍalas, and without being confined to the end of hymns. The Anukramanī is not disturbed by these recurrences; the hymns in which occur the repeated stanzas are cheerfully assigned to different authors and are said, at times, to be addressed to different divinities. Such repetitions are frequently, but by no means always, written out in full (not galita). To some extent these repeated stanzas are ritualistic, and a few are cosmic or theosophic, in accordance with the marked tendency of brahmodya stanzas and motifs to repeat themselves through-

out the mantra literature. The number of these stanzas is 23, repeated each a single time, so as to yield a total of 46 occurrences :

- 1.13.9 (Medhātithi Kāṇva) = 5.5.8 (Vasuṣruta Ātreya). Apri-stanza to Tisro Devyaḥ. Repeated as galita in 5.5.8, as also is the case in the repetition of 3.4.8-11 in 7.2.8-11 (above, p. 17)
- 1.23.8 (Medhātithi Kāṇva; to Indra Marutvant) = 2.41.15 (Gr̥tsamada; to Viṣve Devāḥ). R̥tuyāja-stanza (cf. p. 17), repeated as galita in 2.41.15.
- 1.91.3 (Gotama Rāhūgaṇa; to Soma) = 9.88.8 (Uṣanas Kāvya; to Soma Pavamāna). Ritual stanza, repeated as galita in 9.88.8.
- 1.91.16 (Gotama Rāhūgaṇa; to Soma) = 9.31.4 (Gotama Rāhūgaṇa; to Soma Pavamāna). Ritual stanza, repeated in full.
- 1.124.12 (Kakṣivat Dairghatamas) = 6.64.6 (Bharadvāja). To Uṣas, repeated as galita in 6.64.6.
- 1.147.3 (Dirghatamas Ācuthya) = 4.4.13 (Vāmadeva Gāutama). To Agni, repeated in full.
- 1.164.31 (Dirghatamas Ācuthya; to Viṣve Devāḥ) = 10.177.3 (Pataṅga Prājāpatya; Māyā-bhedah). Brahmodya, repeated in full.
- 1.164.50 (Dirghatamas Ācuthya; to Sādhyāḥ) = 10.90.16 (Nārāyaṇa; to Puruṣa). Brahmodya, repeated in full.
- 1.174.9 (Agastya) = 6.20.12 (Bharadvāja). To Indra, repeated as galita in 6.20.12. Note also the correspondence of 1.174.2^b with 6.20.10^a
- 2.1.2 (Gr̥tsamada Bhārgava, &c.) = 10.91.10 (Aruṇa Vāitahavya). To Agni. Ritual stanza repeated in full.
- 2.41.13 (Gr̥tsamada) = 6.52.7 (R̥jiṣvan Bhāradvāja). To Viṣve Devāḥ. Repeated in full.
- 3.9.9 (Viṣvāmītra Gāthina; to Agni) = 10.52.6 (Agni Sāuelka; to Devāḥ). Repeated in full.
- 3.41.6 (Viṣvāmītra) = 6.45.27 (Çaṇhyu Bārhaspatya). To Indra, repeated as galita in 6.45.27.
- 3.47.5 (Viṣvāmītra) = 6.19.11 (Bharadvāja). To Indra, repeated as galita in 6.19.11.
- 3.52.3 (Viṣvāmītra) = 4.32.16 (Vāmadeva). To Indra, repeated in full. Cf. 3.62.8.
- 4.12.6 (Vāmadeva Gāutama; to Agni) = 10.126.8 (Kulmalabarhiṣa Çāilūṣi, &c.; to Viṣve Devāḥ). Repeated in full.
- 4.32.13 (Vāmadeva) = 8.65.7 (Pragātha Kāṇva). To Indra, repeated in full.
- 6.15.12 (Vitahavya Āṅgīrasa, or Bharadvāja) = 7.4.9 (Vasiṣṭha Maitravaruṇi). To Agni, repeated as galita in 7.4.9.
- 8.6.45 (Vatsa Kāṇva) = 8.32.30 (Medhātithi Kāṇva). To Indra, repeated in full.
- 8.11.8 (Vatsa Kāṇva) = 8.43.21 (Virūpa Āṅgīrasa). To Agni, repeated in full.
- 8.13.18 (Parvata Kāṇva) = 8.92.21 (Çrutakakṣa Āṅgīrasa, &c). To Indra, repeated in full. Note also the correspondence of 8.13.14^b with 8.92.30^a.
- 8.32.29 (Medhātithi Kāṇva) = 8.93.24 (Sukakṣa Āṅgīrasa). To Indra, repeated in full
- 9.25.6 (Dirghacyuta Āgastya) = 9.50.7 (Ucuthya Āṅgīrasa). To Soma Pavamāna. Ritual stanza, repeated in full.

4. Substantially identical Stanzas Repeated with Changes

One of the features in the repetition of stanzas is that they are repeated with variations. We have seen (above, p. 492) that the pādas of one given stanza may appear distributed among two, along with other kindred devices. Similarly there are cases in which a certain stanza reappears with an added pāda. Thus in the following two cases involving four stanzas :

- 1.23.20 (Medhātithi Kāṇva; to Waters)
 apsu me somo abravīd antar viṣvāni bheṣajā,
 agnim ca viṣvaṇambhuvam āpaḥ ca viṣvabheṣajih.

10.9.6 (Trīṣiras Tvāṣṭra, or Sindhudvīpa Āmbarīṣa; to Waters)
**apsu me somo abravīd antar viçvāni bheṣajē,
 agnīm ca viçvaçambhuvam.**

This stanza is followed in the two books by three more identical stanzas; see above, p. 492. The additional pāda is probably a secondary appendage.

5.35.6 (Prabhūvasu Āṅgīrasa; to Indra)
**tvām id vṛtrahantama janāso vṛktabarhiṣaḥ,
 ugraṁ pūrvīṣu pūrvyaṁ havante vājasātaye.**

8.6.37 (Vatsa Kāṇva; to Indra)
**tvām id vṛtrahantama janāso vṛktabarhiṣaḥ,
 havante vājasātaye.**

It is not possible to say whether the pāda was added in 5.35.6, or subtracted in 8.6.37. See under 5.35.6.

In a rather large number of cases stanzas are varied by changes in the wording of one or more pāda. Either a familiar theme, such as the āprī, is treated by different authors in slightly different ways, with changes that mark nothing but various literary predilections—what we might call a literary ūha. Or different connexions require slight grammatical or lexical changes—true ūha in the sense of the ritualistic texts. Or the changes reach still farther: an older theme is made the base of a new performance, because it is adaptable to another divinity or subject. In all these cases the changes do not disguise the fact that the authors are handling one and the same stanza as a whole, that they are not merely reassembling individual familiar floating pādas. This interesting class consists of 12 cases, involving 26 stanzas, or including the two cases just preceding, 14 cases involving 30 stanzas. The matter is of so high a degree of interest as to make it worth while to state these cases in full for convenient survey. For the critical relations of these repeated stanzas see the body of the work each time under the earlier stanza.

1.4.10 (Madhuchandas Vaiçvāmītra; to Indra)
**yo rāyo 'vanir mahān supāraḥ sunvataḥ sakhā,
 tasmā indrāya gāyata.**

8.32.13 (Medhātithi Kāṇva; to Indra)
**yo rāyo 'vanir mahān supāraḥ sunvataḥ sakhā,
 tam indram abhi gāyata.**

The pāda tasmā indrāya gāyata, also at 1.5.4^c.

1.13.8 (Medhātithi Kāṇva; to Dāivyāu Hotārāu)
**tā sujīhvā upa hvaye hotārā dāivyā kavī,
 yajñam no yakṣatam imam.**

1.142.8 (Dirghatamas Āucathya; to Dāivyāu Hotārāu)
**mandrajīhvā jugurvanī hotārā dāivyā kavī,
 yajñam no yakṣatam imam sidhram adya diviṣṛṇam.**

1.188.7 (Agastya; to Dāivyāu Hotārāu)
**prathamā hi suvācasā hotārā dāivyā kavī,
 yajñam no yakṣatam imam.**

The pāda 1.142.8^d, also at 2.41.20^b; 5.13.12^b. Hymns 1.13.8 and 1.142.8 share no less than six pādas.

497] *Substantially identical Stanzas Repeated with Changes*

1.73.3 (Parāçata Çäktya ; to Agni)

devo na yaḥ pṛthivīm viçvadhāyā upakṣeti hitamitro na rājā,
purahsadah çarmasado na virā anavadyā patijusteva nārī.

3.55.21 (Prajāpati Vāiçvāmitra, or Prajāpati Vācyā ; to Viçve Devāḥ, here Indra)
imām oṇ naḥ pṛthivīm viçvadhāyā upa kṣeti hitamitro na rājā,
purahsadah çarmasado na virā mahad devānām asuratvam ekam.

The pāda 3.55.21^d is refrain throughout the hymn.

1.118.3 (Kakṣivat Dāirghatamasa ; to Açvins), almost =

3.58.3 (Viçvāmitra ; to Açvins)

pravadyāmanā (3.58.3, suyugbhir açvāih) suvṛtā rathena dasrāv imām çṛnutam çlokam adreḥ,
kim āṅga vām praty avartim gamiṣṭhāhur viprāso açvinā purājāḥ.

4.38.10 (Vāmadeva ; to Dadhikrā)

ā dadhikrāḥ çavasā pañca kṛtīḥ sūrya iva jyotiṣāpas tatāna,
sahasrasāḥ çatasā vājy arvā pṛṇaktu madhvā sam imā vacānsi.

10.178.3 (Ariṣtanemī Tārksya ; to Tārksya)

sadyaḥ cid yaḥ çavasā pañca kṛtīḥ sūrya iva jyotiṣāpas tatāna,
sahasrasāḥ çatasā aya rāñhir na smā varante yuvatiim na çaryām.

5.2.8 (Kumāra Ātreya, or Vṛça Jāna, or both ; to Agni)

hṛṇiyamāno apa mad hy āireḥ pra me devānām vṛtapā uvāca,
indro vidvān anu hi tvā cacakṣa tenāham agne anuçiṣṭa āgām.

10.32.6 (Kavaṣa Ālūṣa ; to Indra)

nidhīyamānam apagūlham apsu pra me devānām vṛtapā uvāca,
indro vidvān anu hi tvā cacakṣa tenāham agne anuçiṣṭa āgām.

8.36.7 and 8.37.7 (both Çyāvāçva Ātreya ; to Indra)

çyāvāçvasya sunvatas (8.37.7, rebhatas) tathā çṛṇu yathāçṛṇor atreḥ karmāṇi kṛtvataḥ,
pra trasadasyum āvitha tvam eka in nr̥ṣāhya indra brahmāṇi (8.37.7, kṣatrāṇi) vardhayan.

For this pair see above, p. 16.

8.38.9 (Çyāvāçva Ātreya ; to Indra and Agni)

evā vām ahva ūtaye yathābhavanta medhirāḥ,
indrāgni somapītaye.

8.42.6 (Arcanānas, or Nābhāka Kāṇva ; to Açvins)

evā vām ahva ūtaye yathābhavanta medhirāḥ,
nāsatyā somapītaye nabhantām anyake same.

The pāda 8.42.6^d is refrain in 8.39.1^f-40.11^f ; 42.4^d-6^d.

9.13.5 (Asita Kāçyapa, or Devala Kāçyapa ; to Soma Pavamāna)

te naḥ sahasraṇām rayiim pavantām ā suvīryam,
suvānā devāsa indavaḥ.

9.65.24 (Bhrgu Vāruṇi, or Jamadagni Bhārgava ; to the same)

te no vṛṣṭiim divas pari pavantām ā suvīryam,
suvānā devāsa indavaḥ.

9.32.2 (Çyāvāçva Ātreya ; to Soma Pavamāna), almost =

9.38.2 (Rāhūgaṇa Āngirasa ; to the same)

ād im̐ (9.38.2, etam) tritasya yoṣaṇo harim̐ hinvanti adribhiḥ,
indum indrāya pītaye.

Pādas b and c also in 9.30.5 and 9.65.8. Therefore, four stanzas with two identical pādas.

9.33.3 (Trita Āptya ; to Soma Pavamāna)

sutā indrāya vāyave varuṇāya marudbhyaḥ,
somā arṣanti viṣṇave.

9.34.2 (The same)

suta indrāya vāyave varuṇāya marudbhyaḥ,
somo arṣati viṣṇave.

9.65.30 (Bhṛgu Vāruṇi, or Jamadagni Bhārgava; to the same)

**apāś indrāya vāyave varuṇāya marudbhyaḥ,
somo arṣati viṣṇave.**

Pāda 9.34.2^a also at 5.51.7^a.

10.159.4 (Çaci Pāulomī), almost =

10.174.4 (Abhivarta Āṅgīrasa; Rājñāḥ stutiḥ)

**yeṇendro haviṣā kṛtvā abhavad dyumny uttamah,
idaṁ tad akri devā asapatnāḥ** (10.174.4, **asapatnāḥ**) **kilābhuvam.**

5. Similar Stanzas

At this point the discussion carries us out of the domain of repeated stanzas to that of similar stanzas. A close definition of the term similar stanzas is impossible, because an identical pāda, or some other more or less identical group of words implies similarity. I group here such stanzas as have one or two repeated pādas, and have in addition more or less additional identical or parallel words. What is perhaps even more important, they are pervaded by the same spirit to such an extent as to preclude the possibility that the authors of the second hand did not have in mind the pattern stanzas as a whole. The modifications on the part of the imitative stanza are freer and cover a wider range of change of subject. Grammatical and lexical change, change of divinity and subject have here full play, but the pattern stanza is always traceable in the secondary result. Needless to say we cannot for the most part tell which is the pattern stanza. I have indicated above that there are in the Rig-Veda a number of similar stanzas in which no one pāda of one is exactly like the other, yet whose general tenor is more or less definitely, or more or less vaguely the same (p. 12). Such resemblance pervades, e.g., almost every one of the corresponding stanzas of 9.104 and 105 (p. 13). The similarities of the present class fade out to the point where it becomes doubtful whether they really extend through a given stanza, or merely through one or more of its component units, pāda, or distich.

This class may be established for the following 39 examples, involving 80 stanzas, to wit:

3.10 : 6.61.4	1.121.5 : 10.61.11
23.1 : 8.82.2	1.174.2 : 6.20.10
23.7 : 8.76.6	1.183.3 : 6.49.5
25.10 : 8.25.8	1.185.8 : 5.85.7
36.10 : 8.19.21	3.52.3 = 4.32.16 : 3.62.8
37.4 : 8.32.27	4.24.3 : 7.82.9
47.7 : 8.8.14	4.37.5 : 8.93.34
1.116.7 : 1.117.6, 7	4.46.3 : 8.1.24
1.116.16 : 1.117.17	4.46.4 : 8.5.28 ¹
1.117.25 : 2.39.8	5.26.4 : 5.51.1
1.118.4 : 6.63.7	5.51.3 : 8.38.7
1.118.9 : 10.39.10	5.54.11 : 8.7.25

¹ Cf. also the correspondence of 4.46.5^a with 8.5.2^a

5.75.3 : 8.8.1
 8.5.18 : 8.26.16
 8.6.6 : 8.76.2
 8.7.20 : 8.64.7
 8.13.31 : 8.33.11
 8.14.6 : 9.65.9
 8.18.3 : 10.126.7
 8.100.2 : 10.83.7

9.3.9 : 9.42.2
 9.25.3 : 9.28.3
 9.45.1 : 9.50.5
 9.64.17 : 9.66.12
 9.83.5 : 9.86.40
 9.90.5 : 9.97.4¹
 9.104.2 : 9.105.2¹

As apt illustrations of this class I may cite in full the following dozen or so cases, for the purpose of showing to the eye this style of repetition :

1.3.10 (Madhuchandas Viçvāmitra ; to Sarasvatī)

pāvakā naḥ sarasvatī vājebhir vājīnīvatī,
 yajñān vaṣṭu dhiyāvasuḥ.

6.61.4 (Bharadvāja ; to Sarasvatī)

pra ṇo devī sarasvatī vājebhir vājīnīvatī,
 dhīnām avitry avatu.

1.25.10 (Çunahçepa Ājigarti, alias Devarāta ; to Varuṇa)

ni śasāda dhṛtavrato varuṇaḥ pastyāsv ā,
 sāmṛājyāya sukratuḥ.

8.25.8 (Viçvamanas Vāyaçva ; to Mitra and Varuṇa)

ṛtāvānā ni śedatuḥ sāmṛājyāya sukratū,
 dhṛtavratā kṣatriyā kṣatram ācatuḥ.

1.37.4 (Kāṇva Ghāura ; to Maruts)

pra vaḥ çardhāya ghr̥ṣvaye tveṣadyumnāya çuṣmiṇe,
 devattaṁ brahma gāyata.

8.32.27 (Medhātithi Kāṇva ; to Indra)

pra va ugrāya niṣture 'śālhāya prasakṣiṇe,
 devattaṁ brahma gāyata.

There is a subtle likeness in these stanzas which goes beyond the mere verbal parallelism. See under 1.37.4.

1.47.7 (Praskaṇva Kāṇva ; to Açvins)

yan nāsatyā parāvati yad vā stho adhi turvaçe,
 ato rathena suvṛtā na ā gataṁ sākaṁ sūryasya raçmibhiḥ.

8.8.14 (Sadhvaṇsa Kāṇva ; to Açvins)

yan nāsatyā parāvati yad vā stho adhy ambare,
 ataḥ sahasranirñijā rathenā yātam açvinā.

The second hemistich of 8.8.14 also at 8.8.11.

1.117.25 (Kakṣivat Dāirghatamasa ; to Açvins)

etāni vām açvinā vīryāni pra pūrvyāṇy āyavo 'vocaṇ,
 brahma kṣvanto vṛṣaṇā yuvabhyām suvīrāso vidatham ā vadema.

2.39.8 (Gṛtsamada ; to Açvins)

etāni vām açvinā vardhanāni brahma stomaiḥ gṛtsamadāso akraṇ,
 tāni narā juṣṣānopa yātām bṛhad vadema vidathe suvīrāḥ.

1.121.5 (Kakṣivat Dāirghatamasa ; to Indra, or Viçve Devāḥ)

tubhyaṁ payo yat pitarāv anītām rādhāḥ suretas turāṇe bhuranyū,
 çuci yat te rekṣa āyajanta sabardughāyāḥ paya usriyāyāḥ.

10.61.11 (Nābhānediṣṭha Mānava ; to Viçve Devāḥ)

mākṣū kanaḃyāḥ sukhyāṁ naviyo rādhō na reta ṛtam it turanyan,
 çuci yat te rekṣa āyajanta sabardughāyāḥ paya usriyāyāḥ.

¹ These two hymns are parallel throughout ; see above, p. 13.

4.46.3 (Vāmadeva; to Indra and Vāyu)

**Ā vīm sahasram haraya indravāyū abhi prayah,
vahanu somapīṭaye.**

8.1.24 (Pragātha Kāṇva, formerly Pragātha Ghāura; to Indra)

**Ā tvā sahasram ā ṇatām yuktā rathe hiranyaye,
brahmayujo haraya indra keṇino vahanu somapīṭaye.**

4.46.4 (Vāmadeva; to Indra and Vāyu)

**ratham hiranyavandhuraṁ indravāyū svadhvaram,
Ā hi sthātho divispṛgam.**

8.5.28 (Brahmātithi Kāṇva; to Aṇvins)

**ratham hiranyavandhuraṁ hiranyābhīṣum aṇvinā,
Ā hi sthātho divispṛgam.**

Cf. also the correspondence of 4.46.5^a with 8.5.2^a.

5.51.3 (Svastyātreya Ātreya; to Viṣve Devāḥ)

**viprebhir vipra santya prṭaryābhīr Ā gahī,
devebhīr somapīṭaye.**

8.38.7 (Manu Vāivasvata; to Viṣve Devāḥ)

**prṭaryābhīr Ā gataṁ devebhīr jenyavasū,
indrāgni somapīṭaye.**

5.75.3 (Avasyu Ātreya; to Aṇvins)

**Ā no ratnāni bibhratāv aṇvinā gachataṁ yuvam,
rudrā hiranyavartanī juṣānā vājīnivasū mādhvī mama ṇrutam havam.**

8.8.1 (Sadhvaṇsa Kāṇva; to Aṇvins)

**Ā no viṣvābhīr ūtibhir aṇvinā gachataṁ yuvam,
dasrā hiranyavartanī pibatam somyam madhu.**

Pāda 5.73.3^a is refrain in 5.75.1^a-9^a, and pāda 8.8.1^a is a common formula, 6.60.15^a (q. v.)

8.5.18 (Brahmātithi Kāṇva; to Aṇvins)

**asmākam adya vīm ayaṁ stomo vāhiṣṭho antamaḥ,
yuvābhyām bhūtv aṇvinā.**

8.26.16 (Viṣvamanas Vāyaṇa, or Vyaṇva Āṅgīrasa; to Aṇvins)

**vāhiṣṭho vīm havānām stomo dūto huvaṇ narā,
yuvābhyām bhūtv aṇvinā.**

8.14.6 (Goṣūktin Kāṇvāyana, and Aṇvasūktin Kāṇvāyana; to Indra)

**vāvṛdhānasya te vyaṁ viṇvā dhanāni jigyusaḥ,
ūtim indrā vṛṣiṃmahe.**

9.65.9 (Bhṛgu Vārūni, or Jamadagni Bhārgava; to Soma Pavamāna)

**tasya te vājino vyaṁ viṇvā dhanāni jigyusaḥ,
sakhītvam Ā vṛṣiṃmahe.**

8.18.3 (Irimbiṭhi Kāṇva; to Ādityas)

**tat su naḥ savitā bhago varuṇo mitro aryamā,
ṇarma yachantu sapratho yad īmahe.**

10.126.7 (Kulmalabarhiṣa Čailūsi, or Āṇhomuc Vāmadevya; to Viṣve Devāḥ)

**ṇunam asmalbhyam ūtaye varuṇo mitro aryamā,
ṇarma yachantu sapratha ādityāso yad īmahe** ati diviṣah.

For the future of the higher criticism of the Rig-Veda stanzas which reflect one another as a whole are of particular importance. A single pada easily assumes a formulaic character, is easily remembered and repeated. But when an entire stanza reflects the spirit and diction of another we are face to face with a definite historical question which, theoretically at least, is solvable. Simi-

larity in the preceding group of stanzas is by no means equally thoroughgoing in each case: it fades out into stanza correspondence of still lower degree. I add here, without writing them out in full, a considerable number of citations in which the greater part of one stanza is parallel to the greater part of a second stanza; each contains additional elements. Yet, again, the spirit of the two stanzas is enough the same to make it very likely that one stanza, as a whole, served as a pattern for the other. Thus, e.g.:

5.26.1 (Vasūyava Ātreyaḥ; to Agni)
agne pavaka rociṣa mandrayā deva jihvayā,
ā devān vakṣi yakṣi ca.
6.16.2 (Bharadvāja; to Agni)
sa no mandrābhīr adhvaṇe jihvābhīr yajā mahāḥ,
ā devān vakṣi yakṣi ca.

Or, more subtly, because the word forms, rather than the word sense, are changed:

7.77.4 (Vasiṣṭha; to Uṣas)
antivāmā dūre amitram uchorvīm gavyūtim abhayaṁ kṛdhi naḥ,
yāvaya dveṣa ā bharā vasūni codaya rādho grṇate maghoni.
9.78.5 (Kavi Bhārgava; to Soma Pavamāna)
etāni soma pavamāno asmayuḥ satyāni kṛṇvan draviṇāṇy arṣasi,
jahi ṣatrum antike dūrake ca ya urvīm gavyūtim abhayaṁ ca naḥ kṛdhi.¹

The following cases are more or less of this sort. They are not always separated by a hard and fast line from the preceding group:

1.13.8 : 1.142.8 : 1.188.7	5.26.2 : 7.16.4
1.16.3 : 8.3.5 (cf. also 3.42.4)	5.35.2 : 6.46.7
1.92.13 : 4.55.9	5.46.3 : 7.44.1
1.124.3 : 5.80.4	6.45.25 : 8.95.1
1.124.10 : 4.51.3	6.48.8 : 7.16.10
3.9.6 : 10.118.5	6.53.10 : 9.2.10
3.12.4 : 8.38.2	6.70.3 : 8.27.16
3.41.7 : 7.31.4	7.4 : 9.78.5
3.42.6 : 8.75.16 (cf. also 8.98.11)	8. : 3 : 8.15.12
4.7.8 : 4.8.4	8.6.15 : 8.12.24
5.9.3 : 6.16.40	.4 : 9.6.3 : 9.51.5 : 9.63.12
5.13.5 : 8.98.12	9.35.2 : 9.62.26
5.20.3 : 7.94.6	9.41.4 : 9.42.6 : 9.61.3
5.26.1 : 6.16.2	9.46.5 : 9.65.13

6. Distichs Repeated Unchanged

The next variety of repetition is that of distichs, or any given pair of pādas in one stanza recurring together within the limits of another stanza. This takes place on a rather surprising scale, there being no less than 62 distichs which are repeated without variation, and 79 which are repeated with more or less variation. This count, of course, aside from the stanzas repeated entirely:

¹ Even the words yāvaya dveṣaḥ, in 7.77.4. and satyāni kṛṇvan, in 9.78.5, paraphrase one another in a remote fashion.

their collective distichs heighten the total greatly, in accordance with the preceding counts. Distichs, like stanzas, usually represent a rounded unit of thought, easy to fit into various situations, therefore the relative chronology or priority of their occurrences does not, as a rule, betray itself. A brilliant example of relative chronology, by way of illustration, is offered by the familiar Uṣas-stanza 1.124.2 :

aminatī dāivyāni vratāni praminatī manuṣyā yugāni,
iyuṣiṇām upamā ṣaṣvatinām āyatinām prathamōṣā vy adyāt.

The two organically antithetic pādas of the first distich are distributed pointlessly into two unfit connexions in 1.92.11^c, 12^c. And the second distich, again, reappears, 1.113.15^{cd}, in the variant form, Iyuṣiṇām upamā ṣaṣvatinām vibhātīnām prathamōṣā vy aṣvāt, where the obviously intentional antithesis of Iyuṣiṇām and āyatinām is frivolously thrown overboard; see under 1.92.11. In a few cases a distich is derived from one pāda by the insertion of an extra word; thus 9.100.9^{ab}, tvām dyām ca mahivrata pṛthivīm cāti jabhriṣe : 9.86.29^c, tvām dyām ca pṛthivīm cāti jabhriṣe ; see p. 523.

The following list contains 62 pāda-pairs repeated without changes, and arranged in the order of their occurrence in the maṇḍalas. They make up a total of 132 pāda-pairs in the same stanza, to which may be added the two pairs of catenary distichs 9.67.31^{ab}, 32^{ab}, and 10.162.1^{cd}, 2^{ab}, listed on p. 8 :

- 1.13.6^{ab} (Medhātithi Kāṇva) = 1.142.6^{ac} (Dīrghatamas Āucathya). Āpri, to Devīr Dvārāḥ : vi ṣrayantām ṛtāvṛddhaḥ, dvāro devīr asaṣṇataḥ.
- 1.34.11^{cd} (Hiraṇyastūpa Āṅgīrasa) = 1.157.4^{cd} (Dīrghatamas Āucathya). To Aṣvins : prāyus tāristam ni rapāṁsi mṛkṣataṁ sedhataṁ dveso bhavataṁ sacābhuvā.
- 1.36.7^{ab} (Kāṇva Ghāura ; to Agni) = 8.69.17^{ab} (Priyamedha Āṅgīrasa ; to Indra) : tam ghem itthā namasvina upa svarājam āsate.
- 1.53.11^{cd} (Savya Āṅgīrasa ; to Indra) = 10.115.8^{cd} (Upastuta Vārṣṭihavya ; to Agni) : tvām stoṣāma tvayā suvirā drāghīya āyuh pratarāṁ dadhānāḥ.
- 1.91.10^{ab} (Gotama Rāhūgaṇa ; to Soma) = 10.150.2^{ab} (Mr̥ṣika Vāsistha ; to Agni) : imāni yajñam idam vaco jujuṣāṇa upagāhi.
- 1.92.12^c, 11^c (Gotama Rāhūgaṇa) = 1.124.2^{ab} (Kakṣivat Dairghatamasa). To Uṣas ; praminatī manuṣyā yugāni, aminatī dāivyāni vratāni.
- 1.105.14^{cd} (Trita Āptya, or Kutsa) = 1.142.11^{cd} (Dīrghatamas Āucathya). To Agni ; agnir havyā susūdāti devo deveṣu medhiraḥ.
- 1.106.7^{ab} (Kutsa) = 4.55.7^{ab} (Vāmadeva). To Viṣve Devāḥ : devāir no devy aditir ni pātu devas trātā trāyatām aprayuchan.
- 1.121.5^{cd} (Kakṣivat Dairghatamasa ; to Indra, or Viṣve Devāḥ) = 10.61.11^{cd} (Nābhānediṣṭha Mānava ; to Viṣve Devāḥ) : ṣuci yat to rekṇa āyajanta sabardughayāḥ paya usriyayāḥ. Cf. also pāda b of each stanza.
- 1.124.3^{cd} (Kakṣivat Dairghatamasa) = 5.80.4^{cd} (Satyaṣravas Ātreya). To Uṣas : ṛtasya panthām anv eti sādhu prajānativa na diṣo mināti.
- 1.127.9^{cd} (Paricchepa Dāivodāsi ; to Agni) = 1.175.5^{ab} (Agastya ; to Indra) : ṣuṣmintamo hi te mado dyumnintama uta kratuh.
- 1.142.4^{ab} (Dīrghatamas Āucathya) = 5.5.3^{ab} (Vasugruta Ātreya). Āpri, to Agni : ilīto agna ā vahendraṁ citraṁ iha priyam.

- 2.11.4^d, 5^a (Gr̥tsamada) = 10.148.2^{bc} (Pr̥thu Vāinya). To Indra: dāsir viçāḥ sūryeṇa sahyāḥ, guhā hitān guhyam guḥham apsu.
- 3.1.19^{ab} (Viçvāmitra Gāthina; to Agni) = 3.31.18^{cd} (Kuṇika Āisīrathi, or Viçvāmitra; to Indra): ā no gahi sakhyebhiḥ çivebhir mahān mahībhīr ūtibhiḥ sarāyaṇ.
- 3.31.21^{cd} (Viçvāmitra Gāthina; to Agni) = 3.59.4^{cd} (Viçvāmitra; to Mitra) = 6.47.13^{ab} (Garga Bhāradvāja; to Indra) = 10.131.7^{ab} (Sukirti Kākṣivata; to Indra): tasya vayan̄ sumatāu yajñīyasyāpi bhadre sāumanase syāma; and, with a slight ūha, 10.14.6^{cd} (Yama Vāivasvata; Liṅgoktadevatāḥ): teṣāṃ vayan̄ sumatāu yajñīyānām api bhadre sāumanase syāma.
- 3.52.1^{ab} (Viçvāmitra) = 8.91.2^{cd} (Apālā Ātreya). To Indra: dhānāvantaṃ karambhiṇam apūpavantaṃ ukthinaṃ.
- 3.55.13^{ab} (Prajāpati Vāicvāmitra, &c.; to Viçve Devāḥ) = 10.27.14^{c1} (Vasukra Āindra; to Indra): anyasyā vatsam̄ rihati mimāya kayā bhuvaṇi dadhe dhenur ūdhaḥ.
- 3.62.9^{ab} (Viçvāmitra; to Pūṣan) = 10.187.4^{ab} (Vatsa Āgneya; to Agni): yo viçvābhi vipaçyati bhuvaṇā sam̄ ca paçyati. Both stanzas begin their third pāda with sa naḥ.
- 4.17.16^{ab} (Vāmadeva Gāutama) = 10.131.3^{cd} (Sukirti Kākṣivata). To Indra: gavyanta indraṃ sakhyāya viprā aqvāyanto vṛṣaṇām vājyantaḥ.
- 4.41.5^{cd} (Vāmadeva; to Indra and Varuṇa) = 10.101.9^{cd} (Budha Sāumya; to Viçve Devāḥ, or R̥tvikstutiḥ): sā no duhiyad yavaseva gatvī sahasradhārā payasā mahi gāuḥ.
- 4.46.4^{ab} (Vāmadeva; to Indra and Vāyu) = 8.5.28^{ac} (Brahmātithi Kāṇva; to Aṇvins): rathān̄ hiraṇyavandhuram, ā hi sthātho divispr̄cam. Note that 4.46.5^a = 8.5.2^b.
- 4.47.4^{ab} (Vāmadeva; to Indra and Vāyu) = 6.60.8^{ab} (Bharadvāja; to Indra and Agni): yā vān̄ santi puruspr̄ho niyuto dāçuse narā.
- 4.50.11^{cd} (Vāmadeva; to Indra and Brhaspati) = 7.97.7^{cd} (Vasiṣṭha; to Indra and Brahmanaspati): aviṣṭān̄ dhiyo jigṛtān̄ purāndhir̄ jajastam̄ aryo vanuṣām̄ arātīḥ.
- 4.55.10^{ab} (Vāmadeva; to Viçve Devāḥ) = 8.18.3^{ab} (Irimbiṭhi Kāṇva; to Ādityāḥ): tat su naḥ savitā bhago varuṇo mitro aryamā.
- 5.23.4^{de} (Dyumnā Viçvacarṣaṇi Ātreya) = 6.48.7^{de} (Çamiyu Bārhaspatya). To Agni: revan̄ naḥ çukra didihi dyumat̄ pāvaka didihi.
- 5.42.16^{cd} = 5.43.15^{cd} (Atri Bhāuma; to Viçve Devāḥ): devo-devaḥ suhavo bhūtu mahyaṃ mā no mātā pr̄thivī durmatāu dhāt. In each case this distich, followed by two more identical stanzas concludes the hymn.
- 5.45.3^{ab} (Çamiyu Bārhaspatya) = 8.12.21^{ab} (Parvata Kāṇva). To Indra: mahir̄ asya praṇī-tayaḥ pūrvir̄ uta praçastayaḥ.
- 5.75.7^{ab} (Avasyu Ātreya) = 5.78.1^{ab} (Saptavadhri Ātreya). To Aṇvins: aqvinaṇ̄ cha gachataṃ nāsatyā mā vi venatam̄.
- 6.45.33^{ab} (Çamiyu Bārhaspatya; to Br̄hu Takṣan) = 8.94.3^{ab} (Bindu Āṅgīrasa, &c.; to Maruts): tat su no viçve aṛya ā sadā gr̄ṇanti karavaḥ.
- 6.51.15^{ab} (R̥jigvan̄ Bhāradvāja) = 8.83.9^{ab} (Kusidīn Kāṇva). To Maruts: yūyaṃ hi ṣṭhā sudā-nava indrajyeṣṭhā abhidyaḥ.
- 7.35.15^{cd} (Vasiṣṭha) = 10.65.15^{cd} = 10.66.16^{cd} (Vasukarṇa Vāsukra). To Viçve Devāḥ: to no r̄santām̄ urugāyam̄ adya yūyaṃ pāta svastibhiḥ sadā naḥ. Note that 7.35.15^b = 10.65.14^b, and see under 7.35.15.
- 7.39.7^{bc} = 7.40.7^{bc} (Vasiṣṭha; to Viçve Devāḥ) = 7.62.3^{bc} (Vasiṣṭha; to Mitra and Varuṇa): ṛtāvāno varuṇo mitro agniḥ, yachantu candrā upamaṃ no arkam̄.
- 7.59.2^{cd} (Vasiṣṭha; to Maruts) = 8.27.16^{ab} (Manu Vāivasvata; to Viçve Devāḥ): pra sa kṣayaṃ tirate vi mahir̄ iṣo yo vo varāya dāçati.
- 7.104.23^{cd} (Vasiṣṭha; to Pr̄thivi and Antariksa) = 10.53.5^{cd} (Agni Sāucika; to Devāḥ): pr̄thivī naḥ p̄rthivat̄ p̄tv̄ aṇhaso 'ntariksāṃ divyāt̄ p̄tv̄ asmān̄.
- 8.2.32^{bc} (Medhātithi Kāṇva) = 8.16.7^{bc} (Irimbiṭhi Kāṇva). To Indra: indraḥ purū puru-hūtaḥ, mahān mahībhīḥ çacibhiḥ.
- 8.4.1^{ab} (Devātithi Kāṇva) = 8.65.1^{ab} (Pragātha Kāṇva). To Indra: yad̄ indra prāḡ apāḡ udāṇ nyaḡ vā hūyase nr̄bhiḥ. Note the correspondence of 8.4.12^d with 8.64.10^c, the latter also a hymn ascribed to Pragātha Kāṇva.
- 8.8.18^{ab} (Sadhaṇsa Kāṇva) = 8.87.3^{ab} (Dyumnika Vasiṣṭha, &c.). To Aṇvins: ā vān̄ viçvā-

bhir ūtibhīh priyamedhā ahūṣata. The two hymns share three more pādas; see in their order.

- 8.13.15^{ab} (Nārada Kāṇva) = 8.97.4^{ab} (Rebha Kācyapa). To Indra: yac chakrāsi parāvati yad arvāvati vṛtrahan.
- 8.47.18^{ab} (Trita Āptya; to Ādityas and Uṣas) = 10.164.5^{ab} (Pracetas Aṅgīrasa; Duḥṣvapna-ghnam): ajaiṣmādyāsanāma cābhūmānāgasō vayam.
- 8.51 (Vāl. 3).6^{cd} (Ṛṣiṣṭigu Kāṇva) = 8.61.14^{cd} (Bharga Prāgātha). To Indra: taih tvā vayan maghavann indra girvaṇaḥ sūtāvanto havāmahe.
- 8.52 (Vāl. 4).6^{cd} (Āyu Kāṇva) = 8.61.10^{cd} (Bharga Prāgātha). To Indra: vasūyavo vasupatiḥ ṇatakraṭum stomāir indraḥ havāmahe.
- 8.93.6^{ab} (Sukakṣa Aṅgīrasa; to Indra) = 9.65.22^{ab} (Bhrgu Vāruṇi, &c.; to Soma Pavamāna): ye somasah parāvati ye arvāvati sunvire.
- 8.98.3^{ab} (Nṛmedha Aṅgīrasa; to Indra) = 10.170.4^{ab} (Vibhrāj Sūrya; to Sūrya): vibhrājaṇ jyotiṣa svar agacho rocanāḥ divah.
- 9.1.1^{bc} (Madhuchandas Vaiçvāmītra) = 9.100.5^{bc} (Rebhasūnū Kācyapāu). To Soma Pavamāna: pavasva soma dhārāyā, indrāya pātave sutaḥ.
- 9.2.4^{bc} (Medhātithi Kāṇva) = 9.66.13^{bc} (Çatam Vāikhānasah). To Soma Pavamāna: āpo arṣanti sindhavaḥ, yad gobhir vāsaiṣyase.
- 9.13.3^{ab} (Asita Kācyapa, &c.) = 9.42.3^{bc} (Medhyātithi Kāṇva). To Soma Pavamāna: pavante vajasātaye, somah sahasrapājasah. Note 9.13.1^a = 9.42.5^c, and 9.13.4^b = 9.42.5^c.
- 9.16.3^{bc} (Asita Kācyapa, &c.) = 9.51.1^{bc} (Ucathya Aṅgīrasa). To Soma Pavamāna: somam pavitra ā srja, punihindrāya pātave.
- 9.16.6^{ab} (Asita Kācyapa, &c.) = 9.62.19^{bc} (Jamadagni Bhārgava). To Soma Pavamāna: viçvā arṣann abhiçriyaḥ, çūro na goṣu tiṣṭhati.
- 9.17.3^{bc} (Asita Kācyapa, &c.) = 9.37.1^{bc} (Rāhugaṇa Aṅgīrasa). To Soma Pavamāna: somah pavitre arṣati, vighnann rakṣāṇsi devayuh. With slight ūha, 9.56.1^{bc} (Avatsāra Kācyapa; to Soma Pavamāna): āguḥ pavitre arṣati, vighnann rakṣāṇsi devayuh.
- 9.20.7^{bc} (Asita Kācyapa, &c.) = 9.67.19^{bc} (Vasiṣṭha). To Soma Pavamāna: pavitraḥ soma gachasi, dadhat stotre suvīryam.
- 9.22.3^{ab} (Asita Kācyapa, &c.) = 9.101.12^{ab} (Manu Sāmvarana). To Soma Pavamāna: ete pūtā vipaçcitah somāso dadhyāçiraḥ.
- 9.23.4^{bc} (Asita Kācyapa, &c.) = 9.107.14^{ab} (Sapta Ṛsayah). To Soma Pavamāna: abhi somāsa āyavaḥ pavante madyaḥ madam.
- 9.30.6^{ab} (Bindu Aṅgīrasa) = 9.51.2^{cd} (Ucathya Aṅgīrasa). To Soma Pavamāna: sunotā madhumattamam, somam indrāya vajriṇe. Note the reversed order; and cf. also 7.32.8^{ab}.
- 9.33.2^{bc} (Trita Āptya) = 9.63.14^{bc} (Nidhruvi Kācyapa). To Soma Pavamāna: çukrā ṛtasya dhārāyā, vajrah gomantam akṣaran. Note that 9.33.6^c = 9.63.1^a.
- 9.40.3^{bc} (Brhanmati Aṅgīrasa) = 9.65.21^{bc} (Bhrgu Vāruṇi, &c.). To Soma Pavamāna: asma-bhyaḥ soma viçvataḥ, ā pasasva sahasriṇam. With slight ūha, 9.33.6^{bc} (Trita Āptya; to Soma Pavamāna): . . . sahasriṇaḥ. Cf. 9.62.12; 63.1.
- 9.40.6^{ab} (Medhyātithi Kāṇva) = 9.100.2^{ab} (Rebhasūnū Kācyapāu). To Soma Pavamāna: punāna indav ā bhara soma dvibarhasaḥ rayim.
- 9.53.4^{bc} (Avatsāra Kācyapa) = 9.63.17^{bc} (Nidhruvi Kācyapa). To Soma Pavamāna: hariṇi nadisu vajinam, indum indrāya matsaram.
- 9.63.2^{bc} (Nidhruvi Kācyapa) = 9.99.8^{cd} (Rebhasūnū Kācyapāu). To Soma Pavamāna: indrāya matsarintamaḥ, camūṣv ā ni ṣidasi.
- 9.63.8^{bc} (Nidhruvi Kācyapa) = 9.65.16^{bc} (Bhrgu Vāruṇi, &c.). To Soma Pavamāna: pavamāno manāv adhi, antarikṣeṇa yātave. Note that 9.63.1^a = 9.65.21^c.
- 9.63.29^{bc} (Nidhruvi Kācyapa) = 9.67.3^{bc} (Bharadvāja). To Soma Pavamāna: abhy arṣa kani-kradat, dyumantam gusmam uttamam. Note that 9.63.19^c = 9.67.16^b.
- 9.68.10^{cd} (Vatsapri Bhālandana; to Pavamāna Soma) = 10.45.12^{cd} (Bhālandana Vatsapri; to Agni): adveṣe dyāvārthivi huvema devā dhatta rayim asme suvram.
- 10.31.7^{ab} (Kavasa Ālūsa; to Viçve Devah) = 10.81.4^{ab} (Viçvakarman Bhāuvana; to Viçvakarman: kiṇi svīd vanaḥ ka u vṛkṣa āsa yato dyāvārthivi niṣṭatakṣaḥ).

7. Distichs Repeated with Changes

The number of distichs repeated with greater or lesser variation is rather larger than that of the distichs' repeated intact. The class involves 79 instances of a total of 162 distichs. Moreover, it naturally fades out into another very prevalent class of repetitions in which there is one identical pāda together with one or more words repeated in a pāda adjacent to the identical one; see the next class. Here, as in previous cases, I have been guided in my classifications by the spirit and general intention of the passage, rather than by the completeness of the verbal correspondence; see, e.g. the relation of 4.17.7^{cd}: 4.19.3^{cd}. The present class, on the whole, shows even more instructively, and on a larger scale than the preceding ones, the persistence, and at the same time the freedom, with which the Vedic poets availed themselves of existing types of expression in order to serve their ends. Grammatical, lexical, and metrical change, and adaptation to different purposes, notably different divinities, are an almost constant element in these repetitions; nowhere do the Vedic poets show better that they regarded the entire body of Vedic composition as common property, freely to be used for new purposes and conceived in later moods:

- 1.12.1^{ab} (Medhātithi Kāṇva) = 1.36.3^{ab} (Kāṇva Ghāura). To Agni: agniṁ dutam (1.36.3^a, prā tvā dutam) vṛṇimāhe hotāraṁ carṣaṇinām. Cf. 8.19.3.
- 1.12.11^{ac} (Medhātithi Kāṇva; to Agni) = 9.61.6^{ab} (Amahīyu Āṅgīrasa; to Soma Pavamana): sa naḥ stavāna (9.61.6^a, punāna) ā bhara, rayiṁ viravatim iṣam. Cf. 8.24.3; 9.40.5.
- 1.18.2^{ab} (Medhātithi Kāṇva; to Brahmanaspati) = 1.91.12^{ab} (Gotama Kāhūgaṇa; to Soma): yo revān yo amivahā (1.91.12^a, gayasphāno amivahā) vasuvit puṣṭivardhanah.
- 1.18.3^{ab} (Medhātithi Kāṇva; to Brahmanaspati) = 7.94.8^{ab} (Vasiṣṭha; to Indra and Agni): mā naḥ caṇso (7.94.8^a, mā kasya no) araruso dhūrtilḥ prañāṇ martyaśya.
- 1.22.21^{ab} (Medhātithi Kāṇva; to Viṣṇu) = 3.10.9^{ab} (Viçvāmītra Gāthina; to Agni): tad viprāso (3.10.9^a, tam tvā viprā) vipanyavo jāgrvānsaḥ samindhate.
- 1.25.15^{ab} (Çunaḥçepa Ājigarti, &c.; to Varuṇa) = 10.22.2^{cd} (Vimada Āindra, &c.; to Indra): uta yo mānuṣeṣv ā (10.22.2^c, mitro na yo janesv ā) yaçac cakre asāmy ā.
- 1.34.12^{cd} (Hiranyastūpa Āṅgīrasa) = 1.112.24^{cd} (Kutsa). To Aṇvins: çṛṇvantā vām avaso johavimi (1.112.24^c, adyūte vāse ni hvaye vām) vṛdhe ca no bhavatām vajasātāu.
- 1.36.15^{ab} (Kāṇva Ghāura; to Agni): pāhi no agne rakṣasaḥ pāhi dhūrter arāvnaḥ = 7.1.13^{ab} (Vasiṣṭha Maitravaruṇi; to Agni): pāhi no agne rakṣaso ajuṣṭāt pāhi dhūrter araruso aghāyoḥ.
- 1.39.6^{ab} (Kāṇva Ghāura) = 8.7.28^{ab} (Punarvatsa Kāṇva). To Maruts: upo ratheṣu pṛṣatir ayugdham (8.7.28^a, yad eṣāṁ pṛṣati rathe) pṛṣtīr vahati rohitah.
- 1.45.4^{bc} (Praskāṇva Kāṇva; to Agni) = 8.8.18^{bc} (Sadhvāṇsa Kāṇva; to Aṇvins): priyamedhā ahūṣata, rājantam (8.8.18^c, rājantāv) adhivarāṇam. The first two pādas of 8.8.18 are repeated at 8.8.7.3.
- 1.47.1^{ab} (Praskāṇva Kāṇva; to Aṇvins) = 2.41.4^{ab} (Gṛtsamada; to Mitra and Varuṇa): ayam vām madhumattamaḥ (2.41.4^a, mitrāvaruṇa) sutah soma ptāvṛdhā.
- 1.47.7^{ab} (Praskāṇva Kāṇva) = 8.8.14^{ab} (Sadhvāṇsa Kāṇva). To Aṇvins: yan nāsatyā parāvati yad vā stho adhi turvaçe (8.8.14^b, adhy ambare). For other correspondences between 1.47 and 8.8 see under 1.47.2.
- 1.47.8^{ab} (Praskāṇva Kāṇva; to Aṇvins) = 8.4.14^{cd} (Devātithi Kāṇva; to Indra): arvācā vām (8.4.14^c, arvācāṇi tvā) saptayo 'dhvaraçriyo vahanu savanā upa.

- 1.48.14^{ab} (Praskaṇva Kāṇva; to Uṣas): ye cid dhi tvām ṛsayah pūrva ūtaye juhūre 'vase mahi = 8.8.6^{ab} (Sadhvaṇsa Kāṇva; to Aṇvins): yac cid dhi vām pura ṛsayo juhūre 'vase narā.
- 1.81.5^{cd} (Gotama Rāhūgaṇa) = 7.32.23^{ab} (Vasiṣṭha). To Indra: na tvāṇā indra kaṣ cana (7.32.23^a, na tvāṇā anyo divyo na pārthivo) na jāto na janīsyate.
- 1.84.11^{ab} (Gotama Rāhūgaṇa) = 8.69.3^{ab} (Priyamedha Āṅgīrasa). To Indra: tā asya prāṇa-yuvaḥ (8.69.3^b, sūdadohasah) somam ḥṛiṇanti prāṇayah.
- 1.113.15^{cd} (Kutsa) = 1.124.2^{cd} (Kakṣivat Dairghatamasā). To Uṣas: iyusīnām upamā caṣva-tīnām vibhātīnām prathamosā vy aṣvāt (1.124.2^d, āyatīnām prathamosā vy adyāt). Note the correspondence of 1.113.7^a with 1.124.3^a, and 1.113.7^d with 1.123.13^c.
- 1.117.20^{cd} (Kakṣivat Dairghatamasā) = 10.39.7^{ab} (Ghoṣa Kakṣivatī). To Aṇvins: yuvam caṣbhir vimadāya jāyām (10.39.7^a, yuvam rathena vimadāya cundhyuvam) ny ūhathuḥ purumitrasya yosām (10.39.7^b, yosām).
- 1.118.1^{cd} (Kakṣivat Dairghatamasā) = 1.183.1^{ab} (Agastya). To Aṇvins: yo martyasya manaso javiṇā (1.183.1^a, tam yuñjāthām manaso yo javiṇā) trivandhuro vṛṣaṇā vātaraṇhāḥ (1.183.1^b, yas tricakraḥ).
- 1.129.3^{cd} (Parucchepa Dāivodāsi; to Indra): mitrāya vocam varuṇāya saprathah sumṛṇikāya saprathah = 1.136.6^{bc} (Parucchepa Dāivodasi; Liṅgoktadevatāḥ); mitrāya vocam varuṇāya mīlhuṣe sumṛṇikāya mīlhuṣe.
- 1.132.7^{bc} (Parucchepa Dāivodāsi; to Indra): indratvotāḥ sāsaḥyāma prṭanyato vanuyāma vanuṣyataḥ = 8.40.7^{de} (Nābhāka Kāṇva; to Indra and Agni): sāsaḥyāma prṭanyato, &c.
- 1.134.3^{bc} (Parucchepa Dāivodāsi; to Vāyu): vāyū rathe ajirā dhuri volhave vahīṣṭhā dhuri volhave = 5.56.6^{cd} (Āyāvāca Ātreya; to Maruts): yuñgdhvaṇ harī ajirā, &c.
- 1.135.3^{ab} (Parucchepa Dāivodāsi) = 7.92.5^{ab} (Vasiṣṭha). To Vāyu: ā no niyudbbhiḥ ṣṭinibhir adhvaram sahasrinibhir upa yāhi vitaye (7.92.5^b, yajñam).
- 1.155.3^{cd} (Dirghatamas Āucathya; to Viṣṇu and Indra) = 9.75.2^{cd} (Kavi Bhārgava; to Pavamāna Soma): dadhāti putro 'varam param pitur (9.75.2^c, dadhāti putrah pitur apicyam) nāma trītyam adhi rocane divah.
- 1.162.1^{ab} (Dirghatamas Āucathya; Aṇvastuti) = 5.41.2^{ab} (Atri Bhāuma; to Viṣve Devāḥ): mā (5.41.2^a, te) no nitro varuṇo aryamāyur indra ṛbhukṣā marutaḥ pari khyan (5.41.2^b, maruto jusanṭa)
- 1.183.6^{ab} = 1.184.6^{ab} (Agastya) = 7.73.1^{ab} (Vasiṣṭha). To Aṇvins: atāriṣma tamasas pāram asya prati vām stomo aṇvīnāv adhāyi (7.73.1^b, prati stomam devayanto dadhānāḥ).
- 2.12.15^{cd} (Gr̥tsamada; to Indra) = 8.48.14^{cd} (Pragātha Kāṇva; to Soma): vayam ta indra (8.48.14^c, vayam somasya) vigvaha priyāsah suvirāso vidatham ā vadema.
- 3.19.2^{cd} (Gāthīn Kāucika; to Agni): sudyumnām rātinīm ghṛtācīm, pradakṣiṇid devatātim urāṇaḥ: 4.6.3^{ab} (Vāmadeva Gāutama; to Agni): yatā sujūrṇī rātinī ghṛtācī pradakṣiṇid, &c.
- 3.37.11^{ab} = 3.40.8^{ab} (Viṣvāmītra; to Indra): arvāvato na ā gahy atho cakra parāvataḥ (3.40.8, gahi parāvataḥ ca vṛtrahan). Cf. 3.40.9.
- 3.47.7^{ab} = 3.52.7^{cd} (Viṣvāmītra; to Indra): sajoṣā indra sagoṇo (3.52.7^c, apūpam addhi sagoṇo) marudbbhiḥ somam piba vṛtrahā cūra vidvān.
- 3.53.7^{cd} (Viṣvāmītra; to Indra) = 7.103.10^{cd} (Vasiṣṭha; to the Frogs, Parjanyaṣuti): viṣvāmītrāya (7.103.10^c, gavām maṇḍūkā) dadato maghāni (7.103.10^c, dadataḥ ṣatāni) sahasra-sāve pra tiranta āyuh.
- 3.54.22^{ab} (Prajāpati Vaiṣvāmītra, &c.) = 5.4.2^{cd} (Vasuṣṛuta Ātreya). To Agni: svadasva havyā sam (5.4.2^c, sugāḥapatyāḥ sam) īso didihy asmadryak sam mimihī ṣṛavāṇsi.
- 3.62.16^{ab} (Viṣvāmītra) = 7.65.4^{ab} (Vasiṣṭha). To Mitra and Varuṇa: ā no mitrāvaruṇā (7.65.4^a adds havyajustīr) ghṛtāir gavyūtim uksatam (7.65.4^b adds ilābbhiḥ).
- 4.6.11^{cd} (Vāmadeva Gāutama) = 5.3.4^{cd} (Vasuṣṛuta Ātreya). To Agni: hotāram agnīm manuṣo ni sēdur namasyanta (5.3.4^d, daṣasyanta) uṇijah ṣaṇsam āyoh.
- 4.17.7^{cd} (Vāmadeva Gāutama; to Indra): tvam prati pravata āṣayānam ahim vajreṇa maghavan vi vṛṣcaḥ = 4.19.3^{cd} (Vāmadeva; to Indra): sapta prati pravata āṣayānam ahim vajreṇa vi riṇā aparvan.
- 4.37.7^{cd} (Vāmadeva; to R̥bhus) = 5.10.6^{cd} (Gaya Ātreya; to Agni): asmabhyām sūraya stutā (5.10.6^c, asmākāsaḥ ca sūrayo) viṣvā āṣas tarīṣaṇi.

- 4.47.2^{ab} (Vāmadeva) = 5.51.6^{ab} (Svastyātreyā Ātreya). To Indra and Vāyu : indraç ca vāyav eṣāṁ somānām (5.51.6^b, sūtānām) pītim arhathaḥ.
- 5.3.8^{ab} (Vasuçruta Ātreya) = 10.122.7^{ab} (Citramahas Vasiṣṭha). To Agni : tvām asyā vyuṣi deva pūrve (10.122.7^a, tvām id asyā uṣaso vyuṣiṣu) dūtaṁ kṛṇvānā ayajanta havyāiḥ (10.122.7^b, mānusaḥ).
- 5.4.7^{ab} (Vasuçruta Ātreya ; to Agni) : vayan̄ te agna ukthāir vidhema vayan̄ havyāiḥ pāvaka bhadrāçoce = 7.14.2^{a+d} (Vasiṣṭha Māitrāvaruṇi ; to Agni) : vayan̄ te agne samidhā vidhema, vayan̄ deva haviṣā bhadrāçoce.
- 5.21.3^{ab} (Sasa Ātreya) = 8.23.18^{ab} (Viçvamanas Vāiyaçva). To Agni : tvām viçve (8.23.18^a, viçve hi tvā) sajoçaso devāso dūtaṁ akrata.
- 5.31.6^{ab} (Avasyu Ātreya) = 7.98.5^{ab} (Vasiṣṭha). To Indra : pra te pūrvāni karaṇāni vocaṁ (7.98.5^a, prendrasya vocaṁ prathamā kṛtāni) pra nūtanā maghavan yā cakārtha (7.98.5^b, maghavā yā cakāra). Cf. 10.112.8^{ab}.
- 5.51.7^{ab} (Svastyātreyā Ātreya ; to Viçve Devāḥ) = 9.63.15^{ab} (Nidhruvi Kāçyapa : to Soma Pavamāna) : sūtā indrāya vāyave (9.63.15^a, vajriṇe) somāso dadhiyāçiraḥ.
- 5.65.2^{cd} (Rātaḥavya Ātreya ; to Mitra and Varuṇa) = 5.67.4^{ab} (Yajata Ātreya ; to Mitra, Varuṇa, [and Aryaman]) : tū satpatī ṛtāvṛdha ṛtāvānā (5.67.4, te hi satyā ṛtasprça ṛtāvāno) jane-jane.
- 5.74.10^{ab} (Pāura Ātreya) = 8.73.5^{ab} (Gopavana Ātreya, &c.). To Açvins : açvinā yad dha karhi cie (8.73.5^a, yad adya karhi karhi cie) chuçrūyātām imaṁ havam.
- 6.16.5^{bc} (Bharadvāja ; to Agni) : divodāsāya sunvate, bharadvājāya daçuṣo = 6.31.4^{de} (Suhotra Bhāradvāja ; to Indra) : divodāsāya sunvate sutakre, bharadvājāya gṛnate vasūni.
- 6.16.30^{ab} (Bharadvāja) = 7.15.15^{ab} (Vasiṣṭha Māitrāvaruṇi). To Agni : tvam̄ nuḥ pāhy aṇhaso jātavedo (7.15.15^b, doṣāvastar) aghāyataḥ.
- 6.25.9^{cd} (Bharadvāja) = 10.89.17^{cd} (Reṇu Vāiçvāmitra). To Indra : vidyāma vastor avasā gṛṇanto bharadvājā (10.89.17^d, viçvāmitrā) uta ta indra nūnam.
- 6.29.3^{cd} (Bharadvāja ; to Indra) = 10.123.7^{cd} (Vena Bhārgava ; to Vena) : vasāno atkaṁ sura-bhīṁ dṛçe kaṁ svar na pṛtav isiro babhūtha (10.123.7^d, svar na nāma janata priyāni).
- 6.45.3^{ab} (Çaṁyu Bārhaspatya ; to Indra) = 8.5.18^{ab} (Brahmātithi Kāṇva ; to Açvins) : asmākam indra bhūtu te (8.5.18^d, asmākam adya vām ayaṁ) stomo vāhiṣṭho antamaḥ.
- 6.51.7^{ab} (Kṣiçvan Bhāradvāja ; to Viçve Devāḥ) = 7.52.2^{cd} (Vasiṣṭha ; to Ādityas) : mā va eno anyakṛtaṁ bhujema (7.52.2^c, mā vo bhujemānyajātām eno) mā tat karma vasavo yac cayadhve.
- 6.59.7^{cd} (Bharadvāja ; to Indra and Agni) = 8.75.12^{ab} (Virūpa Āngirasa ; to Agni) : mā uo asmin mahādhane parā varkataṁ gaviṣṭiṣu (8.75.12^b, parā varg bhārabhrd yathā).
- 6.60.14^{ab} (Bharadvāja ; to Indra and Agni) = 8.73.14^{ab} (Gopavana Ātreya, &c. ; to Açvins) : ā no gavyebhir açvyāir vasavyāir (8.73.14, açvyāiḥ sahasrāir) upa gachataṁ.
- 7.15.13^{ab} (Vasiṣṭha Māitrāvaruṇi) = 8.44.11^{ab} (Virūpa Āngirasa). To Agni : agne rakṣā ṇo aṇhasāḥ (8.44.11^a, agne nī pāhi nas tvam̄) prati śma deva riṣataḥ.
- 7.67.6^{cd} (Vasiṣṭha ; to Açvins) : ā vām toke tanayo tūtujanāḥ suratnāso devatīṁ gamema = 7.84.5^{bc} = 7.85.5^{bc} (Vasiṣṭha ; to Indra and Varuṇa) : prāvāt tokāya tanayo tūtujanā, suratnāso, &c.
- 7.74.2^{cd} (Vasiṣṭha) = 8.35.22 (Çyāvāçva Ātreya). To Açvins : arvāg rathaṁ (7.74.2^c, rathaṁ samanāsā) nī yachataṁ pibataṁ soṁyaṁ madhu.
- 8.1.4^{cd} (Medhātithi Kāṇva, &c. ; to Indra) = 8.60.18^{cd} (Bharga Prāgātha ; to Agni) : upa kramasva (8.60.18^c, isaṇyayā naḥ) pururūpam ā bhara vājāni nedistham ūtaye.
- 8.5.28^{ab} (Brahmātithi Kāṇva ; to Açvins) : rathaṁ hiraṇyavandhuraṁ hiraṇyābhīçur açvinā = 8.22.5^{ab} (Sobhāri Kāṇva ; to Açvins) : ratho yo vām trivandhuro hiraṇyābhīçur açvinā. Note that 8.5.5^c = 8.22.3^d.
- 8.8.1^{cd} (Sadhvaṇsa Kāṇva) = 8.87.5^{cd} (Dyumnika Vasiṣṭha). To Açvins : dasrā hiraṇyavartani pibataṁ soṁyam madhu (8.87.5, vartani çubhas patī pātām somam ṛtāvṛdhā).
- 8.12.19^{ab} (Parvata Kāṇva ; to Indra) = 8.27.13^{ab} (Manu Vāivasvata ; to Viçve Devāḥ) : devaṁ-devaṁ vo vasa indram-indraṁ gṛṇiṣaṇi (8.27.13^b -indram abhiṣṭaye).

- 8.18.12^{ab} (Irimbiṭhi Kāṇva) = 8.67.16^{ab} (Matsya Sāhmadā, &c.). To Aṇvins: tat su naḥ ṇarma yachātāditya (8.67.18, tat su no navyaṁ sanyasa ādityā) yan mumocati.
- 8.18.16^{ab} (Irimbiṭhi Kāṇva; to Ādityas) = 8.31.10^{cd} (Manu Vāivasvata; Dāmpatyor āciṣaḥ): ā ṇarma parvatānām otāpāṁ vṛṇīmahe (8.31.10, parvatānām vṛṇīmahe nadīnām).
- 8.27.16^{cd} (Manu Vāivasvata; to Viṇve Devāḥ): pra prajābhīr jāyate dharmaṇas pary ariṣṭaḥ sarva edhate = 10.63.13^{ab} (Gaya Plāta; to Viṇve Devāḥ): ariṣṭaḥ sa marto viṇva edhate pra prajābhīr jāyate dharmaṇas pari.
- 8.38.3^{ab} (Çyāvāṇva Ātreya; to Indra and Agni) = 8.65.8^{ab} (Pragātha Kāṇva; to Indra): idam vāṁ madiraṁ (8.65.8^a, idam te somyaṁ) madhv adhuksaṁ adribhīr naraḥ.
- 8.45.4^{bc} (Triṇoka Kāṇva) = 8.77.1^{bc} (Kurusuti Kāṇva). To Indra: jātaḥ pṛchad vi mātaram (8.77.1^b, vi pṛchad iti mātaram), ka ugrāḥ ke ha ṇṇvire.
- 8.47.1^{ab} (Trita Āptya) = 8.67.4^{ab} (Matsya Sāhmadā, &c.). To Ādityas: mahi vo mahatām avo varuṇa mitra dācuse (8.67.4^b, mitrāryaman).
- 9.2.7^{bc} (Medhatithi Kāṇva) = 9.38.3^{bc} (Rāhūgaṇa Āṅgīrasa). To Soma Pavamāna: marmṇ- jante apasyuvah, yābhīr madāya ṇumbhase (9.38.3^c, ṇumbhate).
- 9.6.4^{bc} = 9.24.2^{bc} (Asita Kāṇya, &c.). To Soma Pavamāna: āpo na pravatāsaran (9.24.2^b, pravatā yatih), punānā indram ācata.
- 9.11.8^{ab} (Asita Kāṇya, &c.) = 9.98.10^{ab} (Ambariṣa Vārsāgīra, &c.). To Soma Pavamāna: indraya soma pātave madāya (9.98.10^b, vṛtragline) pari ṇicyase.
- 9.12.8^{bc} (Asita Kāṇya, &c.) = 9.44.2^{bc} (Ayāsa Āṅgīrasa). To Soma Pavamāna: somo hin- vāno arṣati (9.44.2^b, hinve parāvati), viprasya dhārāyā kavīḥ.
- 9.37.2^{bc} = 9.38.6^{bc} (Rāhūgaṇa Āṅgīrasa). To Soma Pavamāna: harir arṣati dharmasīḥ, abhi yonim kanikradat (9.38.6^b, krandan yonim abhi priyam).
- 9.43.4^{ab} (Medhatithi Kāṇva) = 9.63.11^{ab} (Nidhruvi Kāṇya). To Soma Pavamāna: pava- māna vidā rayim asmahyaṁ soma suṇṇiyam (9.63.11^b, duṣṭaram).
- 9.52.4 (Ucathya Āṅgīrasa) = 9.64.27 (Kāṇya Mārica). To Soma Pavamāna: ni ṇuṣmam (9.64.27, punāna) indav eṣām puruhūta janānām.
- 9.57.1^{ab} (Avatsāra; to Soma Pavamāna): pra te dhārā asaṇcato divo na yanti vṛṣṭayaḥ = 9.62.28^{ab} (Jamadagni Bhārgava; to Soma Pavamāna): pra te divo na vṛṣṭayo dhārā yanti asaṇcataḥ. See p. 552.
- 9.62.12^{ab} (Jamadagni Bhārgava) = 9.63.12^{ab} (Nidhruvi Kāṇya). To Soma Pavamāna: ā pavasva (9.63.12^a, abhy arṣa) sahasraṇām rayim gomantam aṇvinam. Note 9.62.25^c = 9.63.25^c.
- 9.63.16^{bc} (Nidhruvi Kāṇya) = 9.64.12^{ab} (Kāṇya Mārica). To Soma Pavamāna: rāye arṣa (9.64.12^a, sa no arṣa) pavitra ā mado yo devavitamaḥ. Cf. 9.63.23^c = 9.64.27^c.
- 9.64.17^{bc} (Kāṇya Mārica) = 9.66.12^{bc} (Çatām Vāikhānasāḥ). To Soma Pavamāna: vṛthā (9.66.12, achā) samudram indavaḥ, agmann ṛṭasya yonim ā.
- 9.83.5^{cd} (Pavitra Āṅgīrasa) = 9.86.40^{cd} (Atrayaḥ). To Soma Pavamāna: rājā pavitraratho vājam aruhāḥ (9.86.40^c, ārulāt) sahasrabhrṣṭir jayasi (9.86.40^d, jayati) ṇravo bṛhat. Note the words nabho vasānāḥ = apo vasānāḥ at the beginning of the second pāda.
- 9.85.12^{ac} (Vena Bhārgava; to Soma Pavamāna) = 10.123.7^a, 8^c (Vena Bhārgava; to Vena): ūrdhvo gandharvo adhi nāke asthāt, bhānuḥ ṇukreṇa ṇociṣā vy adyāt (10.123.8^c, ṇociṣā cakānāḥ).
- 9.96.3^{ab} (Pratardana Dāivodāsi) = 9.97.27^{ab} (Mṛṇika Vāsīṣṭha). To Soma Pavamāna: sa no deva (9.97.27^a, evā deva) devatāto pavasva mahe soma psarasa indrapāṇaḥ (9.97.27^b, psarase devapāṇaḥ). Both stanzas end with the word punānāḥ.

8. Single Pāda Repeated with an Added Word or Words

The last class of repetitions which goes beyond that of a single pāda, pure and simple, consists of the following numerous class: one whole pāda is repeated, and in addition a single word or set expression. The latter quite frequently immediately precedes or follows the repeated pāda, so as to form

an organic sense unit with the pāda. Still more frequently the extra word or expression is separated from the repeated pāda; yet in most cases so that the extra word seems to coincide intentionally rather than accidentally. There is, of course, no hard and fast line between this and the preceding class. The total of cases under the present head is large; a selected list is given here, the rest being indicated at the end of this rubric. Cases in which the extra word or words immediately precede, or follow, make up the following list:

- 1.5:5 : 8.93.22, . . . *sutā ime, ꣳucayo* (8.93.22, *uꣳanto*) *yanti vitaye*.
 1.14:5 : 8.5.17, . . . *vṛktabarhiṣaḥ, haviṣmanto aramṛtaḥ*.
 1.23:2 : 4.49:5 : 8.76.6, . . . *havāmahe, asya somasya pitaye*.
 1.129.9, . . . *abhiṣtibhiḥ, sadā pāhy abhiṣtibhiḥ* : 10.93.11, . . . *abhiṣṭaye, sadā pāhy abhiṣṭaye*.
 5.6.10 : 8.31.18, . . . *suviṛyam, uta tyad ācvaꣳvyam*.
 8.6.45 = 8.32.30 : 8.14.12, . . . *harī, somapeyāya vakṣataḥ*.
 8.7.15 : 8.18.1, . . . *eṣāṃ, sumnam bhikṣeta martyaḥ*.
 3.47:3 : 3.51.8, . . . *pāhi somam, indra devebbhiḥ* (3.51.8, *marudbhīr indra*) *sakhibhiḥ sutain naḥ*.
 5.15.4, . . . *dadhānaḥ, pari tmanā viṣurūpo jigāsi* : 7.84.1, . . . *dadhānā, pari tmanā viṣurūpā jigāti*.
 1.4.1 : 8.52 (Vāl.4).4, *sudughām iva goduḥe* (Vāl.4.4, *goduḥo*), *juhūmasi* . . .
 5.73:5, ā *yad vām sūryā ratham, tiṣṭhad* . . . : 8.8.10, ā *yad vām yosajā ratham, atiṣṭhad* . . .
 8.24:3 : 9.40:5, *sa na stavāna* (9.40:5, *punāna*) ā *bhara, rayim* . . . Cf. 1.12.11 ; 9.61.6.
 9.45.6 : 9.49:2, *tayā pavasva dhārayā, yayā* . . .

As an illustration of the far more numerous class in which an extra word stands at a distance from the repeated pāda we may point to the typical case :

- 1.159.1 (Dīrghatamas Āucathya ; to Dyāvaprthivyaū)
pra dyāvā yajñāḥ prthivī ṛtāvṛdhā mahī *stūse vidatheṣu pracetasā,*
devebhīr ye devaputre sudaṇṣasetthā dhiyā vāryāṇi prabhūṣataḥ.
 7.53.1 (Vasiṣṭha ; to Dyāvaprthivyaū)
pra dyāvā yajñāḥ prthivī namobhiḥ sabādha īle brhati yajatre,
te cid dhi pūrve kavayo gr̥ṇantaḥ puro mahī dadhire devaputre.

In this instance the characteristic repeated pāda is of itself sufficient to show that borrowing has taken place; yet the additional repeated words *mahī* and *devaputre* make it still clearer that one stanza depends directly upon the other.

While the critical value of the repeated pādas is in general superficially evident, that of the extra words at times illumines problems of more considerable difficulty. Thus in the case of 6.23.3 : 6.44.15, where the words *kṛi* and *kāru* interpret each other under the stimulus of the repeated pāda. Both words in the light of the parallel mean 'poet'. I prefer to trust to this parallelism, rather than to the learned and ingenious theories of Ludwig and Pischel, who assume for *kṛi* the meaning 'wretched'. See my discussion under 6.23.3.

Here follows a choice list of the remaining correspondences with the extra words in square brackets; I repeat that this list approximates the preceding class at more than one point :

- 1.2.7, *varuṇaṃ ca riꣳādasam* [*mitraṃ huve*] : 5.64.1, *varuṇaṃ vo riꣳādasam* [*mitraṃ havāmahe*]
 1.9.6, *tuvidyumna yaꣳasvataḥ* [*raye*] : 3.16.6, *tuvidyumna yaꣳasvatā* [*rayā*]

- 1.10.10: 5.35.3, vṛsantamasya hūmahe [ūlim, and avah]
 1.13.7: 1.14.2.7, naktosasā supeṣasā [barhir āsade, and sīdatam barhiḥ]
 1.14.12: 5.56.6, yuksvā (5.56.6, yuṅgdhvām) hy aruṣi rathe [rohitah]
 1.16.4: 3.42.1, upa nah sutam ā gahi [haribhir indra, and indra . . . haribhyām]
 1.22.2: 1.23.2, ubhā devā divisprā [havamāhe]
 1.25.11: 8.6.29, ekitvān abhi (8.6.29, ava) paçyati [ataḥ]
 1.30.9: 8.69.18, anu pratnasyāukasaḥ [pūrvam, and pūrvam]
 1.32.3: 2.15.1, trikadrakeṣv apibat sutasya [ahan . . . ahīmām, and ahim . . . jaghāna]
 1.46.2: 8.8.12, manotaraṁ rayiṇām [vasuvidā, and purūvasū]
 1.48.8: 7.81.1, jyotiṣ kṛṇoti sūnari [duhita divah]
 1.54.11: 10.61.22, rakṣā ca no maghonaḥ pāhi surin [rāye]
 1.62.2: 9.97.39, yenā nah pūrve pītaraḥ padaññāḥ [gāh]
 1.73.10: 4.2.20, etā te agna ucathāni vedah [juṣṭāni santu, and tā juṣasva]
 1.77.1: 4.2.1, yo martyeṣv amṛta rtava [hotā yajīṣṭhaḥ]
 1.78.1: 4.32.9, abhi tvā gotamā girā [nonumah, and anūsata]
 1.91.8: 10.25.7, tvām nah soma viçvataḥ [rakṣa, and gopāḥ]
 1.91.13: 8.92.12, gāvo na yavaseṣv ā [rārandhi, and raṇayāmasi]
 1.91.17: 9.67.28, soma viçvebhīr aṇṇubhiḥ [pyayasva]
 1.104.1: 7.24.1, yonīḥ ta indra niṣade (7.24.1, sadane) akāri [tan ā]
 1.112.5: 1.118.6, ud vandanam ārayatām svar dṛce (1.118.6, āratām daṇṣanābhiḥ) [rebham]
 1.113.14^d: 4.14.3^d, oṣā yāti (4.14.3, uṣā iyate) suyujā rathena [prabodhayanti]
 1.113.16: 8.48.11, aganma yatra pratiranta āyuh [tamaḥ, and tamisicḥ]
 1.117.21: 7.5.6, uru jyotiḥ cakrathur (7.5.6, jyotiḥ janayantu) āryaya [da-yum, and dasyūn]
 1.176.3: 6.45.8, yasya viçvāni hastayoḥ [vasu, and vasūni]
 1.186.3: 8.84.1, preṣṭhām vo atithiṇ gr̥ṇiṣe (8.84.1, stuṣe) [agnim]
 2.4.2: 10.46.2, imām vidhanto apān sadhasthe [bhrgvataḥ]
 2.12.14: 2.20.3, yah çaṇsantām yah çagamānam ūti [pacantam]
 2.14.2: 2.37.1, tasmā etām bharata tadvajāya (2.37.1, tadvajo dadīh) [adhvaryataḥ]
 2.36.5: 10.116.7, tubhyaṁ suto maghavan tubhyam ābhṛtaḥ (10.116.7, pakvaḥ) [piba]
 3.10.3: 7.14.1, samidhā jātavedaso [dadāçati, and dāçema]
 3.20.5: 10.101.1, dadhikrām agnim uṣasām ca devīm [huve, and hvaye]
 3.31.8: 10.111.5, viçvā veda janimā (10.111.5, savanā) hanti çuṣmam [pratimānam]
 3.43.6: 6.44.19, ā tvā bhṛanto (6.44.19, vṛṣaṇo) yujānāḥ [vahantu]
 3.50.2: 7.29.1, piba tv asya susutasya cāreḥ [harayaḥ, and harivaḥ]
 3.51.10: 8.1.26, piba tv asya girvaṇaḥ [sutam, and sutasya]
 3.53.7: 10.67.2, divas putrasyāsurasya vīrāḥ [aṅgīrasaḥ]
 4.1.3: 8.27.3, marutsu viçvabhānuṣa [varuṇe, and varuṇa]
 4.5.4: 10.89.8, pra ye minanti varuṇasya dhāma . . . [mitrasya], and, pra ye mitrasya varuṇasya dhāma . . . [minanti]
 4.18.11: 8.105.12, sakhe viṣṇo vitarām vi kramasva [vṛtram . . . hanīṣyan, and hanāva vṛtram]
 4.32.8: 8.14.4, yad dītsasi stuto magham [na tvā varante, and, na te vartāsti]
 4.32.11: 8.99.2, suteṣv indra girvaṇaḥ [vedhasaḥ]
 5.9.4: 6.2.9, agne paçur na yavase [vanā]
 5.9.7: 5.23.2, rayiṁ saha-va ā bhara [vājasya]
 5.40.1: 8.21.3, somam somapate piba [ā yāhi]
 5.41.6: 10.61.7, pra vo vāyūm rathayujām kṛnudhvam . . . [purandhiḥ], and, pra vo vāyūm rathayujām purandhim . . . [kṛnudhvam]
 5.55.9: 6.51.5, asmabhyām çarma bahulam vi çantana (6.51.5, yanta) [mṛtā nah]
 5.67.2: 9.64.20, ā yad yonīm hiraṇyayam [sadataḥ, and sīdati]
 6.15.3: 6.16.33, bhara dvajāya sapṛataḥ [chardir yacha, and çarma yacha]
 6.44.5: 8.93.12, devī çuṣmām saparyataḥ [rodasī]
 6.45.2: 6.48.3, sadyo danāya mahāte [sahasrīni, and sahasram]
 6.48.3: 7.5.4, ājasroṇa çociṣa çoçucaḥ çhuce (7.5.4, çociṣa çoçucanaḥ) [vibhāsi, and bhasa]

511] *Unconnected Pādas in the same Pair of Hymns*

- 6.72.2 : 10.62.3, aprathataim (10.62.3, aprathayan) prthivīm mātaram vi [ut sūryam nayathāhī, and sūryam ārohayam]
 7.10.5 : 10.46.4, mandram hotāram uciṣo yaviṣṭham (10.46.4, namobhiḥ) [adhvareṣu, and adhvārāṇām]
 7.15.8 : 8.19.7, suvīras tvam asmayuḥ [svagnayaḥ]
 7.32.8 : 9.30.6 = 9.51.2, somam indrāya vajrine [sunota]
 7.35.14 : 10.53.5, gojātā uta ye yajñīyasaḥ [juṣanta, and juṣantām]
 8.11.6 : 10.141.3, agniḥ girbhīr havāmahe [avaso]
 8.19.17 : 8.43.30, te ghed agne svādhyāḥ [nṛcaksasam, and nṛcaksasaḥ]
 8.23.22 : 8.60.2, agniḥ yajñesu pūrvyam [srug eti, and srucac caranti]
 8.24.8 : 8.50 (Val. 2).9, vidyāma cūra navyasaḥ [vaso]
 8.33.3 : 8.88.2, maksū gomantam imahe [vājam . . . sahasrīṇam]
 9.4.1 : 9.9.9, pavamana mahi cṛavaḥ [sana]
 9.15.8 : 9.61.7, etam u tyam daça kṣipāḥ [mrjanti]
 9.17.7 : 9.63.20, dhībhir viprā avasyavaḥ [mrjanti]
 9.26.6 : 9.53.4, indav (9.53.4, indum) indrāya matsaram [hinvanti]
 9.45.5 : 9.106.11, vane kṛiṇantam atyavim [sam asvaran]
 9.50.3 : 9.67.9, pavamānam madhugutām [hinvanti]
 9.62.4 : 9.82.1, cyeno na yonim āsadat (9.82.1, yonim ghṛtavantam āsadam) [asāvy aṇṇuḥ, and asāvi somah]
 9.64.22 : 9.108.1 : 9.108.15, pavasva madhumattamaḥ [indrāyendo, and indrāya soma]
 9.65.14 : 9.106.7, indo dhārābhir ojasā [ā kalaçāḥ, and ā kalaçam]
 9.67.4 : 9.107.10, tiro vārāṇy avyayā [harīḥ]
 9.72.7 : 9.86.8, nābha prthivya dharuṇo maho divaḥ [apām ūrmāu sindhuṣu, and apām ūrmim . . . sindhuṣu]
 9.76.1 : 9.77.5, dhātā (9.77.5, cakrir) divaḥ pavate kṛtyo rasah [atyō na]
 9.76.5 : 9.96.20, vṛṣeva yutha pari koçam arṣasi (9.96.20, arsan) [kanikradat]
 9.76.5 : 9.97.32, sa indrāya pavase matsarintamaḥ (9.97.32, matsaravān) [kanikradat]
 9.103.2 : 9.107.22, gothir ai jāno arṣati (9.107.22, arṣasi) [vārāṇy avyayā and vāre avyaye]
 10.133.4 : 10.134.2, adhaspadam tam m kṛthi [yo na . . . ādideçati, and yo asmān ādideçati]
 Cf. also under 1.7.3 : 14.6 ; 22.18 ; 30.18, 19 ; 64.12 ; 74.3 ; 81.9 ; 84.3 ; 95.8 ; 102.4 ; 105.14 ; 113.7 ; 117.2 ; 128.6 ; 130.0 ; 132.5 ; 134.6 ; 135.6 ; 143.2 ; 174.5 ; 2.18.3, 7 ; 38.1 ; 40.5 ; 41.2 ; 3.2.10 ; 10.2 ; 11.8 ; 31.21 ; 32.7.11 ; 35.1 ; 52.3 ; 4.1.15 ; 4.5 ; 9.5 ; 11.5 ; 33.3 ; 42.5 ; 5.32.7 ; 51.5 ; 67.4 ; 86.2, 6 ; 6.15.7 ; 44.21 ; 45.10, 30 ; 46.4 ; 50.13 ; 59.10 ; 7.35.15 ; 44.1 ; 8.5.15, 37 ; 7.22 ; 12.5 ; 15.1 ; 19.8 ; 46.8 ; 47.18 ; 49.1 ; 95.3 ; 102.9 ; 9.6.5 ; 23.1 ; 35.2 ; 60.3 ; 64.22 ; 10.4.7 ; 20.10 ; 45.2 ; 64.6.

9. Two or more Unconnected Pādas recurrent in the same Pair of Hymns or in a Pair of Adjacent Hymns

Two or more unconnected pādas in one hymn are repeated as unconnected pādas either in one other hymn, or in two other hymns which are contiguous. These cases are so noteworthy as to deserve grouping by themselves. They are sometimes of interest for critical questions, especially questions relating to the arrangement of the hymns in our redaction of the RV. Or, they may turn out to be so after the other factors of the problem are understood. Thus, as an extreme instance, hymn 8.8 has one distich and three unconnected pādas in common with 8.87, where they occur, likewise unconnected. The coincidence is the more noteworthy because the hymn following after 8.8 has a pāda (8.9.14c) identical with 8.8.2^a which also recurs at 8.87.5^a. Observe that 8.8 and 8.9 frequently mention the poet Vatsa (8.8.11, 15, 19 ; 8.9.1, 6, 15).

The hymns mentioned above as 'contiguous' are usually ascribed to the same author. Some of these correspondences thus fall into line with facts of historic tradition: such are the correspondences of the Praskanva-hymns (1.44-50) with the Kāṇva hymns of book 8. Others are obscure. Yet others are perhaps accidental, or simply due (as in the ninth or Pavamāna book) to the all-pervading and intrinsic sameness of the contents:

1.12.4 ^c : 8.44.14 ^c	1.79.4 ^a : 7.15.11 ^b
1.12.12 ^a : 8.44.14 ^b	1.79.12 ^b : 7.15.10 ^c
1.13.2 ^a : 1.14.2 ^b	1.113.7 ^a : 1.124.3 ^a
1.13.6 ^a : 1.14.2.6 ^a	1.113.7 ^d : 1.123.13 ^c
1.13.6 ^b : 1.14.2.6 ^d	1.113.15 ^{cd} : 1.124.2 ^{cd}
1.13.7 ^a : 1.14.2.7 ^b	1.116.7 ^a : 1.117.7 ^a
1.13.8 ^b : 1.14.2.8 ^b : 1.188.7 ^b	1.116.7 ^d : 1.117.6 ^d
1.13.8 ^c : 1.14.2.8 ^c : 1.188.7 ^c 1	1.116.16 ^a : 1.117.17 ^a 4
1.14.3 ^c : 6.16.24 ^c	1.117.20 ^d : 10.39.7 ^b
1.14.6 ^c : 6.16.44 ^c	1.118.9 ^a : 10.39.10 ^a 5
1.14.11 ^a : 6.16.9 ^a	1.127.2 ^c : 8.60.3 ^d
1.16.3 ^c : 3.42.4 ^a	1.127.2 ^c : 8.60.17 ^d
1.16.4 ^a : 3.42.1 ^a	1.142.4 ^{ab} : 5.5.3 ^{ab}
1.21.3 ^b : 6.60.14 ^d	1.142.7 ^c : 5.5.6 ^b 6
1.21.4 ^b : 6.60.9 ^b	1.174.2 ^b : 6.20.10 ^c
1.22.1 ^c : 1.23.2 ^c : 4.49.5 ^c : 8.76.6 ^c	1.174.9 : 6.20.12
1.22.2 ^b : 1.23.2 ^a	1.183.3 ^d : 1.184.5 ^c
1.23.3 ^b : 4.49.3 ^c	1.183.6 : 1.184.6 7
1.23.7 ^a : 8.76.6 ^b	1.183.4 ^d : 3.58.5 ^d
1.37.12 ^a : 8.7.11 ^a	1.183.6 ^c : 3.58.5 ^c
1.38.1 ^a : 8.7.31 ^a	3.2.2 ^c : 5.4.2 ^a
1.39.5 ^a : 8.7.4 ^b	3.2.10 ^a : 5.4.3 ^a
1.59.6 ^b : 8.7.28 ^b 2	3.9.6 ^b : 10.118.5 ^a
1.45.4 : 8.8.18 ^b : 8.7.3 ^b	3.10.2 ^c : 10.118.7 ^c
1.46.2 ^b : 8.8.12 ^b	3.30.13 ^d : 3.32.8 ^a : 3.34.6 ^b
1.47.2 ^b : 8.8.11 ^b , 14 ^d	3.30.21 ^d : 3.31.24 ^d 8
1.47.3 ^b : 8.8.7.5 ^d	3.37.11 ^a : 3.40.8 ^a
1.47.5 ^d : 8.8.7.5 ^d	3.37.11 ^d : 3.40.9 ^c
1.47.7 ^{ab} : 8.8.14 ^{ab}	4.13.2 ^a : 4.14.2 ^a
1.47.8 ^d : 8.8.7.2 ^b	4.13.5 : 4.14.5
1.47.9 ^b : 8.8.2 ^b	4.46.4 ^{ac} : 8.5.29 ^{ac}
1.48.14 ^{ab} : 8.8.6 ^{ab}	4.46.5 ^a : 8.5.2 ^a
1.49.1 ^b : 8.8.7 ^b 3	5.41.8 ^d : 5.42.16 ^b
1.48.1 ^b : 7.81.1 ^d	5.42.16 ^{cd} : 5.43.15 ^{cd}
1.48.8 ^d : 7.81.6 ^d	5.42.17 : 5.43.16
1.48.13 ^b : 4.52.5 ^a	5.42.18 : 5.43.17
1.48.14 ^d : 4.52.7 ^c	5.75.2 ^c : 8.8.1 ^c

¹ All are āpri stanzas.

² Correspondences in Kāṇva hymns.

³ Bunched correspondences of Praskanva Kāṇva hymns with Kāṇva hymns of the eighth book; note the additional correspondences between 8.8 and 8.87, below.

⁴ Correspondences in two similar Agvin hymns; see p. 18.

⁵ Correspondences in related Agvin hymns.

⁶ Āpri stanzas.

⁷ Correspondences in connected Agastya hymns.

⁸ All Viśvāmitra hymns.

5.75.3 ^b : 8.8.1 ^b	8.23.27 ^a : 8.60.14 ^d
5.86.2 ^d : 6.60.14 ^d	8.43.11 ^c : 8.44.27 ^o
5.86.4 ^b : 6.60.5 ^b	8.43.24 ^c : 8.44.6 ^c
6.44.10 ^d : 8.80.3 ^a	8.46.6 ^c : 8.53 (Vāl. 5).1 ^d
6.45.17 ^c : 8.80.2 ^c	8.46.9 ^d : 8.51 (Vāl. 3).5 ^d
6.45.25 ^c : 8.95.1 ^d	8.50 (Vāl. 2).7 ^d : 10.63.8 ^b
6.45.33 ^{ab} : 8.94.3 ^{ab}	8.50 (Vāl. 2).13 ^c : 10.64.10 ^b
6.50.7 ^d : 7.60.2 ^c	8.51 (Vāl. 3).6 ^{cd} : 8.61.14 ^{cd}
6.51.2 ^c : 7.60.2 ^d	8.52 (Vāl. 4).6 ^{cd} : 8.61.10 ^{cd}
6.50.7 ^d : 10.63.8 ^b	8.60.2 ^d : 8.102.10 ^c
6.50.13 ^c : 10.64.10 ^b	8.60.19 ^b : 8.102.16 ^b
6.51.5 ^c : 10.63.17 ^b = 10.64.17 ^b	8.97.5 ^b : 9.12.6 ^b
6.54.7 ^a : 2.41.7 ^a	8.97.11 ^b : 9.12.2 ^c
6.52.7 ^b : 2.41.13 ^b	9.3.9 ^a : 9.42.2 ^a
7.15.6 ^o : 8.19.21 ^o	9.3.10 ^c : 9.42.2 ^c
7.15.8 ^c : 8.19.7 ^a	9.4.1 ^b : 9.100.8 ^a
7.15.13 ^b : 8.44.11 ^b	9.4.7 ^b : 9.100.2 ^b
7.16.1 ^b : 8.44.13 ^a	9.4.9 ^b : 9.100.7 ^d
7.63.5 ^c : 7.65.1 ^a : 7.66.7 ^a	9.6.5 ^c : 9.106.11 ⁱ
7.64.5 : 7.65.5 ⁱ	9.6.7 ^b : 9.106.2 ^b
7.70.7 = 7.71.6 : 7.73.3 ^b	9.7.3 ^b : 9.107.22 ^b
7.72.5 = 7.73.5	9.7.6 ^a : 9.107.6 ^b
7.73.4 ^d : 7.74.3 ^d 1	9.13.1 : 9.42.5 ^c
8.4.1 ^{ab} : 8.65.1 ^{ab}	9.13.3 ^{ab} : 9.42.3 ^{bc}
8.4.12 ^d : 8.64.10 ^c	9.13.4 ^b : 9.42.6 ^c
8.5.4 ^b : 8.8.12 ^a	9.30.1 ^c : 9.64.25 ^b
8.5.11 ^{bc} : 8.8.10 ^d	9.30.5 ^c : 9.64.12 ^c
8.5.30 ^c : 8.8.6 ^d	9.30.5 ^b : 9.50.3 ^b
8.5.5 ^c : 8.22.3 ^d	9.30.5 ^c : 9.50.5 ^c
8.5.28 ^{ab} : 8.22.5 ^{ab}	9.33.2 ^{bc} : 9.63.14 ^{bc}
8.5.17 ^a : 8.6.37 ^b	9.33.6 ^c : 9.63.1 ^a
8.5.37 ^a : 8.6.47 ^b	9.44.3 ^b : 9.61.8 ^b
8.6.6 ^b : 8.93.3 ^d	9.44.5 ^a : 9.61.9 ^a
8.6.25 ^c : 8.93.28 ^{c-30c}	9.45.1 ^c : 9.64.12 ^c
8.6.35 ^b : 8.92.22 ^b	9.45.3 ^c : 9.64.3 ^c
8.6.6 ^b : 8.76.2 ^b	9.61.4 ^c : 9.65.9 ^c
8.6.38 ^a : 8.76.11 ^a	9.61.21 ^c : 9.65.19 ^c
8.6.13 ^b : 8.7.23 ^a	9.62.1 ^b : 9.67.7 ^b
8.6.26 ^a : 8.7.2 ^a	9.62.30 ^c : 9.67.19 ^c
8.8.1 ^a : 8.87.3 ^a	9.62.12 ^a : 9.63.1 ^a
8.8.1 ^c : 8.87.5 ^c (part)	9.62.12 ^b : 9.63.2 ^b
8.8.2 ^a } : 8.87.5 ^a	9.62.25 ^c : 9.63.25 ^c
8.9.14 ^a }	9.62.12 ^a : 9.65.21 ^c
8.8.28 ^{ab} : 8.87.3 ^{ab}	9.62.24 ^c : 9.65.25 ^b
8.12.11 ^b : 8.53 (Vāl. 5).6 ^d	9.63.1 ^a : 9.65.21 ^c
8.12.28 ^b : 8.53 (Vāl. 5).2 ^d	9.63.8 ^{bc} : 9.65.16 ^{bc}
8.13.14 ^b : 8.92.30 ^c	9.63.16 ^{bc} : 9.64.12 ^{ab}
8.13.18 = 8.92.21	9.63.23 ^c : 9.64.27 ^c
8.22.8 ^c : 4.47.3 ^d	9.63.17 ^a : 9.107.17 ^d
8.22.8 ^d : 4.46.6 ^c	9.63.25 ^a : 9.107.25 ^a
8.23.7 ^b : 8.60.17 ^d	9.63.28 ^a : 9.107.4 ^a
8.23.22 ^b : 8.60.2 ^d	9.63.19 ^a : 9.67.16 ^b

9.63.20^{ba}: 9.107.3^{ba}
 9.65.13^b: 9.106.5^b
 9.65.14^b: 9.106.7^b
 9.65.25^a: 9.106.13^a
 9.68.8^b: 9.86.17^c
 9.68.9^b: 9.86.9^d
 9.72.4^d: 9.86.13^d
 9.72.7^a: 9.86.8^d
 9.72.8^a: 9.107.24^a
 9.72.8^d: 9.107.21^c

9.76.5^a: 9.96.20^a
 9.76.5^c: 9.97.32^c
 9.85.12^a: 10.123.7^a
 9.85.12^a: 10.123.8^c
 9.106.2^b: 9.107.17^a
 9.106.12^b: 9.107.11^b
 10.65.15 = 10.66.15
 10.65.1^c: 10.66.4^b
 10.65.9^c: 10.66.4^c

10. Stanzas containing Four or Three or Two Pādas Repeated in Different Places

In this final paragraph on the topical distribution of the stanzas we are concerned with the question of how many units of repetition occur in any single stanza. There are, of course, many stanzas which contain but one single pāda repeated elsewhere. This may, perhaps, be regarded as the normal aspect of repetition. But there are also a surprisingly large number of stanzas which contain two, three, or even four single verses, or verse-pairs and single verses, each of which is repeated in a different place in the rest of the collection. What we may call the tessellation of the RV. comes to the surface by the aid of these counts in a manner which nothing else shows so well. In a few stanzas of four pādas each pāda reappears in a different place. Quite frequently three pādas, or a verse-pair and one other pāda, are repeated in three or two different places. The climax of this tessellation is seen in the statement that more than 300 stanzas repeat two of their pādas in different places.

Such repeated lines do not always fit equally well in their different surroundings. As a general principle the stanzas which are most variegated are least likely to be original. Numerous pādas fit aptly in one connexion but hang rather loosely in another (anacoluthon and parenthesis). The future student of the RV. will necessarily regard each stanza from this point of view; it is a sort of preliminary test of the character of each stanza, well calculated to join indications of language, style, and metre in the final critical appraisal of the quality and relative age of both stanzas and hymns.

It has seemed advisable to furnish the means for the convenient synopsis of these interrelations. This is done here under four heads which require no further commentary. Whenever the repeated units are varied in any way this is indicated by (v):

10a. Stanzas of which all the Verse-Units are Repeated in Different Places

1.4.10^{ab}: 8.32.13^{ab};—1.4.10^c: 1.5.4^c
 1.5.2^a: 6.45.29^a;—1.5.2^b: 1.24.3^b;—1.5.2^c: 8.45.29^c
 1.47.8^{ab}: 8.44.14^{cd} (v);—1.47.8^c: 1.92.3^c (v);—1.47.8^d: 8.87.2^b

515] Stanzas containing Pādas (4, 3) Repeated in different places

3.10.9^{ab}; 1.22.21^{ab} (v);—3.10.9^c; 4.8.1^b (v), &c.
 5.71.3^a; 1.16.4^a, &c. (v);—5.71.3^b; 8.47.1^b (v); 5.71.3^c; 1.22.1^c, &c.
 8.8.1^a; 8.8.18^a, &c. (v);—8.8.1^b; 5.75.3^b, &c.;—8.8.1^c; 1.92.18^b, &c. (v);—8.8.1^d; 6.60.15^d, &c. (v)
 8.8.6^{ab}; 1.48.14^{ab} (v);—8.8.6^c; 8.35.22^c—24^c;—8.8.6^d; 8.5.30^c
 8.8.14^{ab}; 1.47.7^{ab} (v);—8.8.14^{cd}; 8.8.11^{ab}, &c.
 8.13.12^a; 8.68.1^d;—8.13.12^b; 5.86.6^c;—8.13.12^c; 7.81.6^a
 8.18.3^{ab}; 4.55.10^{ab};—8.18.3^c; 10.126.7^c (v)
 8.51 (Vāl. 3).6^{ab}; 8.52 (Vāl. 4).6^{ab} (v);—8.51 (Vāl. 3).6^{cd}; 8.61.14^{cd}, &c.
 8.52 (Vāl. 4).6^{ab}; 8.51 (Vāl. 3).6^{ab} (v);—8.52 (Vāl. 4).6^{cd}; 8.61.10^{cd}
 8.67.4^{ab}; 8.47.1^{ab} (v);—8.67.4^c; 8.26.21^c
 8.87.5^a; 8.8.2^a, &c.;—8.87.5^b; 8.13.11^b;—8.87.5^c; 1.92.18^b, &c.;—8.87.5^d; 1.47.3^b, &c.
 8.94.3^{ab}; 6.45.33^{ab};—8.94.3^c; 1.23.10^c, &c.
 8.98.3^{ab}; 10.170.4^{ab};—8.98.3^c; 8.89.2^c
 9.23.4^{ab}; 9.107.14^{ab};—9.23.4^c; 9.36.2^c
 9.63.17^a; 9.107.17^d;—9.63.17^{bc}; 9.53.4^{bc}, &c.
 9.64.12^{ab}; 9.63.16^{bc} (v);—9.64.12^c; 9.30.5^c, &c.
 9.65.24^a; 2.6.5^a;—9.65.24^{bc}; 9.13.5^{bc}
 9.107.14^{ab}; 9.23.4^{ab};—9.107.14^c; 8.97.5^b, &c. (v);—9.107.14^d; 9.21.1^c

10b. Stanzas which Repeat Three out of more Pādas in Different Places

1.40.4^a; 5.34.7^b;—1.40.4^b; 8.103.5, &c.—1.40.4^d; 3.9.1^d
 1.47.3^b; 1.45.5^d, &c.—1.47.3^c; 1.47.6^a;—1.47.3^d; 4.46.5^b
 1.47.9^a; 8.22.5^d;—1.47.9^b; 8.8.2^b, &c.—1.47.9^d; 8.85.1^c—9^c
 1.137.2^b; 1.5.5^c, &c.—1.137.2^c; 1.47.7^d, &c.—1.137.2^a; 9.17.8^c
 1.142.7^b; 1.13.7^a;—1.142.7^c; 5.5.6^b, &c.—1.142.7^d; 8.87.4^b (v)
 1.183.6^a; 1.93.6^a, &c.;—1.183.6^c; 3.58.5^c;—1.183.6^d; 1.165.15^d ff.
 3.9.1^b; 5.22.3^b, &c.;—3.9.1^c; 8.19.4^a (v);—3.9.1^d; 1.40.4^d
 4.14.2^a; 4.6.2^c (v), &c.;—4.14.2^b; 1.92.4^c (v);—4.14.2^c; 1.115.1^c
 5.35.6^a; 8.6.37^a;—5.35.6^b; 5.23.3^b, &c. (v);—5.35.6^d; 8.6.37^c &c. (v)
 5.86.4^a; 5.66.3^a;—5.86.4^b; 6.60.5^b;—5.86.4^c; 6.45.5^b (v)
 7.23.6^a; 9.97.4^d (v);—7.23.6^b; 6.50.15^b (v);—7.23.6^c; 1.190.8^c
 7.60.4^a; 4.45.2^a (v);—7.60.4^b; 5.45.10^a;—7.60.4^d; 1.186.2^b
 8.5.17^a; 5.23.3^b, &c. (v);—8.5.17^b; 1.14.5^c;—8.5.17^c; 1.47.4^d
 8.5.28^a; 4.46.4^a;—8.5.28^b; 8.22.5^b;—8.5.28^c; 4.46.4^c
 8.6.37^a; 5.35.6^a;—8.6.37^b; 5.23.3^b, &c. (v);—8.6.37^c; 5.35.6^d, &c. (v)
 8.8.18^a; 8.73.3^a, &c. (v);—8.8.18^b; 1.45.4^b, &c.;—8.8.18^c; 1.1.8^a, &c. (v)
 8.47.9^b; 6.75.12^d, &c.;—8.47.9^c; 10.36.3^b (v);—8.47.9^d; 1.130.2^c
 8.85.1^a; 1.183.5^d (v);—8.85.1^b; 5.75.3^b, &c.;—8.85.1^c; 1.47.9^d
 9.38.2^a; 9.32.2^a (v);—9.38.2^b; 9.26.5^b, &c.;—9.38.2^c; 9.32.2^c, &c.
 9.42.2^a; 9.3.9^a (v);—9.42.2^b; 9.65.2^b;—9.42.2^c; 9.3.10^c
 9.50.3^a; 9.7.6^a, &c. (v);—9.50.3^b; 9.26.5^b, &c.;—9.50.3^c; 9.67.9^b
 9.64.25^a; 9.16.8^a;—9.64.25^b; 9.30.1^c (v);—9.64.25^c; 9.98.1^c
 9.65.13^a; 8.6.23^a (v);—9.65.13^b; 9.106.5^b;—9.65.13^c; 9.46.5^c
 9.100.5^a; 9.29.4^b, &c.;—9.100.5^c; 9.1.1^c;—9.100.5^d; 10.85.17^b
 9.108.16^a; 9.70.9^b;—9.108.16^b; 8.6.35^b, &c.;—9.108.16^d; 9.86.35^d (v)
 10.67.12^a; 10.111.4^c;—10.67.12^b; 4.28.1^c;—10.67.12^d; 1.31.5^d, &c.

10c. Stanzas which Repeat One Distich and One Other Pāda in Two Different Places, but contain in addition One Unrepeated Pāda

..4.10^{ab} : 8.32.13^{ab} ;—1.4.10^c : 1.5.4^c
 1.47.7^{ab} : 8.8.14^{ab} ;—1.47.7^d : 1.137.2^c, &c.
 ..48.14^{ab} : 8.8.16^{ab} ;—1.48.14^d : 4.52.7^c
 ..124.2^a : 1.92.12^c (v) ;—1.124.2^{cd} : 1.113.15^{cd} (v)
 1.124.3^a : 1.113.7^{ab} ;—1.124.3^{cd} : 5.80.4^{cd}
 1.42.8^{bc} : 1.13.8^{bc}, &c.—1.42.8^d : 2.41.20^b, &c.
 1.57.4^a : 1.92.17^c ;—1.57.4^{cd} : 1.34.11^{cd}
 3.1.21^a : 3.1.20^d ;—3.1.21^{cd} : 3.59.4^{cd}, &c.
 4.47.2^{ab} : 5.51.6^{ab} (v) ;—4.47.2^d : 8.32.23^c
 5.42.16^b : 5.41.8^d (v) ;—5.42.16^{cd} : 5.43.15^{cd}
 5.56.6^a : 1.14.12^b (v) ;—5.56.6^{cd} : 1.134.3^{bc} (v)
 6.47.13^{ab} : 3.1.21^{cd}, &c. (v) ;—6.47.13^d : 7.58.6^c, &c. (v)
 6.60.14^{ab} : 8.73.14^{ab} ;—6.60.14^d : 1.23.3^b, &c.
 7.35.15^b : 10.65.14^b ;—7.35.15^{cd} : 10.65.15^{cd}, &c.
 7.59.2^a : 1.110.7^c ;—7.59.2^{cd} : 8.27.16^{ab}
 8.22.5^{ab} : 8.5.28^{ab} ;—8.22.5^d : 1.47.9^a
 8.27.16^{ab} : 7.59.2^{cd} ;—8.27.16^c : 6.70.3^a, &c.
 8.32.13^{ab} : 1.4.10^{ab} ;—8.32.13^c : 1.4.10^c, &c. (v)
 8.87.2^{ab} : 8.87.4^{ab}, &c. ;—8.87.2^c : 10.40.13^a
 8.94.3^{ab} : 6.45.33^{ab} ;—8.94.3^c : 1.23.10^b, &c.
 8.97.4^{ab} : 8.13.15^{ab} ;—8.97.4^d : 1.84.9^b
 9.68.10^a : 9.97.36^a ;—9.68.10^{cd} : 10.45.12^{cd}
 9.85.12^a : 10.123.7^a ;—9.85.12^c : 10.123.5^c (v) ;—9.85.12^d : 9.75.4^b
 9.99.8^b : 9.24.3^c ;—9.99.8^{cd} : 9.63.2^{bc}
 10.53.5^b : 7.35.14^d ;—10.53.5^{cd} : 7.104.23^{cd}
 10.89.17^b : 1.4.3^b (v) ;—10.89.17^{cd} : 6.25.9^{cd} (v)
 10.123.7^a : 9.85.12^a ;—10.123.7^{cd} : 6.29.3^{cd} (v)
 10.131.7^{ab} : 3.1.21^{cd}, &c. (v) ;—10.131.7^d : 7.58.6^c, &c. (v)

10d. Stanzas which Repeat Two Pādas in Two Different Places

1.2.7^a : 7.65.1^b (v) ;—1.2.7^b : 5.64.1^a (v)
 1.5.5^b : 8.93.22^b (v) ;—1.5.5^c : 1.137.2^b, &c.
 1.10.7^b : 3.40.6^c ;—1.10.7^d : 8.64.1^c
 1.10.8^b : 1.176.1^c (v) ;—1.10.8^b : 8.40.10^c (v), &c.
 1.11.8^a : 8.76.1^b ;—1.11.8^b : 6.60.7^b
 1.12.1^b : 1.36.1^b, &c. ;—1.12.1^c : 1.44.7^c
 1.12.4^b : 1.74.7^c, &c. ;—1.12.4^c : 5.26.5^c, &c.
 1.12.10^a : 3.10.8^a (v) ;—1.12.10^b : 1.12.3^a, &c.
 1.12.11^a : 8.24.3^a, &c. ;—1.12.11^c : 9.61.6^b
 1.12.12^a : 8.44.14^b, &c. ;—1.12.12^c : 8.43.16^c
 1.13.7^a : 1.142.7^b ;—1.13.7^c : 8.65.6^c, &c.
 1.14.3^a : 10.141.4^a ;—1.14.3^c : 6.16.24^b
 1.14.11^a : 6.16.9^a ;—1.14.3^c : 1.26.1^c
 1.15.7^a : 1.96.4^a (v) ;—1.15.7^c : 5.21.3^d, &c.
 1.16.3^d : 8.3.5^b ;—1.16.3^c : 3.42.4^a, &c.
 1.21.3^b : 5.86.2^d ;—1.21.3^c : 4.49.3^c

517] *Stanzas containing two Pādas Repeated in different places*

- 1.22.1^b: 5.75.7^a, &c.; —1.22.1^c: 1.23.1^c, &c.
 1.23.2^a: 1.22.2^b; —1.23.2^c: 1.22.1^c, &c.
 1.26.4^b: 1.41.1^b, &c.; —1.26.4^a: 9.64.29^o (v)
 1.34.14^a: 1.174.5^a (v); —1.33.14^b: 6.26.4^b (v)
 1.39.5^a: 8.7.4^b; —1.39.5^d: 5.26.9, &c.
 1.41.2^b: 5.52.4^d, &c.; —1.41.2^c: 8.27.16^d (v), &c.
 1.45.4^b: 8.8.18^b, &c.; —1.45.4^c: 1.1.8 (v), &c.
 1.48.8^b: 7.81.1^d; —1.48.8^d: 7.81.6^d
 1.58.7^b: 10.30.4^b (v); —1.58.7^d: 3.54.3^d
 1.72.1^b: 7.45.1^c; —1.72.1^c: 1.60.4^d
 1.78.1^a: 4.32.9^a; —1.78.1^b: 6.16.29^c, &c.
 1.81.9^b: 5.5.6^b, &c.; —1.81.9^c: 8.45.15^c (v)
 1.84.7^b: 9.98.4^b; —1.84.7^c: 1.7.8^c (v)
 1.86.4^b: 8.76.9^b (v); —1.86.4^c: 4.49.1^c
 1.91.10^a: 1.26.10^b, &c.; —1.91.10^b: 10.150.2^b
 1.92.13^b: 4.55.9^c; —1.92.13^c: 9.74.5^d
 1.98.2^a: 7.5.2^a (v); —1.98.2^d: 10.87.1^d
 1.113.7^c: 1.124.3^a; —1.113.7^d: 1.123.13^c (v)
 1.115.1^c: 4.14.2^c; —1.115.1^d: 7.101.6^b (v)
 1.116.7^a: 1.117.7^a (v); —1.116.7^d: 1.117.6^d (v)
 1.117.25^a: 2.39.8^a (v); —1.117.25^d: 2.12.15^d, &c.
 1.118.1^b: 1.35.10^b; —1.118.1^d: 1.183.1^b (v)
 1.127.2^c: 8.60.3^d; —1.127.2^c: 8.23.7^b, &c.
 1.128.6^c: 8.19.1^c (v); —1.128.6^c: 8.39.6^d (v)
 1.128.8^a: 5.1.7^b (v), &c.; —1.128.8^b: 7.16.1^c (v)
 1.129.9^a: 4.31.12 (v), &c.; —1.129.9^f: 10.93.11^c (v)
 1.134.2^a: 2.11.11^b (v); —1.134.2^c: 3.13.2^b
 1.134.6^c: 4.47.2^b (v); —1.134.6^c: 8.6.19^b (v)
 1.135.2^a: 8.82.5^a (v); —1.135.2^f: 7.90.1^c (v)
 1.144.7^b: 8.74.7^c (v); —1.144.7^d: 10.64.11^a
 1.174.5^a: 1.33.14^a (v); —1.174.5^c: 4.16.12^d
 1.176.1^b: 9.2.1^c; —1.176.1^c: 1.10.8^b (v)
 1.183.4^c: 8.57(Väl.9).4^a; —1.183.4^d: 3.58.5^d
 2.3.7^a: 3.4.7^a (v), &c.; —2.3.7^d: 3.29.4^b (v)
 2.8.6^c: 8.25.11^c (v); —2.8.6^d: 9.35.3^b
 2.11.11^a: 10.22.15^a; —2.11.11^b: 1.134.2^a (v)
 2.33.14^a: 6.28.7^d (v), &c.; —2.33.14^d: 1.114.6^d (v)
 2.41.8^a: 6.63.2^d (v); —2.41.8^c: 8.18.14^b (v)
 3.1.20^c: 3.30.2^c (v); —3.1.20^d: 3.1.21^a
 3.4.11^b: 10.15.10^b (v); —3.4.11^d: 10.70.11^d
 3.10.1^a: 8.44.19^a; —3.10.1^b: 10.134.1^d
 3.10.2^a: 10.21.7^a; —3.10.2^c: 10.118.7^c (v)
 3.24.3^b: 8.19.25^c, &c.; —3.24.3^c: 8.17.1^c
 3.29.4^b: 2.3.7^d (v); —3.29.4^d: 1.45.6^d
 3.36.7^a: 6.19.5^d (v); —3.36.7^b: 10.30.13^d (v)
 3.37.11^a: 3.40.8^a; —3.37.11^d: 3.40.9^c
 3.42.6^a: 8.45.13^a; —3.42.6^c: 8.75.16^c, &c.
 3.53.7^b: 10.67.2^b; —3.53.7^d: 7.103.10^d
 3.54.5^a: 10.129.6^a; —3.54.5^d: 10.114.2^d
 3.58.5^a: 1.183.6^c, &c.; —3.58.5^d: 1.183.4^d
 3.62.18^a: 7.96.3^c, &c.; —3.62.18^c: 1.47.3^b, &c.
 4.21.10^b: 1.63.7^d (v); —4.21.10^d: 5.57.7^d (v)
 4.24.3^b: 1.72.5^c (v); —4.24.3^d: 7.82.9^d (v)
 4.25.4^b: 6.52.5^b (v), &c.; —4.25.4^c: 5.37.1^d

- 4.32.8^b: 8.14.4^o; —4.32.8^o: 8.32.7^b (v)
 4.36.4^a: 4.35.2^d (v); —4.36.4^b: 1.161.7^a
 4.45.2^a: 7.60.4^a (v); —4.45.2^b: 4.14.4^b (v)
 4.46.5^a: 8.5.2^b; —4.46.5^b: 1.47.3^d
 4.49.3^b: 1.135.7^d, &c.; —4.49.3^o: 1.23.3^o
 4.50.6^b: 2.35.12^b; —4.50.6^d: 5.55.10^d, &c.
 4.55.9^a: 5.79.7^b; —4.55.9^o: 1.92.13^b
 4.55.10^a: 8.18.3^a; —4.55.10^b: 1.26.4^b, &c.
 5.4.2^a: 3.2.2^o (v); —5.4.2^d: 3.54.22^b, &c.
 5.9.7^b: 5.23.2^b; —5.9.7^o: 5.10.7^a, &c.
 5.20.3^a: 5.26.4^o, &c.; —5.20.3^d: 7.94.6^b, &c.
 5.21.3^a: 5.23.3^a (v), &c.; —5.21.3^b: 8.23.18^b
 5.23.3^a: 8.23.18^a, &c. (v); —5.23.3^b: 5.35.6^c, &c. (v)
 5.26.4^b: 5.51.1^c; —5.26.4^c: 5.20.3^a, &c.
 5.26.5^a: 8.14.3^b, &c.; —5.26.5^c: 1.12.4^o, &c.
 5.31.11^c: 1.121.13^b (v); —5.31.11^d: 4.20.3^b (v)
 5.35.1^a: 8.53(Väl. 5).7^a; —5.31.1^o: 7.94.7^b (v)
 5.35.6^a: 5.23.3^b, &c. (v); —5.35.6^d: 8.6.37^c, &c. (v)
 5.51.5^a: 6.16.10^a (v); —5.51.5^c: 7.90.1^d (v)
 5.51.7^a: 9.33.3^a (v), &c.; —5.51.7^b: 1.5.5^c, &c.
 5.52.4^b: 6.16.22^b; —5.52.4^d: 1.42.2^b, &c.
 5.55.9^b: 6.51.5^d; —5.55.9^o: 10.78.8^o (v)
 5.65.2^b: 8.101.2^b; —5.65.2^d: 5.67.4^b (v)
 5.67.2^a: 9.64.20^a; —5.67.2^c: 1.17.2^o
 5.67.3^b: 1.26.4^b, &c.; —5.67.3^d: 1.42.2^b, &c.
 5.67.4^b: 5.65.2^d (v); —5.67.4^d: 8.18.5^c (v)
 5.75.7^a: 1.22.1^b, &c.; —5.75.7^b: 5.78.1^b
 5.78.1^a: 1.22.1^b, &c.; —5.78.1^b: 5.75.7^b
 5.79.8^a: 8.5.9^a; —5.79.8^c: 1.47.7^d, &c.
 5.80.4^c: 1.124.3^a, &c. (v); —5.80.4^d: 1.124.3^d
 5.82.2^a: 5.17.2^a (v); —5.82.2^c: 8.93.11^b
 5.86.2^c: 7.15.2^a, &c. (v); —5.86.2^d: 1.21.3^b, &c.
 5.86.6^c: 8.12.4^b (v); —5.86.6^o: 8.13.12^b (v)
 6.1.12^c: 9.87.9^c (v); —6.1.12^d: 6.74.2^d
 6.15.3^b: 10.115.5^b; —6.15.3^c: 6.16.33^a
 6.15.15^a: 10.53.2^b (v); —6.15.15^c: 6.2.11^a, &c.
 6.16.9^a: 1.14.11^a; —6.16.9^b: 7.16.9^b
 6.16.29^b: 1.78.1^b, &c.; —6.16.29^c: 9.63.28^c
 6.16.44^b: 1.135.4^b (v); —6.16.44^c: 1.14.6^c
 6.16.46^c: 4.3.1^b; —6.16.46^d: 3.14.5^b, &c. (v)
 6.19.8^b: 10.47.4^b; —6.19.8^c: 8.60.12^a (v)
 6.25.9^c: 1.177.5^c, &c.; —6.25.9^d: 10.89.17^d (v)
 6.28.7^c: 2.42.3^c (v); —6.28.7^d: 2.33.14^c, &c. (v)
 6.44.5^b: 5.86.4^b (v); —6.44.5^d: 8.93.12^b
 6.44.14^b: 7.23.3^d (v); —6.44.14^d: 8.32.24^b (v)
 6.44.18^b: 1.102.4^c (v); —6.44.18^c: 1.100.11^c
 6.46.7^a: 8.6.24^b; —6.46.7^c: 5.35.2^c (v)
 6.47.12^b: 4.120^d (v); —6.47.12^d: 4.51.10^d, &c.
 6.49.1^c: 10.15.5^c; —6.49.1^d: 6.51.10^c
 6.51.5^c: 10.63.17^b (v); —6.51.5^d: 5.55.9^b (v)
 1.15.2^c, &c.; —6.51.15^b: 8.83.2^b
 2.7^a: 1.3.7^b, &c.; —6.52.7^b: 2.41.13^b, &c. (v)
 2.12^a: 5.4.8^a, &c. (v); —6.52.12^c: 8.44.9^o
 7.1^b: 4.31.11^b; —6.57.1^c: 5.35.6^d, &c. (v)

519] *Stanzas containing two Pādas Repeated in different places*

- 6.59.10^b : 8.8.7, &c. (v);—6.59.10^d : 1.22.1^c, &c.
 6.60.5^b : 5.86.4^b;—6.60.5^c : 1.17.1^c, &c. (v)
 6.60.9^b : 1.16.5^b, &c. ;—6.60.9^c : 8.38.7^c—9^c
 6.60.15^b : 6.54.6^b;—6.60.15^d : 7.74.2^d, &c. (v)
 6.63.7^b : 1.118.4^d (v);—6.63.7^c : 7.68.3^a (v)
 6.66.8^a : 1.40.8^c (v);—6.66.8 : 6.25.4^c (v)
 6.68.11^b : 1.108.3^b;—6.68.11^d : 6.52.13^d, &c. (v)
 6.74.1^c : 5.1.5^c (v);—6.74.1^d : 7.54.1^d, &c. (v)
 7.2.11^b : 10.15.10^b (v);—7.2.11^d : 10.70.11^d
 7.5.2^a : 1.98.2^a (v);—7.5.2^b : 6.44.21^b (v)
 7.10.5^a : 10.46.4^a;—7.10.5^c : 1.70.5^a (v)
 7.15.2^a : 9.101.9^c, &c. (v);—7.15.2^c : 1.12.6^c, &c.
 7.15.10^a : 1.79.12^b;—7.15.10^c : 2.7.4^a (v)
 7.16.1^b : 8.44.13^a;—7.16.1^c : 1.128.8^o (v)
 7.16.12^b : 3.11.4^c;—7.16.12^c : 4.12.3^c (v)
 7.29.1^a : 9.88.1^a;—7.29.1^c : 3.50.2^d
 7.29.2^c : 2.18.7^d, &c. (v);—7.29.2^d : 6.40.4^c
 7.32.25^b : 6.48.15^c;—7.32.25^c : 6.46.4^c
 7.57.4^b : 10.15.6^d;—7.57.4^d : 7.70.5^d
 7.60.2^c : 6.50.7^d, &c. (v);—7.60.2^d : 4.1.17^d, &c.
 7.65.1^a : 7.63.5^o, &c. (v);—7.65.1^b : 1.2.7^a (v)
 7.66.4^a : 8.27.19^a, &c. (v);—7.66.4^c : 5.82.3^b
 7.74.2^c : 1.92.16^c, &c. (v);—7.74.2^d : 6.60.15^d, &c. (v)
 7.78.3^a : 1.191.5^a (v);—7.78.3^c : 7.80.2^d (v)
 7.81.6^a : 8.13.12^c;—7.81.6^d : 1.48.8^d
 7.84.1^b : 4.42.9^b, &c. (v);—7.84.1^d : 5.15.4^d (v)
 7.90.1^c : 1.135.2^f (v);—7.90.1^d : 5.51.5^c
 7.94.2^a : 8.13.7^b, &c. (v);—7.94.2^c : 5.71.2^c, &c.
 7.94.5^a : 5.14.3^a;—7.94.5^c : 8.74.12^b
 7.94.7^b : 5.35.1^c (v);—7.94.7^c : 1.23.9^c, &c. (v)
 7.94.8^b : 1.18.3^b;—7.94.8^c : 1.21.6^c
 7.97.9^c : 7.64.5^c, &c.;—7.97.9^d : 4.50.11^d
 7.101.4^a : 10.82.6^d;—7.101.4^d : 4.50.3^d
 7.101.6^a : 3.56.3^d;—7.101.6^b : 1.115.1^c (v)
 8.3.7^a : 1.19.9^a;—8.3.7^c : 8.12.32^b
 8.3.15^b : 8.43.1^c;—8.3.15^d : 9.67.17^b
 8.4.12^b : 8.53(Väl. 5).4^d;—8.4.12^d : 8.64.10^c
 8.5.11^b : 1.92.18^b, &c. (v);—8.5.11^c : 6.60.15^d, &c. (v)
 8.5.18^b : 6.45.30^b;—8.5.18^c : 8.26.16^c
 8.5.30^a : 8.5.20^a;—8.5.30^c : 8.8.6^d
 8.6.24^a : 5.6.10^d, &c.;—8.6.24^b : 6.46.7^a
 8.6.35^a : 8.9².6^b;—8.6.35^b : 8.92.22^b, &c.
 8.7.2^a : 8.6.26^a;—8.7.2^b : 8.7.14^b
 8.8.2^a : 8.19.14^a, &c.;—8.8.2^b : 1.47.9^b
 8.8.7^a : 1.49.1^b;—8.8.7^d : 6.59.10^b, &c. (v)
 8.8.12^a : 8.5.4^b;—8.8.12^b : 1.46.2^b
 8.11.6^b : 3.9.1^b, &c. (v);—8.11.6^c : 10.141.3^b
 8.12.5^b : 1.8.7^b;—8.12.5^a : 8.61.5^b, &c. (v)
 8.12.14^a : 7.66.6^a (v);—8.12.14^c : 8.71.10^d (v)
 8.12.22^a : 3.37.5^a, &c.;—8.12.22^c : 7.31.12^a (v)
 8.13.14^b : 8.92.30^c;—8.13.14^c : 1.142.1^c (v)
 8.15.1^a : 8.92.5^a (v);—8.15.1^b : 8.92.2^a
 8.15.13^b : 7.55.1^b, &c.;—8.15.13^c : 9.111.3^c (v)
 8.20.26^b : 8.67.6^c;—8.20.26^d : 8.1.12^d

- 8.22.3^a: 5.73.2^a;—8.22.3^d: 8.5.5^e, &c. (v)
 8.22.8^e: 4.47.3^d;—8.22.8^d: 4.46.6^e, &c.
 8.23.18^a: 5.23.3^a, &c. (v);—8.23.18^b: 5.21.3^b
 8.33.10^a: 9.64.2^o;—8.33.10^e: 8.6.14^e (v)
 8.35.22^a: 1.92.16^e, &c. (v);—8.35.22^b: 6.60.15^d, &c. (v)
 8.44.14^b: 1.12.12^a, &c.;—8.44.14^e: 1.12.4^e, &c.
 8.44.19^a: 3.10.1^a;—8.44.19^e: 1.5.8^e
 8.44.28^a: 2.5.8^e;—8.44.28^e: 1.10.9^e
 8.46.3^b: 8.99.8^b;—8.46.3^e: 8.54(Väl. 6).1^b
 8.46.8^a: 9.61.19^a;—8.46.8^b: 8.92.17^b
 8.48.14^e: 2.12.15^e (v);—8.48.14^d: 1.117.25^d, &c.
 8.49(Väl. 1).5^a: 8.5.7^a;—8.49(Väl. 1).5^e: 8.50(Väl. 2).5^e (v)
 8.50(Väl. 2).9^b: 8.24.8^b;—8.50(Väl. 2).9^e: 8.49(Väl. 1).9^e (v)
 8.51(Väl. 3).5^b: 6.46.3^b;—8.51(Väl. 3).5^d: 8.46.9^d
 8.53(Väl. 5).2^b: 8.12.28^b (v);—8.53(Väl. 5).2^d: 8.11.9^b
 8.56(Väl. 8).1^a: 8.55(Väl. 7).1^e;—8.56(Väl. 8).1^e: 1.8.5^e
 8.60.3^e: 4.7.1^b;—8.60.3^d: 1.127.2^e
 8.65.6^b: 5.20.3^d, &c.;—8.65.6^e: 1.13.7^e, &c.
 8.69.3^b: 1.84.11^b;—8.69.3^d: 1.105.5^b
 8.69.11^b: 9.14.3^b;—8.69.11^e: 9.61.14^b
 8.76.6^b: 1.23.7^a;—8.76.6^e: 1.22.1^e, &c.
 8.83.9^a: 1.15.2^e, &c.;—8.83.9^b: 6.51.15^b
 8.87.3^a: 8.8.1^a, &c. (v);—8.87.3^b: 1.45.4^b, &c.
 8.92.5^a: 8.15.1^e (v);—8.92.5^b: 1.16.3^e, &c.
 8.92.22^a: 1.15.1^b;—8.92.22^b: 8.6.35^b, &c.
 8.95.6^b: 8.6.35^a (v);—8.95.6^d: 9.61.11^e
 8.97.5^b: 9.12.6^b, &c. (v);—8.97.5^d: 5.73.1^d (v)
 8.101.2^b: 5.65.2^b;—8.101.2^d: 1.47.7^d, &c.
 8.102.16^b: 8.60.19^b (v);—8.102.16^e: 5.26.1^e, &c.
 8.103.5^b: 1.40.4^b, &c. (v);—8.103.5^d: 5.82.6^e, &c.
 9.1.1^b: 9.29.4^b, &c.;—9.1.1^e: 9.100.5^e
 9.2.1^a: 9.36.2^b;—9.2.1^e: 1.176.1^b
 9.3.9^a: 9.42.2^e;—9.3.9^b: 9.99.7^b, &c.
 9.6.3^b: 9.52.1^e;—9.6.3^e: 9.1.4^e, &c.
 9.7.4^b: 9.62.23^b;—9.7.4^e: 9.74.1^b (v)
 9.8.3^a: 9.60.4^a;—9.8.3^e: 3.62.13^e, &c. (v)
 9.12.6^a: 9.35.4^a;—9.12.6^e: 8.97.5^b, &c. (v)
 9.13.3^a: 9.43.6^a, &c. (v);—9.13.3^b: 9.42.3^e
 9.13.8^b: 9.3.7^e (v);—9.13.8^e: 9.61.28^e
 9.13.9^a: 9.63.5^e;—9.13.9^e: 9.39.6^e
 9.16.3^b: 1.28.9^b, &c.;—9.16.3^e: 9.51.1^e
 9.16.8^a: 9.64.25^a;—9.16.8^e: 9.28.1^e, &c. (v)
 9.17.3^b: 9.16.4^b, &c.;—9.17.3^e: 9.37.1^e, &c.
 9.17.4^a: 9.67.14^a;—9.17.4^b: 9.42.4^b
 9.20.6^b: 9.36.4^b, &c.;—9.20.6^e: 9.92.6^b
 9.22.3^a: 9.101.12^a;—9.22.3^b: 1.5.5^e, &c.
 9.23.1^a: 9.17.1^e;—9.23.1^e: 9.62.25^e, &c.
 9.24.1^b: 9.67.7^a, &c.;—9.24.1^e: 9.65.26^e
 9.24.2^b: 8.6.34^b, &c. (v);—9.24.2^e: 9.6.4^e
 9.24.3^b: 8.69.10^d, &c. (v);—9.24.3^e: 9.99.8^b
 9.24.7^a: 1.142.3^a, &c. (v);—9.24.7^e: 9.28.6^e, &c.
 9.25.4^a: 7.55.1^b, &c.;—9.25.4^b: 9.43.3^a
 9.28.6^b: 9.13.1^a, &c.;—9.28.6^e: 9.24.7^e, &c.
 9.29.3^b: 9.35.6^e (v) — 9.29.3^e: 9.61.15^e

- 9.30.4^b : 9.49.5^a ;—9.30.4^c : 9.3.1^o
 9.30.5^b : 9.26.5^b, &c. ;—9.30.5^o : 9.45.1^o, &c.
 9.30.6^a : 9.51.2^o ;—9.30.6^b : 7.32.8^b, &c.
 9.32.2^b : 9.26.5^b, &c. ;—9.32.5^o : 9.38.2^o, &c.
 9.36.2^b : 9.2.1^a ;—9.36.2^o : 9.23.4^o
 9.37.1^b : 9.16.4^b, &c. (v) ;—9.37.1^o : 9.17.3^a, &c.
 9.37.2^b : 9.38.6^b ;—9.37.2^o : 9.25.2^b
 9.39.6^b : 9.26.5^b, &c. ;—9.39.6^o : 9.13.9^o
 9.41.4^b : 9.61.3^b ;—9.41.4^c : 9.42.6^b
 9.42.3^b : 9.13.3^a, &c. (v) ;—9.42.3^o : 9.13.3^b
 9.42.5^a : 9.66.4^b ;—9.42.5^c : 9.13.1^a, &c.
 9.42.6^b : 9.41.4^o ;—9.42.6^c : 9.13.4^b
 9.50.5^a : 9.99.6^a (v) ;—9.50.5^c : 9.30.5^o, &c.
 9.51.1^b : 1.28.9^b, &c. ;—9.51.1^o : 9.16.3^o
 9.51.2^b : 7.32.8^b, &c. ;—9.51.2^c : 9.30.6^a
 9.52.4^b : 9.64.27^b ;—9.52.4^o : 10.134.2^d
 9.56.1^b : 9.16.4^b, &c. (v) ;—9.56.1^c : 9.17.3^o, &c.
 9.57.3^a : 9.66.23^a ;—9.57.3^c : 9.38.4^b, &c. (v)
 9.61.6^a : 9.40.5^a, &c. (v) ;—9.61.6^b : 1.12.11^c
 9.61.15^b : 8.54(Vāl. 6).7^d, &c. (v) ;—9.61.15^c : 9.29.3^c
 9.61.19^a : 8.46.8^a ;—9.61.19^c : 9.24.7^o, &c.
 9.61.25^a : 9.63.24^a ;—9.61.25^c : 9.15.1^c
 9.61.29^a : 9.66.14^a ;—9.61.29^c : 1.8.4^o, &c.
 9.62.12^a : 9.40.3^c, &c. (v) ;—9.62.12^b : 8.6.9^b, &c.
 9.62.14^a : 8.34.7^b (v) ;—9.62.14^c : 9.107.17^a, &c. (v)
 9.62.24^a : 5.79.8^a, &c. ;—9.62.24^c : 9.65.25^b, &c. (v)
 9.63.11^a : 9.19.6^c, &c. ;—9.63.11^b : 9.43.4^b
 9.63.12^b : 9.43.4^b (v) ;—9.63.12^c : 9.1.4^c, &c.
 9.63.25^a : 9.107.25^a ;—9.63.25^c : 9.23.1^c, &c.
 9.63.28^a : 9.107.4^a ;—9.63.28^c : 6.16.29^c
 9.64.22^b : 9.108.1^a, &c. (v) ;—9.64.22^c : 3.62.13^c, &c. (v)
 9.64.27^b : 9.52.4^b ;—9.64.27^c : 9.63.23^c
 9.65.8^b : 9.26.5^b, &c. ;—9.65.8^c : 9.32.2^c, &c.
 9.65.9^b : 8.14.6^b ;—9.65.9^c : 9.61.4^c, &c. (v)
 9.65.25^a : 9.106.13^a ;—9.65.25^b : 9.62.24^c, &c. (v)
 9.66.1^b : 9.23.1^c, &c. ;—9.66.1^c : 1.75.4^c
 9.66.11^a : 9.107.12^d ;—9.66.11^c : 9.19.4^a
 9.66.14^a : 9.61.29^a ;—9.66.14^c : 9.31.6^c
 9.67.4^a : 9.34.1^b ;—9.67.4^b : 9.107.10^b
 9.67.7^a : 9.24.1^b, &c. ;—9.67.7^b : 1.135.6^a, &c.
 9.67.9^a : 9.65.1^a ;—9.67.9^b : 9.50.3^c
 9.67.17^a : 9.46.1^a ;—9.67.17^b : 8.3.15^d
 9.67.19^b : 9.20.7^b ;—9.67.19^c : 9.20.7^c, &c.
 9.72.8^a : 9.107.24^a ;—9.72.8^d : 9.107.21^c (v)
 9.74.9^b : 9.16.8^c, &c. (v) ;—9.74.9^d : 9.97.44^c (v)
 9.76.5^a : 9.96.20^c (v) ;—9.76.5^c : 9.97.32^c (v)
 9.85.12^a : 10.123.7^a ;—9.85.12^c : 10.123.8^c
 9.86.3^a : 9.70.10^a (v) ;—9.86.3^c : 9.97.40^c (v)
 9.86.9^a : 1.58.2^d ;—9.86.9^d : 9.96.23^d (v)
 9.86.35^b : 9.38.4^b, &c. (v) ;—9.86.35^d : 9.108.16^d (v)
 9.99.6^a : 9.50.5^a (v) ;—9.99.6^b : 9.20.6^c
 9.99.7^b : 9.3.9^b, &c. ;—9.99.7^d : 9.7.2^b
 9.100.2^a : 9.40.6^a, &c. ;—9.100.2^b : 9.4.7^b, &c.
 9.100.8^a : 9.1.1^b, &c. ;—9.100.8^c : 8.43.32^c

9.101.12^a: 9.22.3^a;—9.101.12^b: 1.5.5^c, &c.
 9.103.6^b: 9.3.9^b, &c.;—9.103.6^c: 9.37.3^b (v)
 9.106.4^b: 8.91.3^b, &c.;—9.106.4^c: 9.29.6^c (v)
 9.106.12^b: 9.107.11^b;—9.106.12^c: 9.86.33^d (v)
 9.107.4^a: 9.63.28^a;—9.107.4^d: 8.61.6^b
 9.107.17^a: 9.62.14^c, &c. (v);—9.107.17^d: 9.63.17^a
 9.107.22^b: 9.7.3^b (v);—9.107.22^d: 9.103.2^b
 9.107.26^b: 9.30.2^a;—9.107.26^d: 9.14.5^c, &c. (v)
 9.108.15^a: 9.11.8^a, &c.;—9.108.15^c: 9.64.22^b, &c.
 10.2.2^a: 1.76.4^c (v);—10.2.2^d: 2.3.1^d
 10.21.1^b: 5.20.3^a, &c.;—10.21.1^d: 3.9.8^b, &c. (v)
 10.22.15^a: 2.11.11^a;—10.22.15^c: 10.148.4^d (v)
 10.25.7^a: 1.91.8^a;—10.25.7^d: 1.23.9^c, &c. (v)
 10.48.4^c: 10.28.6^c (v);—10.48.4^d: 4.42.6^c (v)
 10.59.6^c: 10.59.4^b, &c. (v);—10.59.6^d: 8.48.8^a (v)
 10.62.7^b: 10.25.5^d (v);—10.62.7^d: 8.65.12^c
 10.63.13^a: 1.41.2^c, &c. (v);—10.63.13^b: 6.70.3^c, &c.
 10.66.13^a: 2.3.7^a (v);—10.66.13^b: 1.124.3^c, &c. (v)
 10.131.6^b: 4.1.20^d (v);—10.131.6^d: 4.51.10^d, &c.
 10.133.2^c: 1.102.8^d, &c. (v);—10.133.2^d: 1.89.9^b, &c.
 10.133.6^a: 3.41.7^a, &c.;—10.133.6^b: 9.61.4^c, &c. (v)
 10.134.2^c: 10.133.4^c;—10.134.2^d: 9.52.4^c
 10.139.3^a: 1.96.6^a;—10.139.5^c: 10.34.8^b
 10.140.6^b: 3.2.5^a;—10.140.6^c: 1.45.7^c
 10.148.2^b: 2.11.4^d;—10.148.2^c: 2.11.5^a, &c.
 10.150.2^a: 1.26.10^b, &c.;—10.150.2^b: 1.91.10^b

CHAPTER II: METRICAL VARIATIONS AS RESULT OF ADDITION OR SUBTRACTION OR VERBAL CHANGE IN REPEATED PĀDAS.

General Aspects of Metrical Variations.

IN a large number of instances, repetition of pādas is accompanied by changes in the metre. The number of lines so related is about 200, involving a total of about 500 pādas, more or less, if we count their recurrences two and a half times on an average. In the great majority of cases the change in the metre presents itself, externally, as a case of extension or abbreviation; so, e.g. the eight-syllable line, mā no duḥṇsa ṛcata, 1.23.9; 7.94.7, is extended into the twelve-syllable lines, mā no duḥṇsa ṛcatā vivakṣase, 10.25.7, and, mā no duḥṇso abhidipsur ṛcata, 2.23.10. Or the eleven-syllable line, vṛtrañ jaghanvān asrjat vi sindhūn, 4.18.7; 4.19.8, reappears in an obviously truncated eight-syllable line, vṛtrañ jaghanvān asrjat,¹ 1.80.10. Very much less often the number of the syllables is the same, but one version of the repeated pādas conforms less well to the established rules of quantity. E.g. the triṣṭubh line, vayanī te ta indra ye ca naraḥ, 5.35.5, ends irregularly in a tribrach; its parallel, vayanī te ta indra ye ca deva, 7.30.4, ends in an amphibrach, according to the familiar rule.

Expansion of one pāda into two pādas.—Exceptionally it may come to pass that the substance of one pāda is extended into two by the addition of a word or two, aided perhaps by varying metrical syllabification. Thus there can be little question that the shorter form of the following two passages has been stretched into two pādas chiefly by inserting the word mahivrata:

tvam dyāu ca prthivīm cāti jabhriṣe 9.86.29

tvam dyāu ca mahivrata prthivīm cāti jabhriṣe 9.100.9.

A second case presents even more interesting conditions. There exists a favourite expression, abhy arṣanti suṣṭutim, 9.62.3, &c., which occupies the space of a dimeter line. This line is expanded into a trimeter line, by prefixing four syllables, a very common process, described below (p. 543): pavamānā abhy arṣanti suṣṭutim, 9.85.7. Again (with a slight change) it is turned once more into a trimeter line by affixing four syllables, another common process (p. 540), to wit, abhy arṣata suṣṭutim gavyam ajim, 4.58.10. Now, furthermore, the line

¹ See under 1.80.10⁴.

with the prefixion, pavamānā abhy arṣanti suṣṭutim, lends itself as a basis for the development of one verse into two by the insertion after the caesura of four syllables. Thus:

pavamānā abhy arṣanti suṣṭutim 9.85.7
pavamāno ati sridho 'abhy arṣati suṣṭutim 9.66.22.

Once more, we have a most interesting case of gradual extension of one pāda into two pādas, based upon what was surely an ancient formulaic pāda, dating back to the early period of composition, namely, ṛama yachantu saprathah. This pāda appears at 8.18.3 extended by the dipody appendage yad imahe (see below, p. 537), to wit:

ṛama yachantu sapratho yad imahe 8.18.3.

Now this lengthened pāda serves in a doubtless very late composition as a basis for the production of an entire verse-pair,

ṛama yachantu sapratha ādityāso yad imahe ati dviṣah 10.126.7.

The words ati dviṣah in this stretched form is again a dipody refrain in the first seven stanzas of 10.126. The tessellation of the passage takes place before our very eyes, as it were; see under 8.18.3.

Similar considerations, not quite so cogent, should govern the relation of the following two pairs (cf. also under 4.54.3^a, and 10.160.5^a):

indro yad vṛtram avadhīn nadivṛtam 1.52.2
yadā vṛtram nadivṛtam ṇavasā vajrinn avadhīh 8.12.26
na tvad anyo maghavann asti marḍitā 1.84.19
nahi tvad anyah puruhūta kaṇcana maghavann asti marḍitā 8.66.13.

Conversely in one case we have an obvious contraction of a distich into a single pāda, to wit:

pāhi no agne rakṣasaḥ pāhi dhūrter arāvṇah 1.36.15
pāhi viṇvasmād rakṣaso arāvṇah 8.60.10;
see under 1.36.15.

Interrelation of triṣṭubh and jagatī, and interrelation of both with octosyllabic lines.—The present chapter throws interesting light on the technique of the Vedic metricians. The structural consanguinity of triṣṭubh and jagatī is illustrated by a large number of instances of triṣṭubh and jagatī lines which are identical, except that they add or subtract a last syllable.¹ We should feel more certain after this that the Vedic poets really felt the two types as convertible values, if, indeed, their quantities, their caesuras, and the appearance of sporadic cases of one in hymns composed of the other left any doubt as to this fundamental principle of Vedic metrics. The very extensive interchange between octosyllabic lines and long metre lines (triṣṭubh and jagatī) calls up the theory advanced long ago that the long metres originated from the short metres by the addition of the proper number of syllables.² I regard this

¹ See p. 529 ff., and cf. Lanman, JAOS. x, 537.

² Cf. Haskell, PAOS., vol. xi (1881), pp. 1x ff.

theory as erroneous: these parallels are due to imitation and blending of the two types; they tend to show, as a general principle, that the majority of *triṣṭubh* and *jagatī* lines, whose first eight syllables (p. 536), or whose last eight syllables (p. 543) make a good *anuṣṭubh* or *gāyatrī* line, are what may very properly be called 'false *triṣṭubhs* or *jagatīs*'; see below, p. 535.

Metrical variation as criterion for relative chronology.—The diction of the Vedic poets is so intensely imitative, and, at the same time, so free in all matters of form, as to preclude in most cases the decision as to which metrical type in any given pair preceded the other in composition and in time, or is really entitled to preference on technical grounds. In the great mass of cases the parallel *pādas* are metrical equivalents, or, where there is a difference, both versions represent equally good metrical values. Thus the two pairs:

adhvaryavo bharatendrāya somam 2.14.1

adhvaryavaḥ sunutendrāya somam 10.30.15

sa jāyamānaḥ parame vyoman 7.5.7

sa jāyamānaḥ parame vyomani 1.143.2; 6.8.2.

Very rarely it happens that both members of a parallel pair show the same defects. So the final cadence is irregular in slightly different ways in the following pairs:

*aṣveva citrāruṣi*¹ 4.52.2

aṣve na citre aruṣi 1.30.21

mā no martāya ripave vājīnivasū 8.22.14

mā no martāya ripave rakṣasvine 8.60.8.

Occasionally it is necessary to assign different metrical values to one and the same word in a pair of *pādas*, which is interesting of itself, but, again, does not necessarily determine which *pāda* is constructed on better principles, or which *pāda* is entitled to priority; e.g.,

jiok paçyāt sūriam uccarantam 4.25.4

jiok paçyema sūryam uccarantam 10.59.6 (see the same alternative under 1.32.4°).

Or, in the imitative *Vālakhilya* hymns:

yañ te svadhāvan svadayanti dhenavaḥ 8.49 (Vāl. 1).5

*yañ te svadhāvan suadanti*² *gūrtayaḥ* 8.50 (Vāl. 2).5.

These cases of different metrical value of one and the same syllable are not very common in the parallel *pādas*; rare as they are, however, they are particularly good testimony to the reality of our appraisals of the unstable metrical character of these syllables. See the following cases:

yat kiñ ca pṛthivyām adhi 5.83.9

yad vā pṛthivīām adhi 8.49 (Vāl. 1).7

nābhā pṛthivīā adhi 3.29.4

nābhā pṛthivyā adhi sānuṣu triṣu 2.3.7

¹ Cf. Arnold, *Vedic Metre*, p. 301; and see p. 63.

² Cf. Arnold, *Vedic Metre*, pp. 95, 313.

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yad vā pañca **kṣitīnām** 5.35.2

yad vā pañca **kṣitīnām** dyumnām ā bhara 6.46.7¹

mandantu **tvā** mandino vāyav indavaḥ 1.134.2

mandantu **tvā** mandinaḥ sūtasaḥ 8.82.5

indrāgni tā havāmahe 1.21.3, &c.

indraagni havāmahe 5.86.4, &c.

tvam na indra mṛjaya 8.80.1

sa **tvam** na indra mṛjaya 6.45.17 ; 8.81.2.

Verbal changes as affecting minor matters of metric habit.—The following pairs involve more or less change in the wording of essentially the same line: they illustrate in various ways the freedom or uncertainty of metrical rule, especially in the less critical positions of metrical lines.² Or, again, they show that it is possible to add words or syllables without interfering with metrical habit at all. Thus the following two lines differ by an added word without change of quantity in any foot:

asmākīṣaṇ ca sūrayaḥ 5.10.6

prāsmākīṣaṇ ca sūrayaḥ 1.97.3.

The next pair differ as regards the permissible freedom in the place of the caesura in a trimeter line, either after the fourth or the fifth syllable:

pūrvīr aśya | nissidho martiesu 3.51.5

pūrvīṣ ṭa indra | nissidho janesu 6.44.11.

In another pair the resolution of ā in gnā is supported, as it were, by the documentary interchange with the dissyllabic word adyā:

gnā hutāso vasavo adhrṣtāḥ 6.10.15

adyā hutāso vasavo adhrṣtāḥ 6.10.4.

Very similarly the following pair:

vayaṁ te agna **uktha**ir vidhema 5.4.7

vayaṁ ta indra **stomebhir** vidhema 8.54 (Vāl. 6).8.

In the next case the resolution of atakṣāma into atakṣāma seems hard, and, as it occurs in a line of the tenth book, points probably to the later origin of the line in question:

brahmākarma bhrgavo na ratham 4.16.20

atakṣākma bhrgavo na ratham 10.39.14.

Or, finally, still more problematic are the pairs (cf. also under 1.171.3³):

mahi dyāvāprthivi bhūtām urvi 10.93.1

dīṇo ca prthivi bhūtām urvi 6.68.4

vīri maghavan yā cakārtha 5.29.13

pra nūtanā maghavan yā cakārtha 5.31.6.

This brings us to the next, very important consideration:

¹ Cf. below, p. 539. The need of resolving kṣitīnām in 5.35.2 is not pressing; see Lanman, JAOS. xi, p. xxviii.

² That is, outside the final dipodies acatalectic or catalectic of all lines, or the anapaests after the caesura in trištubh and jagatī.

Verses whose inferior metre indicates later date.—The majority of the metrical differences in repeated pādas are, as stated before, not such as to determine their relative date. But at times it is possible to point out the mother form from which the other is descended. Thus we have regular metrical form in the following pair :

rājantam adhvarāṇām 1.1.8 ; 1.45.4
rājantāv adhvarāṇām 8.8.18.

Of these two variants the second is certainly enough afterborn on account of its sense ; see p. 29, under 1.1.8. But even more certainly secondary, because of its form, as well as its strained sense, is :

samrājantam adhvarāṇām 1.27.1.

Here the same pāda with a syllable added at the beginning is fitted for service in a trochaic gayatrī hymn. This fitting process is quite certainly secondary ; see under 1.1.8.

Precisely the same process, namely the prefixion of a syllable, once more turns a good iambic pāda into a secondary trochaic pāda :

samrājāṁ carṣaṇīnām 3.10.1 ; 10.134.1
pra samrājāṁ carṣaṇīnām 8.16.1.

An even clearer case is the following :

agnir devānām abhavat purohitaḥ 3.2.8
agnir devānām abhavat purogāḥ 10.110.11.

These two belong to the extensive class of interchanging jagatī and triṣṭubh pādas, treated below, p. 531 ; they offer, of themselves, no indication as to priority. But a third variant form,

agnir devo devānam abhavat purohitaḥ 10.150.4,

is certainly afterborn ; see p. 182. The phenomenon of glossal addition (devo is gloss to agnir) is apparently much more common in the Atharva-Veda than in the Rīg-Veda ; see the author, *The Atharva-Veda*, p. 42.

Another case in which we can determine priority involves the pair :

mā no martāya ripave vājīnivasū 8.22.14
mā no martāya ripave rakṣasvine 8.60.8.

Both Oldenberg, *Prol.*, p. 67, and Arnold, *VM.*, p. 312, describes the first of these pādas, which is hypermetric, as hybrid or contaminated. The alternate form of the pāda in 8.60:8, notwithstanding that it is itself not perfect (final dipody — — ∪ —), not only shows that this is so, but determines the relative chronology of the two : 8.22.14 cannot easily be imagined to have been composed without, or before 8.60.8.

Something like this kind of criticism is suggested by the following pair :

mathīd yad īm vibhr̥to mātariçvā 1.71.4
mathīd yad īm viṣṭo mātariçvā 1.148.1.

Here the second pāda is defective and obscure in meaning. Oldenberg, *SBE.*, xlvī. pp. 77 and 174 ; *RV. Noten*, pp. 74, 147, has most recently discussed this

pair; in my discussion of the two passages (p. 90), difficult as they are, I have adhered to the natural view that the metrical defect in *viṣṭo* is due to the secondary origin of 1.148.1, which is very certainly patterned after the metrically sound stanza 1.71.4.

Problematic cases of interchange between good and bad metre.—There are quite a number of other pairs of *pādas* in which imperfect cadences vary with sound ones. One wonders why the Vedic orthoepists regularly write the weak stem *dīdhr̥*, the strong stem *dīdhar̥*¹, unless *dhr̥* really makes position, which I do not believe:

rayīm gr̥natsu dhāraya 8.13.2

rayīm gr̥natsu dīdhr̥tam 5.86.2.

More likely the latter type originated in curtailed types such as are treated below, p. 541. Or why should Vedic poets choose to say in a way that seems to us metrically imperfect,

yad adya sūra uditē 7.66.4; 8.27.21,

considering that they could say about the same thing in the metrically perfect *pāda*,

yad adya sūrya udyati 8.27.19?

It seems very natural to remember that there is also the type *prati vām sūra uditē vidhema* under 7.63.5, which is perfect. There are other sporadic cases of imperfect cadences varying with sound cadences, but that class of imperfection is so common as to become almost nugatory; e. g.:

pūrvir iṣo br̥hatir āreaghāḥ 6.1.12

pūrvir iṣo br̥hatir jīradāno 9.87.9

vayam te ta indra ye ca narah 5.33.5

vayam te ta indra ye ca deva 7.30.4.

Finally there are the four cases discussed below on p. 539; and the considerable class collected on p. 541, in which a long *pāda* is evidently shortened secondarily. In the last-mentioned class the process almost represents a type which may have in the end obtained a certain quasi-doggerel productivity.

Analytic grouping of the metrical variations.—The metrical variations of repeated passages may be presented in two general groups or classes. The first, **Class A**, includes variations as between the several types of long lines. By long lines are meant the trimeter lines: either catalectic, that is, of eleven syllables or *triṣṭubh*; or else acatalectic, that is, of twelve syllables or *jagati*; or else catalectic and syncopated, that is, of ten syllables or *dvipadā virāj*.—The second, **Class B**, includes variations as between short lines and long lines. By short lines are meant dimeter lines, that is, lines of eight syllables. These are expanded into trimeters, either by appending three or four syllables at the

¹ See Grassmann's *Lexicon*, under *dhr̥*.

end ; or by prefixing four syllables at the beginning ; or else by inserting four syllables in the middle at the place of the future caesura.—For convenience, a conspectus of the subdivisions of the two groups or classes is here given :

Class A : Interchange between various types of long (trimeter) lines.

- A 1. Interchange between triṣṭubh and jagatī lines without change of meaning.
- A 2. Interchange between the same with slight change of words and meaning.
- A 3. Interchange between triṣṭubh and jagatī with grammatical change.
- A 4. Interchange between triṣṭubh and jagatī with change of meaning.
- A 5. Interchange between triṣṭubh and jagatī as suggesting relative age.
- A 6. Interchange between triṣṭubh and dvipadā virāj.

Class B : Interchange between short (dimeter) and long (trimeter) lines.

- B 1. On 'false' jagatī or triṣṭubh.
- B 2. Pādas of the Vimada-hymns which occur also without the refrain dipody.
- B 3. Other refrain pādas which occur also without the refrain dipody.
- B 4. Pādas with dipody appendage which is not refrain.
- B 5. Expansion in general of an octosyllabic pāda into a triṣṭubh or jagatī.
- B 6. Expansion of an octosyllabic pāda into a jagatī.
- B 7. The same process with incidental changes.
- B 8. Expansion of an octosyllabic pāda into a triṣṭubh.
- B 9. Faulty verses of eight syllables interchanging with regular triṣṭubh-jagatī.
- B 10. Cases where four syllables appear to be prefixed to an octosyllabic pāda.
- B 11. Cases where the expansion is by insertion.

CLASS A. VARIATIONS AS BETWEEN SEVERAL TYPES OF LONG LINES

A 1. Interchange between triṣṭubh and jagatī lines without change of meaning

The following 12 pairs or groups of pādas are repeated exactly, or almost exactly, except that the last word is varied in such a manner as to present a triṣṭubh in one case, a jagatī in the other : the grammatical or lexical variation of the last word does not of itself affect the sense of the passages :

ny ūhathuḥ purumitrasya yosām 1.117.20

ny ūhathuḥ purumitrasya yosaṇām 10.39.7

ava tmanā dhṛṣṭā ṣambaraṁ bhinat 1.54.4

ava tmanā bṛhataḥ ṣambaraṁ bhet 7.18.20

ṛtasya panthām anv eti sādhu 1.124.3 ; 5.80.4
 ṛtasya panthām anv emi sādhuṃ 10.66.13
 sa jāyamānaḥ parame vyomani 1.143.2 ; 6.8.2
 sa jāyamānaḥ parame vyoman 7.5.9¹
 rathā aṣvāsa usaso vyustāu 4.14.4
 rathā aṣvāsa usaso vyustīṣu 4.45.2.
 naras tokasya tanayasya sātāu 4.24.3
 naras tokasya tanayasya sātīṣu 7.82.9
 asmabhyam ṛma bahulaḥ vi yantana 5.55.9
 asmabhyam ṛma bahulaḥ vi yanta 6.51.5
 adhi stotrasya sakhyasya gātana 5.55.9
 adhi stotrasya sakhyasya gāta 10.78.8
 asmabhyam indra varivaḥ sugaṇi kṛdhi 1.102.4
 asmabhyam indra varivaḥ sugaṇi kaḥ 6.44.18
 somaḥ punānaḥ kalaṇṇeṣu sīdati 9.68.9 ; 86.9
 somaḥ punānaḥ kalaṇṇeṣu sātā 9.96.23
 vṛṣā pavitre adhi sāno avyaye 9.86.3
 vṛṣā pavitre adhi sāno avye 9.97.40
 ādityāir no aditiḥ ṛma yaṇsat 1.107.2 ; 4.54.6
 ādityāir no aditiḥ ṛma yachatu 10.66.3

A 2. Interchange between triṣṭubh and jagatī with slight change of words and meaning

In 20 other cases the variation still involves in the main the purely formal interchange of triṣṭubh and jagatī line, but it is accompanied by a slight shift in the lexical or grammatical value of a word or two, mostly the last word: the total sense of the two pādas is still essentially the same ; the result is a pair of practically equivalent pādas, one a triṣṭubh, the other a jagatī: they could be used interchangeably except for the difference in the metre. The boundary line between this and the preceding class is uncertain :

vaha vāyo niyuto yāhy asmayuḥ 1.135.2
 vaha vāyo niyuto yāhy achā 7.90.1
 yena vaṇsāma pṛtanāsu ṣatrūn 6.19.8
 yena vaṇsāma pṛtanāsu ṣardhataḥ 8.60.2
 sahasriṇibhir upa yāhi vitaye 1.135.4
 sahasriṇibhir upa yāhi yajñam 7.92.5
 ekaḥ vicakra camasaṇi caturdhā 4.35.2
 ekaḥ vi cakra camasaṇi caturvayam 4.36.4
 vi yo mame rajasi sukratūyayā 1.160.4
 vi yo rajānsy amimīta sukratūḥ 6.7.7

¹ Similarly, but without reason, MS. 4.14.12^b : 234.5 reads in a jagatī stanza : satyadhar-māṇā parame vyoman, where RV. 5.63.1 has vyomani. Or, AB. 8.8.11^b ; AÇ. 3.9.4^b read : mā saṁsrkṣāthām parame vyomani, thus matching the preceding pāda ; the remaining texts (see Vedic Concordance, have vyoman. Similarly AV. 8.3.17^d modernizes, in the teeth of the metre of the stanza. marman of RV. 10.87.17^d to marmaṇi.

{ rayiṁ dhattāṁ vasumantāṁ puruṣsum 7.84.4
 rayiṁ dhattha vasumantāṁ puruṣsum 4.34.10
 rayiṁ dhattho vasumantāṁ puruṣsum 6.68.6
 rayiṁ dhattāṁ vasumantāṁ ṣaṭagvinam 1.159.5

Cf. rayiṁ dhattāṁ ṣaṭagvinam 4.49.4

agnir devānām abhavat purohitāḥ 3.2.8

agnir devānām abhavat purogāḥ 10.110.11

Cf. agnir devo devānām abhavat purohitāḥ 10.150.4 (see above, p. 527)

pibā sutasyāndhaso abhi prayajā¹ 5.51.5

pibā sutasyāndhaso madāya 7.90.1

dadhāti ratnaṁ vidhate yaviṣṭhah 4.12.3

dadhāti ratnaṁ vidhate suviriam² 7.16.12

nāsyā vartā na tarutā nv asti 6.66.8

nāsyā vartā na tarutā mahādhanē 1.40.8

dūtaṁ kṛtvānā ayajanta havyāḥ 5.3.8

dūtaṁ kṛtvānā ayajanta mānuṣāḥ 10.122.7

tiras tamo dadṛṣa ūrmyāsv ā 6.48.6

tiras tamo dadṛṣe rāmyānām 7.9.2

havyavāl agnir ajarah pitā nah 5.4.2

havyavāl agnir ajaraḥ canohitāḥ 3.2.2

ajasreṇa ṣociṣā ṣocucac chuce 6.48.3

ajasreṇa ṣociṣā ṣocucānah 7.5.4

damūnasam grhapatim amūram 4.11.5

damūnasam grhapatim vareṇiam 5.8.1

urviṁ gavyūtim abhayaṁ kṛdhi nah 7.74.4

urviṁ gavyūtim abhayaṁ ca nas kṛdhi 9.78.5

ud vām prkṣāso madhumanto asthuh 7.60.4

ud vām prkṣāso madhumanta irate 4.45.2

viṣo yena gachatho devayantiḥ 7.69.2

viṣo yena gachatho yajvarir narā 10.41.2

svadasvendrāya pavamāna pītayo 9.74.9

svadasvendrāya pavamāna indo 9.97.44

yan mā somāsa ukthino amandisuḥ 10.48.4

yan mā somāso mamadan yad ukthā 4.42.6

Cf. also under 1.89.7^d

A 3. Interchange between triṣṭubh and jagatī with grammatical change

Next, there are a half-dozen cases of interchange between triṣṭubh and jagatī lines which depend upon simple differences of construction. It is every time really the same pāda varied according to the grammatical exigencies of number, person, gender, or voice:

yat sīm āgaḥ cakṛmā tat su mṛjāta 1.179.5

yat sīm āgaḥ cakṛmā tat su mṛjā 7.91.7

¹ The last two words are refrain in the tṛca 5.51.5-7, and frequently form cadence. Structurally this pāda belongs to the class treated below, p. 536.

² Both stanzas are addressed to Agni.

jyotir viṣvaśmāi bhuvanāya kṛṇvati 1.92.4
 jyotir viṣvaśmāi bhuvanāya kṛṇvan 4.14.2
 anārambhaṇe tamasi praviḍḍham 1.182.6
 anārambhaṇe tamasi pra vidhyatam 7.104.3
 yat sunvate yajamānāya cikṣāthaḥ 8.59(Vāl. 11).1
 yat sunvate yajamanāya cikṣam 10.27.1
 vṛṣeva yūthā pari koṣam arṣasi 9.76.5
 vṛṣeva yūthā pari koṣam arṣan 9.96.20
 ratham na dhīraḥ svapā atakṣam 5.2.11; 29.15
 ratham na dhīraḥ svapā atakṣiṣuḥ 1.130.6

A 4. Interchange between triṣṭubh and jagatī with change of meaning

The preceding classes shade off imperceptibly to a longer group of pairs of jagatī and triṣṭubh pādas which contain real differences of meaning, mostly lexical variations, or additions. Here, as in the preceding rubrics, the differences crop out mostly at the end of the lines. That, I am sure, is not altogether due to our imperfect control of pairs differentiated in other parts of the pāda¹; it represents a real habit of composition. Here, as in the preceding rubrics, too, the pādas are truly imitative. If we but knew how, we might find out in almost all, if not all cases, the original pāda. But the imitations cover up their own spuriousness; the metrical habits of the later poet are the same as those of the earlier, so that the metre alone rarely determines priority. The class contains 22 cases, not all of which are separated by a hard and fast line from the cases previously enumerated :

mandantu tvā mandino vāyav indavaḥ 1.134.2
 mandantu tuā mandinaḥ sūtāsah 1.134.2
 ubhe yathā no ahanī nipātaḥ 4.55.3
 ubhe yathā no ahanī sacābhuvā 10.76.1
 tiraṣ cid ayaḥ savanā purūṇi 4.29.1
 tiraṣ cid ayaḥ savanā vaso gahi 8.66.12
 tvaṣṭā devebhir janibhiḥ sajoṣāḥ 6.50.13
 tvaṣṭā devebhir janibhiḥ pitā vacaḥ 10.64.10
 viṣāṁ kavīm viṣpatīm mānuṣir iṣaḥ 3.2.10
 { viṣāṁ kavīm viṣpatīm mānuṣiṇām 5.4.3
 { viṣāṁ kavīm viṣpatīm ṣaṣṭiṇām 6.1.8
 purū sahasrā ni ṣiṣāmi sākam 10.28.6
 purū sahasrā ni ṣiṣāmi dāṣuṣe 10.48.4
 { ud u ṣya devaḥ savitā damūnāḥ 6.71.4
 { ud u ṣya devaḥ savitā yayāma 7.38.1
 { ud u ṣya devaḥ savitā savāya 2.38.1
 ud u ṣya devaḥ savitā hiraṇyayā 6.71.1
 imāṁ naro marutaḥ saṣcatā vṛdham 3.16.2
 imāṁ naro marutaḥ saṣcatānu 7.18.25

¹ See p. 2.

- rathaṁ ye cakruḥ suvṛtaṁ naresthāṁ 4.33.8
 rathaṁ ye cakruḥ suvṛtaṁ sucetasāḥ 4.36.2
- ṛtasya pathā namasā ha. 1.128.2
 { ṛtasya pathā namasā miyedhaḥ 10.70.2
 { ṛtasya pathā namasā vivāset 10.31.2
- anaḥvo jāto anabhiḥur arvā 1.152.5
 anaḥvo jāto anabhiḥur ukthiāḥ 4.36.1
- pra dyāvā yajñāḥ prthivī ṛtāvṛdhā 1.159.1
 pra dyāvā yajñāḥ prthivī namobhiḥ 7.53.1
- { dāivyā hotārā prathamā purohitā 10.66.13
 { dāivyā hotārā prathamā viduṣṭarā 2.3.7
 { dāivyā hotārā prathamā ny ṛjhe 3.4.7 = 3.7.8
 { dāivyā hotārā prathamā suvācā 10.110.7
- tasmā etam bharata tadvaçāya 2.14.2
 tasmā etam bharata tadvaço dadih 2.37.1
- viṣṇor eṣasya prabhṛthe havāmahe 2.34.11
 viṣṇor eṣasya prabhṛthe havirbhiḥ 7.40.5
- tubhyaṁ suto maghavan tubhyam ābhṛtaḥ 2.36.5
 tubhyaṁ suto maghavan tubhyaṁ pakvaḥ 10.116.7
- rāyas poṣaṁ yajamāneṣu dhārāya 10.122.8
 { rāyas poṣaṁ yajamānāya dhehi 10.17.9
 { rāyas poṣaṁ yajamānāya dhattam 8.59 (Vāl. 11).7
- aryamā mitro varuṇaḥ parijmā 1.79.3 ; 10.93.4
 aryamā mitro varuṇaḥ sarātayaḥ 8.27.17
- ud vandanam āirayataṁ suar dṛce 1.112.5
 ud vandanam āirataṁ daṁsanābhiḥ 1.118.6
- yuvaṁ çvetam pedava indrajūtam 1.118.9
 yuvaṁ çvetam pedave açvināçuam 10.39.10
- indrā nv agnī avase huvadhyāi 5.45.4
 indrā nv agnī avaseha vajriṇā 6.59.3
- { viçvasya sthātur jagato janitriḥ 6.50.7
 { viçvasya sthātur jagataç ca gopāḥ 7.60.2
 viçvasya sthātur jagataç ca mantavaḥ 10.63.8

A 5. Interchange between *triṣṭubh* and *jagati* as suggesting relative age

Finally, there are four cases in addition to the mass treated in the preceding paragraphs, in which a good *jagati* or *triṣṭubh* line varies with an almost identical *jagati* or *triṣṭubh* whose structure is more or less irregular or defective. In the first case the conditions are not so intolerable as to warrant the condemnation of the less perfect, shorter form :

- sa indrāya pavase matsarintamaḥ 9.76.5
 sa indrāya pavase matsaravān 9.97.3

The irregularity in the cadence of the *triṣṭubh* form is of the sort noted by

Oldenberg, Prol., p. 63 ff. Arnold, *Vedic Metre*, pp. 127, 317, not plausibly, corrects to matsarāvān. The second case is, perhaps, more critical:

sañ yo vanā yuvate bhasmanā datā 10.115.2

sañ yo vanā yuvate çucidan 7.4.2

I confess that, if the shorter and less perfect form occurred in the tenth book and the longer in the seventh, I should be disposed to condemn the short form. But it occurs in an otherwise very sound Vasiṣṭha hymn; therefore I prefer to think that it was read sañ yo vanā || yuvate çucidan, showing the not too unfrequently anomalous quantities of the cadence. I am certain that Arnold's restoration, çucidan to çucidantah (*Vedic Metre*, pp. 101, 308), is aside the mark.

The third case is:

kṛṣṇaṁ ta ema ruçadürme ajara 1.58.4

kṛṣṇaṁ ta ema ruçataḥ puro bhāḥ 4.7.9

Here the final syllable of ruçadürme is probably short,¹ making the cadence ∪ ∪ ∪ ∪. Such cases are not so rare (Oldenberg, Prol., p. 64) as to establish 4.7.9 in a position of certain priority. Note, however, the unusual accent of ruçadürme, and see under 1.58.4¹.

The fourth case is:

agnim hotāram ilāte vasudhitim 1.128.8

agnim hotāram ilāte namobhiḥ 5.1.7

Here also the four short syllables of vasudhitim do not really determine the priority of the rival pāda; see below, p. 542, note 1.

A 6. Interchange between triṣṭubh and dvipadā virāj

In a little class by themselves are three cases of interchange between a triṣṭubh line and a virāj, one pair occurring in the same book (cf. also under 1.68.9, 10^a, and 1.69.7^a):

çigum jājñānaṁ haryataṁ mrjanti 9.96.17

çigum jājñānaṁ harim mrjanti 9.109.12

sa hi kṣapāvān abhavat rayinām 7.10.5

sa hi kṣapāvān agnī rayinām 1.70.5

mathid yad im vibhṛto mātariçvā 1.71.4

mathid yad im viṣṭo mātariçvā 1.148.1

The two types are closely related. Oldenberg, Prol., pp. 73, 97, has pointed out that hymns of either metre occasionally lapse into the other related form. There can be no question but what the Virāj is daughter of the Triṣṭubh; it is, therefore, surprising that these cases are so isolated. Since haryata and hari, in the first pair, are both frequent designations of soma—haryayataṁ and harim both in the same stanza, 9.26.5—the context does not help to determine which is the original version of the pāda. In the second pair the sense rather points to the priority of 7.10.5; see under 1.70.5^a. In the third pair also the virāj pāda is probably secondary to the triṣṭubh; see above, p. 527.

¹ Cf. the author, *American Journal of Philology*, iii, pp. 39 ff.

CLASS B. VARIATIONS AS BETWEEN SHORT AND LONG LINES

B 1. On 'false' jagatī or triṣṭubh

The most conspicuous phenomenon in the metrical habits that attend repeated *pādas* is the following: an eight-syllable line of regular construction appears to be extended to the long metre types of twelve, more rarely of eleven syllables, by the addition at the end of four, or, more rarely, three syllables. The increased lines then belong to a type which may be described as an *anuṣṭubh-gāyatrī pāda*, upon which follows a final four-syllable, or more rarely a three-syllable *pāda*. Or, perhaps better, an octosyllabic *pāda* is increased by an iambic dipody acatalectic or catalectic. These types may be designated as 'false' jagatī or triṣṭubh. A good many of these cases belong to the class of octosyllabic *pādas* combined with 'four-syllable *pādas*', described by Oldenberg, *Prol.*, p. 111 ff. To a considerable extent the additional dipody appears as a refrain in an entire hymn, or part of a hymn; it is pretty safe to assume that the authors actually employed previously existing *pādas* whenever the *pāda* preceding the refrain recurs in another hymn without the refrain. The phenomenon is not so frequent as to bring with it the certainty that the dipody refrain hymns, as a class, are of late composition. But it is hard to avoid the conclusion, in each particular case, that the short, non-composite line preceded the longer line, even if we grant that the reverse process is possible, or at least imaginable. In one case at least the agglutination of the long *pāda* takes place, as it were, before our eyes:

çuciḥ pāvaka ucyate 9.24.7

çuciḥ pāvako adbhutaḥ 1.142.3; 9.24.6.

From the matter contained in these two a Kaṇvid poet (Nārada Kaṇva) has patched together a 'false' jagatī, stylistically awkward, and addressed very strainedly to the wrong person:

çuciḥ pāvaka ucyate so adbhutaḥ 8.13.19.

See under 1.142.3^a.

It is interesting to observe that *pādas* consisting of 8+4 syllables continue to be made at a later time. AV. 6.2.3^c, *vīrapçin vi mēdho jahi raksasvīnḥ*, is such a *pāda*, making with two octosyllabic *pādas* a and b an *uṣṇih stanza* (Anukramaṇī, paroṣṇih). The two first *pādas* = RV. 7.32.8^{ab}; *pāda* c is the Atharvan's own composition. The two first stanzas of the AV. are in the same metre, *pāda* 2^b being almost = RV. 7.32.6^d. Since the AV. hymn is in all probability an expansion of RV. motives its composite *uṣṇih pādas*, 1^c-3^c, all three original, are the product of a later poet who continues deftly a method established for him at an earlier time.

B 2. Pādas of the Vimada hymns which occur also without the refrain dipody

The hymns of the Vimadas, 10.21 ; 24.1-3 ; and 25, in so-called āstarapaṅkti metre, have the refrains *vi vo made* and *vivakṣase*. The following seven pādas of these hymns, all of them pretty nearly formulas, occur also minus the refrain :

mā no duḥṣaṅsa iṣata 1.23.9 ; 9.94.7

mā no duḥṣaṅsa iṣatā vivakṣase 10.25.7

asme rayiṁ ni dhāraya 1.30.22

asme rayiṁ ni dhāraya *vi vo made* 10.24.1

{ viçvā adhi çriyo dadhe 2.8.5

{ viçvā adhi çriyo 'dhita 10.127.1

viçvā adhi çriyo dhise vivakṣase 10.21.3

çiraṁ pāvakaçociṣam 3.9.8 ; 8.43.31 ; 102.11

çiraṁ pāvakaçociṣam vivakṣase 10.21.1

çreṣṭhaṁ no dhehi vāryam 3.21.2

çreṣṭhaṁ no dhehi vāryaṁ vivakṣase 10.24.2

raṇan gāvo na yavase¹ 5.33.16

raṇan gāvo na yavase vivakṣase 10.25.1

vrajaṁ gomantam açvinam 10.62.7

vrajaṁ gomantam açvinaṁ vivakṣase 10.25.5

B 3. Other refrain pādas which occur also without the refrain dipody

The following are the remaining pādas, with refrain, seven in number, which occur also minus the refrain :

içāno apratiṣkuta indro aṅga 1.84.7

içāno apratiṣkutaḥ 1.7.8

indro aṅga, though simple prose, is refrain in the *trca* 1.84.7-9. See under 1.7.8

upa srakveṣu bapsato ni ṣu svapa 7.55.2

upa srakveṣu bapsataḥ 8.72.15

ni ṣu svapa is refrain in the *trca* 7.55.2-4

indra viçvābhir ūtibhir vavakṣitha 8.12.5

{ indra viçvābhir ūtibhiḥ 8.37.1-6 ; 61.5 ; 10.134.3

{ indro viçvābhir ūtibhiḥ 8.32.12

vavakṣitha is refrain in the *trca* 8.12.4-6

purupraçastam ūtaye ṛtasya yat 8.12.14

purupraçastam ūtaye 8.71.10

ṛtasya yat is refrain in the *trca* 8.12.13-15

vṛṣā tvaṁ çatakrato vṛṣā havaḥ 8.13.31

vṛṣā tvaṁ çatakrato 8.33.11

vṛṣā havaḥ is refrain in the *trca* 8.33.31-33

pibā somaṁ madāya kam 8.95.3

pibā somaṁ madāya kaṁ çatakrato 8.36.1-6. Cf. 8.93.27^b-29^b

¹ Observe the irregular final cadence ; cf. Oldenberg, *ProL*, p. 11. This is obviated, accidentally perhaps, in the long pāda.

pibā sutasyāndhaso abhi prayah 5.51.5
pibā sutasyāndhaso madāya 7.90.1

abhi prayah is refrain in the tṛca 5.51.5-7, deducting which, there is left the short pāda pibā sutasyāndhasah which is at the base of the triṣṭubh.¹

B 4. Pādas with dipody appendage which is not refrain

In a number of hymns or series of stanzas an iambic dipody is added regularly and intentionally to an octosyllabic pāda, though the dipody is different every time, that it to say, is not repeated as a refrain; note especially 8.13 (five occurrences). In the following cases the same octosyllabic pāda occurs elsewhere without the dipody appendage:

vayā ivānu rohate juṣanta yat 8.13.6

vayā ivānu rohate 2.5.4

juṣanta yat recurs as dipody appendage in 9.102.5.

gantārā dācuṣo grhaṁ namasvinaḥ 8.13.10

gantārā dācuṣo grham 8.5.5; 22.8

namasvinaḥ is frequent cadence: 1.36.7; 7.14.1; 8.64.17; 10.48.6.

tantuṁ tanuṣva pūrvyaṁ yathā vide 8.13.14

tantuṁ tanuṣva pūrvyam 1.142.1

yathā vide recurs as conscious dipody appendage in 8.13.19; 9.106.2, and is otherwise a favourite formula, invariably at the end of a pāda: 1.127.4; 132.2; 156.3; 8.49(Vāl.1).1; 69.4; 9.86.32.

çuciḥ pāvaka ucyate so adbhutaḥ 8.13.19

{ çuciḥ pāvaka ucyate 9.24.7

{ çuciḥ pāvako adbhutaḥ 1.142.3; 9.24.6

See above, p. 535.

dhuksasva pipyuṣim iṣam avā ca naḥ 8.13.25

{ dhuksasva pipyuṣim iṣam 8.54(Vāl.6).7; 9.61.15

{ dhuksanta pipyuṣim iṣam 8.7.3

The cadence avā ca naḥ does not occur elsewhere in the RV.

gopā ṛtasya dīdihī sve dame 3.10.2

gopā ṛtasya dīdihī 10.118.7

sve dame is frequent cadence: 1.1.8; 94.14; 2.2.11; 5.48.3.

havyavāham amartyaṁ sahovṛdham 3.10.9

havyāham amartyam 4.8.1; 8.102.17

sahovṛdham as cadence in 1.36.2.

añhoç cid urucakrayo 'nehasaḥ 8.18.5

añhoç cid urucakrayaḥ 5.67.4

anehasaḥ as cadence in 8.45.11.

çarma yachantu sapratho yad imahe 8.18.3

çarma yachantu saprathaḥ 10.126.7

The shorter pāda is followed in 10.126.7 by ādityāso yad imahe ati dviṣaḥ. The words ati dviṣaḥ are refrain in 10.126.1-7. The dipody yad imahe is cadence in 1.136.4; 8.45.14.

dyumantaṁ çuṣmam ā bharaḥ suarvidam 9.106.4

dyumantaṁ çuṣmam ā bhara 9.29.6

Cf. 9.84.5^b.

¹ Cf. above, p. 531.

B 5. Expansion in general of an octosyllabic pāda into a triṣṭubh or jagatī

A very large number of repeated pādas throughout the Rīg-Veda present in a scattering way the same phenomenon: an eight-syllable pāda recurs with an appended iambic dipody acatalectic or catalectic. That is to say, looking at the matter from a purely external point of view, the eight-syllable pāda is increased by the addition of the proper kind of four or three syllables into a jagatī or triṣṭubh line. Antecedently the opposite genesis is also possible: a jagatī or triṣṭubh line, if it happens that its first eight syllables make a good anuṣṭubh or gāyatrī line, may be turned into such a line by dropping its last four or three syllables.¹ This group naturally lends itself to a double treatment, according as an octosyllabic line is paralleled by a jagatī or by a triṣṭubh.

B 6. Expansion of an octosyllabic pāda into a jagatī

An octosyllabic line is paralleled by a jagatī in the following cases:

grutkarnām saprathastamam 1.45.7

grutkarnām saprathastamām tuā girā 10.140.6

tuā girā does not occur elsewhere in cadence.

indrah somasya pītaye 8.12.12

indrah somasya pītaye vrsāyate 1.55.2

vrsāyate is cadence in 9.108.2; 10.94.9.

dasrā hiranyavartanī 1.92.18; 5.75.2; 8.5.11; 8.1

dasrā hiranyavartanī çubhas patī 8.87.5

çubhas patī is frequent as cadence, e.g. 1.3.1; 34.6; 47.5.

devam martāsa ūtaye 3.9.1; 5.22.3; 8.11.6

devam martāsa ūtaye havāmahe 1.144.5

havāmahe is very frequent as cadence; e.g. 1.16.4°.

indram jāitrāya harsayan 9.111.3

indram jāitrāya harsaya çacīpatim 8.15.13

Cases of çacīpati are frequent in cadence; so especially çacīpate as refrain dipody in 8.37.

rathe koçe hiranyaye 8.20.8

rathe koçe hiranyaye vrsanvasū 8.22.9

vrsanvasū is cadence in 17 out of 18 of its occurrences: see Grassmann's Lexicon, s.v.

{ samudrasyādhi viṣṭapi 8.97.5; 9.12.6

{ samudrasyādhi viṣṭapah 8.34.13

samudrasyādhi viṣṭapi manīṣiṇah 9.107.14

manīṣiṇah is cadence in all of its occurrences: 1.164.45; 2.21.5; 3.10.1; 5.57.2; 8.5.16; 43.19; 44.19; 9.68.6; 72.2.6; 79.4; 85.3; 99.5; 10.64.15.

indrasya hārdy āviçan 9.60.3

indrasya hārdy āviçan manīṣibhiḥ 9.86.19

manīṣibhiḥ is cadence, with a single exception (9.86.20, where it begins a pāda, immediately after closing with the same word in stanza 19); see 1.34.1; 52.3; 9.64.13; 76.2; 107.11.

¹ See below, p. 541.

agnīm hotāram īlate 6.14.2

{ agnīm hotāram īlate vasudhitim ¹ 1.128.8

{ agnīm hotāram īlate namobhiḥ 5.1.7

namobhiḥ is frequent as cadence; e.g. 7.53.1.

vṛṣā hy ugra ṣṛṇviṣe 8.6.14

vṛṣā hy ugra ṣṛṇviṣe parāvati 8.33.10

parāvati is frequent cadence: 1.47.7; 53.7; 112.13; 119.8; 134.4; 5.73.1; 8.8.14; 12.17; 13.15; 33.10; 45.25; 50(Val.2).7; 93.6; 97.4; 9.44.2; 65.22.

divo viṣṭambha uttamah 9.108.16

divo viṣṭambha upamo ² vicakṣaṇah 9.86.35

vicakṣaṇah occurs regularly at the end of eight- or twelve-syllable pādas, e.g. 1.101.7^a.

B 7. The same process with incidental changes

In four cases the short pāda is modified verbally, or by a different metrical appraisal of its eight syllables, so as to make it possible for five rather than four syllables to appear added at the end. A decision as to the priority of one or the other of the repeated pādas is not possible. But the considerable complexity of the relations of each pair makes it tolerably certain that we are dealing not with general resemblance, but with real imitative production:

ṣaṭam pūrbhir yaviṣṭhia 7.16.10

ṣaṭam pūrbhir yaviṣṭha pāhy anhasah 6.48.8

pāhy anhasah is frequent cadence: 1.91.5; 6.16.30, 31; 7.15.15; 9.56.4.

gāḥ kṛṇvāno na nirṇijam 9.14.5; 9.107.26

gāḥ kṛṇvāno nirṇijam haryataḥ kaviḥ 9.86.26

nābhā prthiviā adhi 3.29.4

nābhā prthivyā adhi sānuṣu triṣu 2.3.7

yad vā pañca kṣitinaām 5.35.2

yad vā pañca kṣitinaām dyumnām ā bhara 6.46.7

In a case or two the parallelism fades out into more or less general resemblance which does not, however, exclude the possibility or even the probability of imitative workmanship:

açatur indra jajñiṣe 1.133.2

{ açatur indra januṣā sanād asi 1.102.8

{ anāpir indra januṣā sanād asi 8.21.13

sanād asi is cadence also in 7.32.24.

na tvāvāḥ indra kaç cana 1.81.5

na tvāvāḥ anyo divyo na pārthivaḥ 7.32.23

tubhyāyam adribhiḥ sutah 8.82.5

tubhyāyam somah paripūto adribhiḥ 1.135.2

¹ Arnold, *Vedic Metre*, p. 124, would read vasudhitim. I am not inclined to think that he is right; see under 1.1.2^a.

² Subtly and interestingly upamo takes here the place of uttamo, so as to yield an anapaest where the anapaest is the rule; see Oldenberg, *Prol.*, p. 56.

B 8. Expansion of an octosyllabic pāda into a triṣṭubh

In this group octosyllabic pādas vary with triṣṭubh pādas. The important difference between this and the preceding class is, that this parallelism is not supported by any prevalent metrical type, because, in general, pādas with odd and even syllables do not mix in the same stanza (excepting, rarely and anomalously, triṣṭubh and jagatī); see Oldenberg, *Prol.*, p. 117 ff. Nevertheless, here, as in the preceding class, the presumption is antecedently, and on the whole, in favour of the longer pāda's secondary origin. The number of cases here is rather larger than in the corresponding jagatī class (B 6). Note here the first two interesting double examples, involving whole distichs :

pāhi no agne rakṣasaḥ pāhi dhūrter arāṇṇaḥ 1.36.15

pāhi no agne rakṣaso ajuṣṭāt pāhi dhūrter araruṣo aghāyoḥ 7.1.13

ā no mitrāvaruṇā ghṛtāir gavyūtim ukṣatam 3.62.16

ā no mitrāvaruṇā havyajuṣṭīm ghṛtāir gavyūtim ukṣatam iḷābhīḥ 7.65.4

Cf. ghṛtāir gavyūtim ukṣatam 8.5.6.

vidyāma sumatinām 1.4.3

vidyāma sumatinām navānām 10.89.17

Cf. 8.5.37^b.

uru kṣayāya cakrire 1.36.8

uru kṣayāya cakrire sudhātu 7.60.11

satrāsāham vareṇyam 1.79.8

satrāsāham vareṇyam sahodam 3.34.8

Cf. 6.17.13^b.

agnīm hotāram iḷate 6.14.2

{ agnīm hotāram iḷate namobhīḥ 5.1.7

{ agnīm hotāram iḷate vasudhitim 1.128.8¹

na yat paro nāntaraḥ 2.41.8

na yat paro nāntaras tuturyāt 6.63.2

māhān mahībhir ūtibhīḥ 4.32.1

māhān mahībhir ūtibhīḥ saraṇyan 3.1.19 = 3.31.18

divodāsāya sunvate 6.16.5

divodāsāya sunvate sutakre 6.31.4

asvāpayad dabhīṭaye 4.30.21

asvāpayad dabhīṭaye suhantu 7.19.4

Cf. suhantu at the end of 7.30.2^d.

vṛṇīmaho sakhyāya 9.66.18

vṛṇīmaho sakhyāya priyāya 4.41.7

svāvadhāsa iṣmīṇaḥ 5.87.5

svayuvadhāsa iṣmīṇaḥ suniṣkākḥ 7.56.11

Cf. 4.37.4^b.

kim aṅga radhracodanaḥ 8.80.3

kim aṅga radhracodanam tvāhuḥ 6.44.10

somaṁ virāya cīpriṇe 8.32.24

somaṁ virāya cīpriṇe pibadhyāi 6.44.14

¹ See above, p. 539 top.

541] *Faulty verses of eight syllables corresponding with long lines*

- imañ no agne adhvaram 6.52.12
 { imañ no agne adhvaram juṣasva 7.42.5
 { asmākam agne adhvaram juṣasva 5.4.8
 uta syā naḥ sarasvatī 6.61.7
 uta syā naḥ sarasvatī juṣāṇā 7.95.4
 { ā no viçvābhīr ūtibhiḥ 8.8.1
 { ā vām viçvābhīr ūtibhiḥ 8.8.18 ; 7.3
 ā no viçvābhīr ūtibhiḥ sajoṣāḥ 7.24.4
 sajoṣāḥ is very frequent cadence ; e.g. 4.5.1 ; 5.41.2 ; 6.3.1 ; 8.48.15.
 mā no mardhiṣṭam ā gatam 7.74.3
 mā no mardhiṣṭam ā gatam çivena 7.73.4
 vi yas tastambha rodasī 9.101.15
 vi yas tastambha rodasī cid urvī 7.86.1
 rodasī cid urvī is a standing formula : 3.6.10 ; 56.7 ; 6.67.5 ; 7.57.1, &c.
 mahāḥ sa rāya eṣate 10.93.6
 mahāḥ sa rāya eṣate patir dan 1.149.1
 patir dan and pati dan are cadences in 1.120.6 ; 153.4 ; 10.99.6 ; 105.2.
 Cf. also under 9.97.5^b.

In two cases the eight-syllable pāda is shortened by a slight verbal change into seven syllables, so that four syllables appear to be added to form the triṣṭubh :

- sañ vo madāso agmata 1.20.5
 sañ vo madā agmata sañ puramdhiḥ 4.34.2
 abhy arṣanti suṣṭutim 9.62.3
 abhy arṣata suṣṭutim gavyam ājim 4.58.10
 Read abhi arṣ^o in 9.62.3.

B 9. Faulty verses of eight syllables interchanging with regular triṣṭubh or jagati

Of greater critical importance is the following class. A long metre pāda (usually triṣṭubh) is paralleled by a short metre octosyllabic pāda in such a way that the short metre pāda is metrically imperfect in its last four syllables, which normally ought to be an iambic dipody (◡ — ◡ ◡). The cadence of the eight-syllable pāda is usually ◡ ◡ ◡ ◡, occasionally also other feet, whereas the long pāda ends, as it should, in the iambic dipody catalectic or acatalectic.¹ In more than one case of this class the sense of the short line is also defective, so as to leave no doubt whatsoever that the short pāda is the stunted product of an after-poet. The classical example of this class is :

- vṛtrañ jaghanvāñ asṛjat vi sindhūn 4.18.7 ; 19.8
 vṛtrañ jaghanvāñ asṛjat 1.80.10.

In the second pāda there is no expressed object, the very fact that all readers of the Veda would agree in supplying sindhūn, or something like, shows that the descent of the pāda is as described ; see under 1.80.10. The number of pādas

¹ Cf. Oldenberg, Prol., p. 8, and the table of exceptional forms on p. 11.

which show these conditions, suggesting the secondary origin of the short (abbreviated) form, is fairly large :

ṛtena mitrāvaruṇā sacethe 1.152.1

ṛtena mitrāvaruṇā 1.2.8

In 1.2.8^b the text continues with enclitic ṛtāvṛdhāv at the beginning of the pāda, showing that the latter word is blended rhythmically with the first pāda ; see under 1.2.8^a.

upa brahmāṇi harīvaḥ haribhyam 10.104.6

upa brahmāṇi harīvaḥ 1.3.6

It is tempting, but not exigent, to assume the descent of 1.3.6 from 10.104.6 ; see under 1.3.6.

draviṇodā draviṇasas turasya 1.96.8

draviṇodā draviṇasaḥ 1.15.7

See under 1.96.8.

sakhe vaso jaritṛbhyo vayo dhāḥ 3.51.6

sakhe vaso jaritṛbhyah 1.30.10 ; 8.71.9

Both metric form and sense seem to favour the longer pāda ; see under 1.30.10.

yathā no mitro varuṇo juṣaṭ 3.4.6

yathā no mitro varuṇaḥ 1.43.3

The pāda 1.43.3^a is satisfied by anticipating cīketati at the end of pāda b ; thus : yathā no mitro varuṇo (yathā rudraḥ) cīketati ; see under 1.43.3.

ye cid dhi tvām ṛṣayah pūrva ūtaye (juhūre 'vase mahi) 1.48.14

yac cid dhi vām pura ṛṣayo (juhūre 'vase narā) 8.8.6

If we read in 8.8.6 purarṣayo, with double sandhi, both forms are well enough.

ye cid dhi pūrva ṛtasāpa āsan 1.179.2^a

ye cit pūrva ṛtasāpaḥ 10.154.4

The metre is obviously inferior in 10.154.4.

preṣṭham vo atithim gr̥ṇīse 1.186.3

preṣṭham vo atithim (stuṣe mitram iva priyam) 8.84.1

stuṣe added to 8.84.1^a improves that pāda ; see, however, under 1.186.3.

etā u tyāḥ praty adṛṣṇan purastāt 7.83.3

eta u tye praty adṛṣṇan 1.191.1

Clear instance of a stunted pāda ; see under 1.191.5.

anu kṛṣṇo vasudhiti jihāte 3.31.17

anu kṛṣṇo vasudhiti¹ 8.48.3

See under 1.2.8 and 3.31.17.

ā no mitrāvaruṇā havyajustīni (ghṛtāir gavyūtim ukṣatam ilābhīḥ) 7.65.4

ā no mitrāvaruṇā (ghṛtāir gavyūtim ukṣatam) 3.62.16

See under 3.62.16.

{ prati vām sūra udite vidhema 7.63.5

{ prati vām sūra udite sūktāḥ 7.65.1

prati vām sūra udite² 7.66.7

See under 7.63.5.

¹ This example bids us pause before accepting Arnold's suggestion (VM., p. 124) to read vasūdhitī in 8.48.3.

² Cf. Oldenberg, Prol., p. 11.

açvāvad gomad yavamat suvīriam 9.69.8

açvāvad gomad yavamat¹ 8.93.3

Clear case of stunted pāda ; see under 8.93.3.

avyo vārebhiḥ pavate madintamaḥ 9.108.5

avyo vārebhiḥ pavate 9.101.16

See under 9.101.16.

yo asya pāre rajaso viveṣa 10.27.7

yo asya pāre rajasah 10.187.5

Clear case of stunted pāda ; see under 10.27.7.

{ na tam aṅho na duritaṁ kutaḥ cana 2.23.5

{ na tam aṅho devakṛtaṁ kutaḥ cana 8.19.6

na tam aṅho na duritam 10.126.1

Clear case of stunted pāda ; see under 2.23.5.

Cf. also under 5.1.8 ; 8.36.7.

B 10. Cases where four syllables appear to be prefixed to an octosyllabic pāda

The preceding classes are concerned in one way or another, with the extension of a dimeter line into trimeter line by the addition of the proper amount of syllables at the end. The same result, regarded in a purely external fashion, is accomplished, on a rather surprising scale of frequency by the opposite process : four syllables appear to be added to the beginning of an octosyllabic pāda, thus turning it into a jagatī.

At times the short pāda is itself a mere phrase which reappears indifferently in the longer pāda. Thus in the following cases :

yajamānāya sunvate 5.20.5, &c.

{ rjuyate yajamānāya sunvate 10.100.3

{ supṛāvyē yajamānāya sunvate 10.125.2

{ viçved aha yajamānāya sunvate 1.92.3

{ bhadra çaktir yajamānāya sunvate 1.83.3

varuṇa mitrāryaman 8.67.4 ; 10.126.2

{ tasmā agne varuṇa mitrāryaman 7.59.1

{ vayan te vo varuṇa mitrāryaman 8.19.35

çaçamānāya sunvate 4.31.8

{ ya ādṛtyā çaçamānāya sunvate 8.66.2

{ tuam agne çaçamānāya sunvate 1.141.10

The extent to which such pairs occur in the RV., or in the body of the Vedic mantras as a whole, is revealed fully by the Reverse Concordance.² As an instance outside of the RV. I note the following pair :

çataṁ te santv āvṛtaḥ AV. 6.77.3 ; MÇ. 9.4.1

agne aṅgiraḥ çataṁ te santv āvṛtaḥ VS. 12.8, &c.

¹ Arnold, VM., p. 315 : 'The verse may be readily corrected to gomad yavamad açvavat'. The parallel shows how risky is the suggestion.

² See JAOS. xxix. 288 ; and above, p. 9.

Akin to this class are pairs of pādas which differ in their opening dipody and end in identical octosyllabic cadences, as :

aṅho rājan varivāḥ pūrave kaḥ 1.63.7
hantā vṛtram varivāḥ pūrave kaḥ 4.21.16
pra marśiṣṭhā abhi viduḥ kaviḥ san 1.71.10
ava dyubhir abhi viduḥ kaviḥ san 7.18.2

In the following rather long list the presumption is, very regularly, in favour of the primary origin of the short pāda :

sāsahyāma prṭanyataḥ 8.40.7
indravotāḥ sāsahyāma prṭanyataḥ 1.132.1
indravotāḥ occurs only once more, also as pāda opening, 8.19.16.
pavamāno vi dhāvati 9.37.3
vyānaçih pavamāno vi dhāvati 9.103.6
vyānaçih occurs twice more, both times as pāda opening, 3.49.3 ; 9.86.5.
somaṣṛṣṭhāya vedhase 8.43.11
kilālaṣe somaṣṛṣṭhāya vedhase 10.91.14
abhy arṣanti suṣṭutim 9.62.3
pavamānā abhy arṣanti suṣṭutim 9.85.7¹
agnijihvā ṛtāvṛdhah 1.44.14 ; 7.66.10
divakṣaso agnijihvā ṛtāvṛdhah 10.65.7
prthupājā amartyah 3.27.5
vāçivānarah prthupājā amartyah 3.2.11
açaniṁ yātumadbhyaḥ 7.104.25
nūnaṁ sṛjad açaniṁ yātumadbhyaḥ 7.104.20
vṛṣabhāya kṣitīnām 10.187.1
juhotana vṛṣabhāya kṣitīnām 7.98.1
pavamānaḥ kanikradat 9.3.7
agre vācaḥ pavamānaḥ kanikradat 9.106.10
atithigvāya çambaram 1.130.7
arandhayo 'tithigvāya çambaram 1.51.6
amṛtaṁ jātavedasam 8.74.5
pra-pra vāyam amṛtaṁ jātavedasam 6.48.1
suvīryaṁ svaçvyam 8.12.33
sa no agniḥ suvīryaṁ svaçvyam 3.26.3
prati paçyema sūrya 10.158.5
jiog jīvāḥ prati paçyema sūrya 10.37.7
triṇi padā vi cakrame 1.22.18 ; 8.12.27
yasmāi viṣṇus triṇi padā vicakrame 8.52(V&L.4).3
pavamānāya gāyata 9.65.7
vipaçcite pavamānāya gāyata
vahantu somapītaye 4.46.3 ; 8.1.24
uṣarbudho vahantu somapītaye 1.92.18
huvema vājasātaye 6.57.1
devaṁ-devam huvema vājasātaye 8.27.13

¹ See above, p. 524.

In the following pair the presumption is rather in favour of the priority of the longer pāda :

maghavadbhyaḥ ca mahyaṁ ca 9.32.6

chardir yacha maghavadbhyaḥ ca mahyaṁ ca 6.46.9

Cf. 6.15.3, and see p. 12 note.

Occasionally the same relation is attended by slight changes of verbal form, or of the metrical status of a given syllable (cf. also under 1.127.8^d; 7.104.7^c; 8.32.22^c):

siāma saprathastame 5.65.5

ṣarman siāma tava saprathastame 1.94.13

ā vājam darsi sātaye 5.39.3

nṛbhir yato vājam ā darṣi sātaye 9.68.7

indra rāyā pariṇasā 4.31.12; 8.97.6

tvaṁ na indra rāiā pariṇasā 1.129.6

tvaṁ na indra is frequent verse opening; see Concordance.

abhi na ā vavṛtsua 4.31.4

manyō vajrin abhi mām ā vavṛtsva 10.83.6

praty u adarṣy āyati 7.81.1

citreva praty adarṣy āyati 8.101.13

pūrnām vivasṭy āsicam 7.16.11

adhvaryavaḥ sa pūrnām vasṭy āsicam 2.37.1

rayīm soma ṣravāyām 9.63.23

goarṇasām rayim indra ṣravāyām 10.38.2

jyotiṣā bādhate tamaḥ 10.127.2

yena sūrya jyotiṣā bādhasse tamaḥ 10.37.4

In one instance a triṣṭubh line varies in a manner quite parallel with an awkward, hypermetric, trochaic dimeter line which is obviously nothing but that very triṣṭubh, minus three syllables at the beginning; the shorter form is palpably secondary :

diva ā prthivā rjīṣin 8.79.4

ā no diva ā prthivā rjīṣin 7.24.3

B 11. Cases in which the Expansion is by Insertion

The last class of repeated pādas bearing upon metre offers the following external conditions: one of the repeated pādas is octosyllabic, rarely catalectic or heptasyllabic; the other mimics the act of inserting after the fourth or fifth syllable—the future caesura—four syllables, so that the resultant pāda is a jagati, rarely a triṣṭubh. In the majority of cases, though not in all, the first three of the inserted syllables make an anapaest (v v —), the ideal cadence after the caesura.¹ In this way both the shorter and the longer pāda usually present

¹ In a case cited above (p. 539), the preference for the anapaestic sequence after the caesura has shown itself in the shape of simple yet effective modulation :

divo viṣṭambha uttamaḥ 9.108.16

divo viṣṭambha upamo vicakṣaṇaḥ 9.86.35

Compare also the obviously intentional change of arāvṇaḥ to araruṣo (above, p. 540) in :

pāhi dhūrter arāvṇaḥ 1.36.5

pāhi dhūrter araruṣo aghāyoh 7.1.13

equally good forms. We are led to the general consideration that it is more natural to add than to subtract from a Vedic verse line ; that, therefore, there is a general presumption in favour of the originality of the shorter line. In one or two cases the opposite process has taken place demonstrably ; this renders impossible a definite decision in other cases, unless additional criteria happen to be available. The number of these cases is quite considerable, amounting to something in the neighbourhood of 40 :

indrāya çûsam arcati (10.133.1, arcata) 1.9.10 ; 10.133.1

indrāya çûsam harivantam arcata 10.96.2

mā no duhçaṅsa iṇata 1.23.9 ; 7.94.7 ; 10.25.7

mā no duhçaṅso abhidipsur iṇata 2.23.10

abhi prayāṅsi vitaye 6.16.44

abhi prayāṅsi sudhitāni vitaye 1.135.4

Cf. abhi prayāṅsi sudhitāni hi khyah (10.53.2, khyat) 6.15.15 ; 10.53.2

vipraṁ hotāram adruham 8.44.10

vipraṁ hotāram puruvāram adruham 6.15.7

samicināso asvaran 8.12.32

samicināsa ṛbhavaḥ sam asvaran 8.3.7

rayiṁ dhattam çatagvinam 4.49.4

rayiṁ dhattam vasumantam çatagvinam 1.159.5

mātā mitrasya revataḥ 8.47.9

mātā mitrasya varuṇasya revataḥ 10.36.3

{ çyeno na vaṅsu śīdati 9.57.3

{ çyeno na vikṣu śīdati 9.38.4

çyeno na vaṅsu kalaçesu śīdasi 9.86.35

{ avyo vāram vi dhāvati 9.28.1 ; 9.106.10

{ avyo vāram vi dhāvasi 9.16.8

avyo vāram vi pavamāno dhāvati 9.74.9

çyeno na yoniṁ āśadat 9.62.4

çyeno na yoniṁ ghṛtavantam āśadam 9.82.1

pra ṇo naya vasyo acha¹ 8.71.6

{ pra ṇo naya prataram vasyo acha 6.47.7

{ pra tam naya prataram vasyo acha 10.45.9

The preceding examples are with anapaest after the caesura in the longer pāda (cf. also under 1.16.5^a ; 35.2^c ; 9.63.28ⁿ ; 107.1^d). The following show other feet, or introduce slight changes of form or diction in the longer pāda, as compared with the shorter (cf. also under 1.9.8^a ; 54.3^b ; 5.25.8^b ; 26.1^c ; 9.70.9^b ; 10.14.14^d):

arvāg ratham ni yachatam 8.35.22

arvāg ratham samanāsā ni yachatam 1.92.16 ; 7.74.2

ati viçvam vavakṣitha 1.81.5

atidam viçvam bhuvanam vavakṣitha 1.102.8

tvam iṇise vasūnām 8.71.8

tvam iṇise vasupate vasūnām 1.170.5

vasupate vasūnām is cadence also in 3.30.19 ; 10.47.1.

¹ In this case there is no doubt that 8.71.6 is a secondary reduction of the trimeter type ;
^a under 6.47.7^b.

abhidrohañ carāmasi 10.164.4
 abhidrohañ manuṣiāḥ carāmasi 7.89.5
 uru kramiṣṭa jīvase 8.63.9
 uru kramiṣṭorugāyāya jīvase 1.155.4
 asmākam indra bhūtu te 6.45.30
 asmākam brahmedam indra bhūtu te 8.1.3
 ariṣyantaḥ sacemahi 2.8.6
 ariṣyanto ni pāyubhiḥ sacemahi 8.25.11
 kṛṣṇā tamāñsi jañghanat 9.66.24
 kṛṣṇā tamāñsi tviṣiā jaghāna 10.89.2
 indrāgni rakṣa ubjatam 1.21.5
 indrāsomā tapataḥ rakṣa ubjatam 7.104.1
 svar vājī sisāsati 9.7.4
 svar yad vājy aruṣaḥ sisāsati 9.74.1
 çiprāḥ çirṣan hiraṇyayih 8.7.25
 çiprāḥ çirṣasu vitatā hiraṇyayih 5.54.11
 ūrdhvān naḥ karta jīvase 1.172.3
 kṛdhi na ūrdhvān carathāya jīvase 1.36.14
 mandra sujāta sukrato 8.74.7
 mandra svadhāva ṛtajāta sukrato 1.144.7

Here the short pāda is contained sound for sound in the long: mandra sv[adhāva ṛta]jāta sukrato; see under 1.144.7.

ariṣṭaḥ sarva edhate 1.41.2, 8.27.16
 ariṣṭaḥ sa marto viçva edhate 10.63.13

The short pāda is contained almost sound for sound in the longer: ariṣṭaḥ sa [marto viç]va edhate: see under 1.41.2.

dyumantaḥ çuṣmam uttamam 9.63.29; 67.3
 dyumantaḥ vājam vṛṣaçuṣmam uttamam 4.36.8

Here, once more, the relation of the pādas may be expressed thus: dyumantaḥ [vājam vṛṣa]çuṣmam uttamam.

In two instances the formal relation of the repeated pādas is such that the longer is a perfect triṣṭubh line, the shorter, three syllables less, a more or less dubious or irregular gāyatrī line:

mitraḥ huve varuṇaḥ pūṭadakṣam 7.65.1
 mitraḥ huve pūṭadakṣam 1.2.7

The same hymn (1.2.7) contains the imperfect pāda, ṛtena mitrāvaruṇā, in relation to the sound, ṛtena mitrāvaruṇā sacethe (1.152.1; see under 1.2.7), as well as several other awkward pādas, trochaic and otherwise (2nd and 9th); if metrical indicia are valid at all they show that both stanza 1.2.7 as well as the entire hymn are afterborn. The very same criticism applies to the following closely parallel case (see p. 88 bottom):

çikṣā çacivas tava naḥ çacibhiḥ 1.62.12
 çikṣā çacivaḥ çacibhiḥ 8.2.15

CHAPTER III : VERBAL VARIATIONS OF REPEATED PĀDAS : LEXICAL AND GRAMMATICAL

Grouping of verbal variations.—These may conveniently be presented in two groups or classes. The first, **Class A**, pp. 651 ff., includes the **lexical** variations or those in which one word is substituted for another. The second, **Class B**, pp. 561 ff., includes the **grammatical** variations or those in which one grammatical form is substituted for another, the words remaining substantially the same. Before the subdivisions of Class A are given, several prefatory matters should be considered.

CLASS A: LEXICAL VARIATIONS OF REPEATED PĀDAS

The terms 'synonymous pādas' and 'non-synonymous pādas'.—Lexical variations are either such as to leave the sense of a given pair of repeated lines practically unchanged ; or, they are such that the meaning of one repeated pāda differs fundamentally or radically from the meaning of its partner or mate. To the former class we may assign the name 'synonymous'; to the latter the opposite name 'non-synonymous'. It may be readily understood that the application of these terms to verses rather than words carries with it some modification of their usual force which needs to be explained with some detail.

Definition of 'synonymous pādas'.—The expression 'synonymous' is, of course, to be understood here in a broader and somewhat looser sense than that which belongs to it when applied to words or phrases. To begin with, we may regard as synonymous such verses as contain the same words in different arrangement. Change in order of words is a rhetorical rather than lexical matter ; such change results in verse pairs that are essentially of the same lexical value. If there is any difference that difference is at most one of emphasis or emotion. Thus.

śīdatām barhīr ā sumat 1.142.7
ā barhīr śīdatām sumat 8.87.4

Next, repeated pādas may indeed be directly synonymous, because their variations are restricted to the interchange between two or more ordinarily synonymous words. Thus, e.g.,

tam v abhi pra gāyata 8.15.1
tam v abhi prārcata 8.92.5

Again, repeated pādas may be synonymous, though one or more of their varied words are not at all so, because their total value as larger units of expression remains unchanged. Thus :

havyavāḥ agnir ajarah pitā nah 5.4.2

havyavāḥ agnir ajaraḥ canohitaḥ 3.2.2

Both verses are addressed to Agni. The words *pitā nah*, 'our father', and *canohitaḥ*, 'propitious', are sufficiently far apart, and yet the two pādas are scarcely more than metrical variants of one another, respectively *triṣṭubh* and *jagati*, 'metrical ūha', as it were.¹ Or again :

ya ime rodasī ubhe 3.53.12

ya ime rodasī mahī 8.6.17 ; 9.18.5

are, in the light of Vedic diction, synonymous pādas, though the words *ubhe* and *mahī* are not so at all. The two words are so frequently used with heaven and earth, or similar feminine cosmic pairs, as to blend in the same pāda, as though they were glosses of one another. Thus in the two hypermetric lines of the AV. (Çaunakiya) :

anena jāyad dyāvāprthivī ubhe ime 8.5.3

ācāryas tatakṣa nabhasī ubhe ime 11.5.8

In each of these either *ubhe* or *ime* is superfluous.² The Paippalāda omits *ime* in the first reading, *anena dyāvāprthivī ubhe ajayat* ; and in the second also it omits *ime*.

Still farther apart are the meanings of the words *çiṣum* and *aṇum* in the following pair, and yet the pādas containing them are synonymous :

çiṣum rihanti matayaḥ paṇipnatam 9.85.11 ; 86.13

aṇum rihanti matayaḥ paṇipnatam 9.86.46

Here *çiṣum* and *aṇum* are both designations of soma. *Çiṣum*, it will be observed, appears twice, suiting the verb *rihanti*, whereas the figure of speech *aṇum rihanti* is awkward and secondary, beyond peradventure. The expression, 'prayers lick the young (soma)', is borrowed from the habits of the cow with her calf ; see under 9.85.11.

Owing to the interchange between two words thoroughly different in sense two pādas may become estranged from one another, yet be at heart, so to speak, truly synonymous. Thus in the pair :

pra vācam indur iṣyati 9.12.6

pra vājam indur iṣyati 9.35.4

there is only a single sound's difference (c and j) but it manages to alter the face value of the two pādas a good deal. In the end they express both of them closely related functions of soma ; they are little more than different phrasings of essentially the same idea. See under 9.12.6.

The freedom with which such verbal changes are undertaken may at times strike us as frivolous or nonsensical. Thus in the following pair :

rakṣā ca no damyebhir anikāiḥ 3.1.15

ṛṇotu no damyebhir anikāiḥ 3.54.1

¹ See p. 531.

² See Bloomfield, *The Atharva-Veda*, p. 42.

Both are addressed to Agni. If *anika* really means 'face', the first of the pair is good sense. But how can Agni hear with his 'home-loving faces'? See the more particular discussion of this parallel under 3.1.15.

Beyond this it is possible for a pair of repeated *pādas* to differ not only in wording, but also in theme, and yet to be in effect synonymous. Thus:

sumṛ̥ṣko bhavatu viçvavedāḥ 6.47.12 = 10.131.6

sumṛ̥ṣko bhavatu jātavedāḥ 4.1.20

The first is addressed to Indra; the second to Agni. But the difference is slight at least on one side. It is true that *jātavedāḥ* may not be used with Indra, but *viçvavedāḥ* may be used with both Indra and Agni, as well as other divinities. Therefore TB. 2.7.5.12 easily substitutes *viçvavedāḥ* for *jātavedāḥ* in RV. 4.1.20¹; see, e.g. under 1.12.1, where *viçvavedāḥ* appears as a standing epithet of Agni, no less applicable to Agni than to Indra.

On ūha-pādas as indicated by change of theme in the repeated pādas.—

The last example brings us to the kind of modification (*vikāra*) known as *ūha* ('dislocation', 'alteration'), that is, the tendency or habit of making over a given mantra passage in such a way as to suit it to some other than the original divinity, or the original ritual practice. The *ūha*-type is found throughout the Vedic texts (cf. e.g. Āçvalāyana's *Gṛhyasūtra* 1.7.13), beginning with the RV. itself. The *ūha*, by its very terms, implies every time substantial change of value, yet the resulting pairs may be fairly counted as synonymous. For synonymy implies change, as long as that change does not really divide deeply, or estrange radically the related forms. Thus we have:

adroghavācañ matibhir yaviṣṭham 6.5.1

adroghavācañ matibhir çaviṣṭham 6.22.2

The change is in one single sound (*y* and *ç*), but with it goes the important shift from Agni, in 6.5.1, to Indra, in 6.22.2 (see under 6.5.1). This does not, however, wipe out the essential identity of the lines. We cannot in this instance decide which is the original, precisely because the pair remain so thoroughly synonymous. In another similar pair we can tell certainly which is the 'mother verse' (*vikārya*), and which the *ūha* form (*vikṛta*):

brhantam ṛçvam ajarañ yuvānam 3.32.7; 6.19.2

brhantam ṛçvam ajarañ suṣumnam 6.49.10

The first is addressed to Indra, twice; the second to Rudra, once. The sequence, 'youth that does not age', is preferable and prior to 'ageless and kind'; see under 3.32.7.

The Rig-Veda mixes up Indra and Soma (Indu-Indra), at times most inextricably. Yet in the following pair of *ūha-pādas* they are differentiated nicely:

sa na stavāna ā bhara (sc. *rayim*) 8.24.3

sa naḥ punāna ā bhara (sc. *rayim*) 9.40.5; 61.6

¹ This is not placed in the right light by Ludwig. *Über die Kritik des Rig-Veda-Textes*, p. 35; see under 4.1.20.

Needless to mention, the first is Indra's pāda¹; the second Soma's (Pavamāna). Here again I have hazarded the guess that the Pavamāna form is the original; see under 1.12.11.

Downright ūha-pādas.—The most real ūha-pādas, approximating more closely the technical habits of the ritual texts, are those which merely vary the name of a divinity or some other proper noun, but otherwise leave the wording unchanged. In such cases it is, as a rule, not possible to find out the original, because the two pādas are otherwise identical. None the less certainly one is the pattern: the other the imitation. A typical example is:

havyebhir mitrāvaruṇā namobhiḥ 1.153.1
havyebhir indrāvaruṇā namobhiḥ 4.42.9; 7.84.1

Here there is no indication of priority. In the following pair, in which the names of two Rishis are interchanged, the general circumstances of the RV. redaction do show for once that the Bharadvāja verse antedates the Viçvāmītra verse (see under 1.4.3):

bharadvāja uta ta indra nunam 6 25.9
viçvāmītrā uta ta indra nūnam 10.89.17.

Class A, lexical variations of repeated pādas: Six subdivisions.—The preceding pages show the principal general aspects of synonymous pādas. Their character is shown more in particular by the subjoined classification; by the introductions to the several classes; and by the examples themselves as enumerated in each class. The like holds for the non-synonymous repetitions, that is, for those cases in which verbal changes alter entirely or substantially the meaning and character of a pair or a group of repetitions (see pp. 659 ff.) I would remark, however, that such classifications, from their very nature, are not hard and fast; that they are based partly on logical and partly on formal considerations; and that they are sure to present themselves to different readers under different aspects, to some extent at least, according to the subjective state of mind of each reader. According to my feeling the subject of Lexical Change may be presented under the following heads:

- A 1. Synonymous pādas with the same or closely similar words in changed order.
- A 2. Synonymous pādas with interchanged synonymous words but without change of metre.
- A 3. Synonymous pādas with interchanged synonymous words with change of metre.
- A 4. Synonymous pādas with added or subtracted words.
- A 5. Synonymous pādas expressing or implying change of god or person or the like.
- A 6. Non-synonymous pādas without or with change of metre.

¹ Also Agni's in 1.12.1.

A 1. Synonymous pādas with the same or closely similar words in changed order

In Vedic tradition as a whole the order of words is unstable. The mantras collectively, as treated in the various Vedic Saṃhitās and their ancillary or ritual texts, furnish about 1,000 cases in which the order of words is changed unintentionally, or at least without imparting to the changed result any meaning which is not contained in the original. I have dealt with this matter provisionally in an article in JAOS. xxix, pp. 291 ff.; see also Indo-germanische Forschungen xxxi. 156 ff. The Rīg-Veda itself contains not a few examples of pāda doublets which differ from one another in the arrangement of their words without any perceptible change of meaning. In poetry unstable order of words is, of course, to some extent, due to the hampering or confining influence of metre, as e.g. in the pair:

pra te pūrvāṇi karaṇāni vocam pra nūtanā maghavan yā cakārtha 5.31.6
prendrasya vocam prathamā kṛtāni pra nūtanā maghavā yā cakāra 7.98.5

The word vocam is shifted in the second distich because the verbal changes in that line preclude its retention in its natural position at the end of the pāda. Varying degrees of emphasis may have something to do with change in word order. This operates certainly, to some extent, in concatenating pādas, as may be seen above, pp. 7 ff. So, e.g., in the catenation,

āhus te trīṇi divi bandhanāni 1.163.3^d
trīṇi ta āhur divi bandhanāni 1.163.4^a

The first statement proclaims its assertion emphatically; the second, musingly or reflectively, as an introduction to a further development of the theme of the hymn. Similar change of feeling accounts for the transposition in the following repeated distichs:

yah pāvamānir adhyety ṛsibhiḥ saṃbhṛtaṁ rasam 9.67.31
pāvamānir yo adhyety ṛsibhiḥ saṃbhṛtaṁ rasam 9.67.32
amivā yas te garbham durnāmā yonim āçaye 10.162.1
yas te garbham amivā durnāmā yonim āçaye 10.162.2

Different order of words occurs also once in two successive stanzas that imitate one another in Vāḷakhilya fashion (see above, p. 15):

çuṣṇasyāṇḍāni bhedati 8.40.10
āṇḍā çuṣṇasya bhedati 8.40.11

The variation seems here to be purely rhetorical, rather than grammatical. As if in a dice-box, the words are shaken up, and then thrown out, in the following two distichs:

pra te dhārā asaçcato divo na yanti vṛṣṭayoh 9.57.1
pra te divo na vṛṣṭayo dhārā yanti asaçcatah 9.62.28

The total number of these cases is fairly large, sometimes they are accompanied by slight verbal changes as well:

sīdatām barhir ā sumat 1.142.7
ā barhir sīdataṁ sumat 2.87.4

prācīnam barhīr ojasā 1.188.4
 barhīḥ prācīnam ojasā 9.5.4
 girā yajñasya sādhanam 3.27.2
 yajñasya sādhanam girā 8.23.9
 viçvā ca soma sāubhagā 8.78.8; 9.4.2
 soma viçvā ca sāubhagā 9.55.1
 vatsam gāvo na dhenavaḥ 6.45.28
 gāvo vatsam na mātaraḥ 9.22.2
 indra somam imam piba 10.24.1
 indra somam pibā imam 8.17.1
 çṛṇutaṁ ma imam havam 8.73.10
 imam me çṛṇutaṁ havam 8.85.2
 vartir yāthas tanayāya tmane ca 1.183.3
 yātaṁ vartis tanayāya tmane ca 1.184.5
 bhujyuṁ yābhīr avatho yābhīr adhrigum 1.112.20
 yābhīḥ paktham avatho yābhīr adhrigum 8.22.10
 agne tvam yaçā asi 8.23.30
 tvam indra yaçā asi 8.90.5
 maruto yam avatha vājasātāu 6.66.8
 yam devāso avatha vājasātāu 10.35.14; 63.14
 pra ye minanti varuṇasya dhāma . . . mitrasya 4.5.4
 pra ye mitrasya varuṇasya dhāma . . . minanti 10.89.8
 ugra ugrābhīr ūtibhīḥ 1.7.4
 ugrābhīr ugrotibhīḥ 1.129.5
 prāktād apāktād adharād udaktāt 7.104.19
 paçcāt purastād adharād udaktāt 10.87.21
 urvīm gavyūtim abhayaṁ kṛdhī naḥ 7.74.4
 urvīm gavyūtim abhayaṁ ca nas kṛdhī 9.78.5
 bādhasva dūre nirṛtiṁ parācāḥ 1.24.9
 āre bādhetām nirṛtiṁ parācāḥ 6.74.2¹

Cf. also under 1.25.11^c; 7.36.2^d.

A 2. Synonymous pādas with interchanged synonymous words but without change of metre

In the majority of cases repeated pādas, which are in reality one and the same pāda, differ from one another because the individual Vedic poets have, as is the habit of man, each his own style, imagination, and mode of expression; because, to some extent, they are each successively bent upon refining the work of their predecessors; and because, to some extent again, they are doubtless afflicted with forgetfulness, the kind of forgetfulness which plagues all that try to remember and cite poetry. With all the slavish imitativeness of the hymns goes also an intense variability of wording, as every one knows who has been engaged in hunting down parallel ideas in the ten thousand stanzas of the

¹ Cf. āre bādhasva, &c., MS. 1.3.39; KS. 4.13; and, bādhetām dūram, &c., AV. 6.97.2; 7.42.1.

RV. Accordingly the same verse line is frequently repeated with some more or less indifferent change of expression. In the present rubric the metre of the original or pattern is undisturbed in the repetition or imitation. Thus the Uṣas poetry is markedly imitative (cf. also under 1.124.7^d) :

uṣaḥ sūnrte prathamā jarasva 1.123.5

uṣaḥ sujāte prathamā jarasva 7.76.5

uṣo adyeḥa subhage vy ucha 1.113.7

uṣo no adya suhavā vy ucha 1.123.13

ā yad vām sūriā ratham 5.73.5

ā yad vām yoṣanā ratham 8.8.10¹

In a more marked degree the legendary narrations about the Aṇvins tend to rather monotonous repetitions which at times make entire or large parts of Aṇvin hymns appear like plagiarizing versions of one another. So the hymns 1.116 and 1.117 show this kind of relation very obviously² :

ṣatām kumbhān asiṅcatām surāyāḥ 1.116.7

ṣatām kumbhān asiṅcatām madhūnām 1.117.6

ṣatām meṣān vṛkṣe oaksādānam 1.116.16

ṣatām meṣān vṛkṣe māmahānam 1.117.17

Cf. also 1.116.7 with 1.117.7 (above, p. 121). Other cases in the Aṇvin hymns of slight variations that leave the pair essentially unchanged in meaning are :

etāni vām aṇvinā vīryāni 1.117.25

etāni vām aṇvinā vardhanāni 2.39.8

āyukṣātām aṇvinā yātave ratham 1.157.1

āyukṣātām aṇvinā tūcujīm ratham 10.35.6

Again the imitative Valakhilya hymns (see p. 13) show many stanzas and pādas that are more or less alike ; the variations are obviously intentional. So in the pair :

yam te svadhāvan svadayanti dhonavaḥ 8.49 (Vāl. 1).5

yam te svadhāvan suadanti gūrtayaḥ 8.50 (Vāl. 2).5

Without going into further discussion of the niceties of these slight lexical or stylistic changes we may scan the following list of pairs ; they are for the most part perfectly synonymous. The change does not, as a rule, extend beyond a single word or expression ; the deflection in meaning or construction is usually very slight. There is, of course, an occasional shading off into a more sharply differentiated meaning, or a somewhat different construction. The list does not as a rule repeat the examples previously stated at the head of this chapter.³

agnir dvārā vy ṛṇvati (8.39.6, ūṇvate) 1.128.6 ; 8.39.6

ṇcūḥ pāvako vandyāḥ (7.15.10, pāvaka idyāḥ) 2.7.4 ; 7.15.10

sakhitvam ā vṛṇmahe (10.133.6, rabhāmahe) 9.61.4 ; 65.9 ; 10.133.6

anāṣtā (2.41.16, apraṣtā) iva smasi 1.29.1 ; 2.41.16

¹ Both Sūryā and yoṣanā are the well-known bride of the Aṇvins ; both are Uṣas in an especial mood : see the author, JAOS. xv. 186.

² Cf. p. 18.

³ For the pair 3.5.5 : 4.5.8, see under 3.5.5.

juṣāṇa indra haribhir (8.13.13, saptibhir) na ā gahi 3.44.1 ; 8.13.13
 ā tvā brhanto harayo (6.44.19, vṛṣaṇo) yujānāḥ 3.43.6 ; 6.44.19
 hito na saptir (9.86.3, atyo na hiyāno) abhi vājam arṣa 9.70.10 ; 86.3
 vy āsa (10.29.8, āna) indraḥ pṛtanāḥ svojāḥ 7.20.3 ; 10.29.8
 sakḥāyaṁ vā sadam ij jāspatim (5.85.7, id bhrātaraṁ) vā 1.185.8 ; 5.85.7
 yoniḥ ṭa indra niṣade (7.24.1, sadane) akāri 1.104.1 ; 7.24.1
 namasyanta (5.3.4, daśasyanta) uciṣaḥ ṇāsam āyoh 4.6.11 ; 5.3.4
 asmākam bodhy (10.103.4, edhy) avitā rathānām 7.32.11 ; 10.103.4
 yaṁ vāghato vṛṇate (10.30.4, yaṁ vipṛasa ilate) adhvaṛṣu 1.58.7 ; 10.30.4
 stomāir vidhemāgnaye (8.44.27, iṣemāgnaye) 8.43.11 ; 44.27
 prati vām ratho manojavā asarji (7.68.3, iyarti) 6.63.7 ; 7.68.3
 adhvaryavo bharatendrāya (10.30.15, sunutendrāya) somam 3.14.1 ; 10.30.15
 prāvo (6.26.4, āvo) yudhyantam vṛṣabham daśadyum 1.33.14 ; 6.26.4
 viṣam kavim viṣpatim mānuṣiṇām (6.1.8, ṇaṣvatīnām) 5.4.3 ; 6.1.8
 yena gachathāḥ (1.183.1, yenopayāthāḥ) sukrto duroṇam 1.117.2 ; 183.1
 ūrdhvaṁ bhānum (4.14.2, ketum) savitā devo aṣret 4.13.2 ; 14.2
 ṛtasya sāman (4.7.7, dhāman) raṇayanta devāḥ 1.147.1 ; 4.7.7
 vṛṣā (10.80.2, agnir) mahi rodasi ā viveṣa 3.61.7 ; 10.80.2
 vṛṣā (7.5.2, netā) sindhūnām vṛṣabha stiyānām 6.44.21 ; 7.5.2
 rājā (9.86.7, vṛṣā) pavitram aty eti roruval 9.85.9 ; 86.7
 hotā (8.60.3, mandro) yajistho adhvaṛṣv idyaḥ 4.7.1 ; 8.60.3
 bṛhan mitrasya varuṇasya ṇarma (10.10.6, dhāma) 2.27.7 ; 10.10.6
 ugra ṛṣvebhir (8.49.7, ugrebhir) ā gahi 8.3.17 ; 8.49 (Vāl. 1) : ṛṣva ṛṣvebhir ā gahi 8.50 (Vāl. 2) ;
 asmākam (3.31.21, asmabhyam) su maghavan bodhi godāḥ (3.31.14, gopāḥ) 3.31.14 ; 31.21
 4.22.10
 vi dviṣo (10.152.3, rakṣo) vi mrdho jahi 8.61.13 ; 10.152.3
 mahān (10.104.6, dāṇvān) asy adhvarasya praketaḥ 7.11.1 ; 10.104.6
 indram girbhir havāmahe (8.88.1, navāmahe with abhi) 8.76.5 ; 88.1
 ekitvān abhi (8.6.29, ava) paçyati 1.25.11 ; 8.6.29
 sūtā ime ṇucayo (8.93.22, ima uçanto) yanti vitaye 1.5.5 ; 8.93.22
 aṇatrur (8.21.13, anāpir) indra januṣā sanād asi 1.102.8 ; 8.21.13
 sahasracetāḥ (10.69.7, sahasrastarīḥ) ṇatanītha ṛbhiṇvā 1.100.12 ; 10.69.7
 vatsam gāvo na dhenavaḥ 6.45.28 ; gāvo vatsam na mātaraḥ 9.12.2
 eṣa pratinena janmanā (9.42.2, manmanā) devo devebhiḥ yāḥ sutaḥ (9.42.2, pari) 9.3.9 ; 42.2
 viṇvāni sānty (8.100.4, viṇvā jātāny) abhy astu (8.100.4, asmi) mahinā 2.28.1 ; 8.100.4
 viṇvā veda janimā (10.111.5, savanā) hanti ṇuṣṇam 3.31.8 ; 10.111.5
 uta trāsyava grṇato maghonaḥ (10.148.4, grṇata uta stin) 10.22.15 ; 148.4
 mahānti (3.30.2, sthīrāya) vṛṣṇe savanā kṛtemā 3.1.20 ; 30.2
 abudhyamānāḥ (4.51.3, acitre antaḥ) paṇayaḥ sasantu 1.124.10 ; 4.51.3
 tasmin chūra (7.29.2, tasminn ū ṣu) savane mādayasya 2.18.7 ; 7.23.5 ; 29.2
 tmane (2.33.14, mīdhyas) tokāya tanayāya mṛṇa 1.114.6 ; 2.33.14
 asmākam (7.42.5, imam no) agne adhvaram juṣasva 5.4.8 ; 3.42.5
 sa yudhmaḥ satvā (7.20.3, yudhmo anarvā) khajakṛt samadvā 6.18.2 ; 7.20.3
 pūrvīṣ ṭa indra (3.51.5, pūrvir aṣya) niṣsidho janesu (3.51.5, martiesu) 3.51.5 ; 6.44.11
 na tam aṇho devakṛtām (2.23.5, na duritam) kutāç cana 2.23.5 ; 8.19.6
 ayā (7.14.2, vayam) te agne samidhā vidhema 4.4.15 ; 7.14.2
 sudughām iva goduhe (8.52.4, goduhāḥ) (followed by juhūmasi) 1.4.1 ; 8.52 (Vāl. 4) : 4
 pṛṣto divi pṛṣto (7.5.2, dhāyy) agniḥ pṛthivyām 1.98.2 ; 7.5.2
 pravadyamanā (3.58.3, suyugbhir aṇvāḥ) suvṛtā rathena 1.118.3 ; 3.58.3
 aḥijanann (7.80.2, pṛācikitat) sūryam yajnam agnim 7.78.3 ; 80.2
 sidantu manuṣo (9.64.29, vanuṣo) yathā 1.26.4 ; 9.64.29
 ṇyeno na vikṣu sīdati (9.57.3, vaṇsu sīdati) 9.38.4 ; 57.3
 yad adya sūra udite (8.27.19, sūrya udyati) 7.66.4 ; 8.27.19, 21
 vy asmad dveso vitarām (6.44.16, yuyavad) vy aṇhāḥ 2.33.2 ; 6.44.16
 pṛkṣam (1.135.5, āçum) atyam na vājinam 1.129.2 ; 135.5

dhartā (9.77.5, cakrir) divaḥ pavate kṛtyo rasāḥ 9.76.1; 77.5
vadhīd (9.109.22, ṛṇann) ugro riṇann apaḥ 8.32.2; 9.109.22
isaṁ prīcantā (1.92.3, vahantīḥ) sukrte sudānave 1.47.8; 92.3
sā pakeyā (7.80.2, eśā syā) navyam āyur dadhānā 5.33.16; 7.80.2
devān ādityān aditiṁ (10.66.4, avase) havāmahe 10.65.9; 66.4
viṇvāsyā jantor adhamam cakāra (7.104.16, adhamas padīṣṭa) 5.32.7; 7.104.16
indrāya vocam varuṇāya saprathah (1.136.6, mīlhuṣe) sumrīṭikāya saprathah (1.136.6 mīlhuṣe)
1.129.3; 136.6
tiro vārāny (9.62.8, romāny) avyayā 9.62.8; 67.4; 107.10¹

Cf. also under 1.1.5^c; 8.10^b; 17.2^b; 29.2^a; 35.11^d; 64.16^d; 80.8^c; 84.13^c; 167.1^d; 184.2^a; 3.27.4^b; 4.2.20^c; 4.7^b; 5.17.2^d; 21.4^a; 7.90.4^c; 8.3.4^b; 6.41^b; 8.5^b; 19.32^c; 43.20^c; 45.21^a; 9.12.7^a; 23.5^a; 40.4^c; 63.4^c; 65.15^b; 85.9^c.

A 3. Synonymous pādas with interchanged synonymous words with change of metre

In a large number of cases metre is responsible for greater or lesser changes in the form of pādas, as is shown in the chapter on metre (pp. 523 ff.). These changes often take the form of synonymic changes, that is, a metrically more convenient word is substituted for one of like or similar lexical value. The real difference between this and the preceding class is this that the motive for the substitution is here quite evident. In several cases this substitution takes merely the form of a grammatical equivalent (cf. above, p. 529). Thus:

ny ūhathuḥ purumitrasya yosām (10.39.7, yosaṇām) 1.117.20; 10.39.7
asambhyan̄ ṣarma bahulaṁ vi yantana (6.51.5, yantā) 5.55.9; 6.51.5
somaḥ punānah kalaṣeṣu sīdati (9.96.23, sattā) 9.68.9; 86.9; 96.23

These can scarcely be said to be synonymous pādas, but rather the same pāda modified so as to suit varying metrical needs. The following, however, involve synonymous words, as well as metrical changes. It will be noted that they occasionally show slight grammatical changes, or insignificant additions as well as lexical changes:

Triṣṭubh and Jagatī

havyavāḥ agnir ajaraḥ canohitah (5.4.2, ajarah pitā nah) 3.2.2; 5.4.2
ekam vicakra camasaṁ caturdhā (4.36.4, caturvayam) 4.35.2; 36.4
agnir devānām abhavat purohitah (10.110.11, purogah) 3.2.8; 10.110.11
yena vaṁsāma prtanāsu catrūn (8.60.2, ṇardhataḥ) 6.19.8; 8.60.2
damūnasaṁ ṛghapatim amūram (5.8.1, vareṇiam) 4.11.5; 5.8.1
vaha vāyo niyuto yāhy asmayulī (7.90.1, acha) 1.135.2; 7.90.1
saṁ yo vanā yuvate ṇucidan (10.115.2, bhasmanā datā) 7.4.2; 10.115.2
sa indrāya pavase matsarintamaḥ (9.97.3, matsaravān) 9.76.5; 97.3
tiras tamo dadṛṇa ūrnyāsv ā (7.9.2, dadṛṇe rāmyānām) 6.48.6; 7.9.2
rayim dhattam vasumantaṁ ṇatagvinam (7.84.4, purukṣum) 1.159.5; 7.84.4
sahasriṇibhir upa yāhi vitaye (7.92.5, yajñam) 1.135.4; 7.92.5
viṇo yena gachatho devayantiḥ (10.41.2, yajvarīr narā) 7.69.2; 10.41.2
dāiryā hotārā prathamā viduṣṭarā (10.66.13, purohitā; 10.110.7, suvācā) 2.3.7; 10.66.13; 110.7

¹ Cf. also such expressions, almost too meagre to be regarded as repeated pādas, as agnir (and agnis) tigmēna ṇociṣā; agne (and agniḥ) ṇukreṇa ṇociṣā; see p. 9.

viçvasya sthātūr jagataḥ ca gopāḥ (10.63.8, mantavaḥ) 7.60.2 ; 10.63.8
pibā sutasyaṇḍhaso madāya (5.51.5, abhi prayāḥ) 5.51.5 ; 7.90.1
svadasvendrāya pavamāna pītaye (9.97.44, indo) 9.74.9 ; 97.44

Triṣṭubh and Ekapadā

mathīd yad īm vibhṛto (1.148.1, viṣto) mātariçvā 1.71.4 ; 148.1
sa hi kṣapavān agnī (7.10.5, abhavat) rayīṇām 1.70.5 ; 7.10.5
çiqum jajñānaḥ haryataḥ (9.109.12, hariṇ) mrjanti 9.96.17 ; 109.12

Iambic and trochaic

rājantam (1.27.1, samrājantam) adhvarāṇām 1.1.8 ; 27.1 ; 45.4
ā no diva ā pṛthivyā rjīṣin 7.24.3 ; diva ā pṛthivyā rjīṣin 8.79.4

A 4. Synonymous pādas with added or subtracted Words

The second chapter, on metrical variations, deals with many pairs of pādas one of which is longer or shorter than the other. Especially the interchange between octosyllabic pādas and triṣṭubh-jagatī pādas results in many doublets (pp. 535 ff.). In such cases the long pāda, as a rule, contains something more than the short, enough to remove the two pādas from the sphere of mere synonymy. In some cases, however, precisely the opposite is true; notwithstanding an added word or two the longer pāda has the effect of the short pāda beaten out or ornamented by an additional flourish. Then the pairs may be properly called synonymous; they afford, indeed at times, a particularly interesting and intimate glimpse into the subtil practices of imitation, some of which are of very cunning workmanship indeed; see, e.g. the interchange between arāvṇaḥ and araruṣo in the first example; or the interchange between uttamaḥ and upamo in the sixth example; or the apparent hollowing out of the longer form (so as to produce the shorter) in the fourth and fifth examples. Since all such pairs are collected in a fairly compact way in the chapter on metre (pp. 535 ff.), I shall merely remind the reader here of the most conspicuous cases in which a long and a short pāda express essentially the same idea, are in truth genuinely synonymous:

pāhi no agne rakṣasaḥ pāhi dhūrter arāvṇaḥ 1.36.15
pāhi no agne rakṣaso ajuṣṭāt pāhi dhūrter araruṣo aghāyoh 7.1.13
ye cid dhi tvām ṛṣayaḥ pūrva ūtaye juhūre 'vase mahi 1.48.14
ye cid dhi tvām pura ṛṣayo juhūre 'vase narā 8.8.6
ā no mitrāvaruṇā ghṛtāir gavyūtim ukṣatam 3.62.16
ā no mitrāvaruṇā havyajuṣṭīm ghṛtāir gavyūtim ukṣatam iḷābhīḥ 7.65.4
ariṣṭaḥ sarva edhate 1.41.2 ; 8.27.16
ariṣṭaḥ sa marto viçva edhate 10.63.13
mandra sujāta sukrato 8.74.7
mandra svadhāva ṛtajāta sukrato 1.144.7
divo viṣṭambha uttamaḥ 9.108.16
divo viṣṭambha upamo vicakṣaṇaḥ 9.86.35
ajasreṇa çociṣā çoçucac chuce 6.48.3
ajasreṇa çociṣā çoçucānaḥ 7.5.4

çiprah çirṣaṇ hiranyayih 8.7.25
 çiprah çirṣasu vitatā hiranyayih 5.54.11
 abhi prayāṇsi vītaye 6.16.44
 abhi prayāṇsi sudhitāni vītaye 1.135.4
 indrāya çūṣam arcati (10.133.1, arcata) 1.9.10; 10.133.1
 indrāya çūṣam harivantam arcata 10.96.2
 mā no duhçaṇsa iṇata 1.23.9; 7.94.7; 10.35.7
 mā no duhçaṇso abhidipeur iṇata 2.23.10
 tvam iṇise vasūnām 8.71.8
 tvam iṇise vasupate vasūnām 1.170.5
 ye cid dhi pūrva ṛtasāpa āsan 1.179.2
 ye cit pūrva ṛtasāpaḥ 10.154.4
 preṭham vo atithim grñise 1.186.3
 preṭham vo atithim (stuṣe) 8.84.1
 vi yas tastambha rodasi 9.101.15
 vi yas tastambha rodasi cid urvi 7.86.1
 kim aṅga radhracodanaḥ 8.80.3
 kim aṅga radhracodanaṁ tvāhuḥ 6.44.10
 açatur indra jajñise 1.133.2
 açatur indra januṣā sanād asi 1.102.8

A 5. Synonymous pādas expressing or implying change of god or person or the like

This class is described on pp. 550 ff. (ūha-pādas). It embraces the following rather large number of examples, some of which should be considered in the light of our remarks on henotheism (pp. 575 ff.) :

Interchanging gods mentioned outright

mā no vadhīr indra (7.66.4, vadhī rudra) mā parā dāḥ 1.104.8; 7.66.4
 vyaṁ somaśya (2.12.15, ta indra) viçvaha priyāsaḥ 2.12.15; 8.48.14
 anumate (8.48.4, soma rājan) mṛṇayā naḥ svasti 8.48.4; 10.59.6
 somāpūṣanāv (6.52.16, agniṇparjanyaḥ) avataṁ dhiyaṁ me 2.40.5; 6.52.16
 indravīṣṇū (10.65.1, ādityā viṣṇur) marutaḥ svar bṛhat 10.65.1; 6.64
 bṛhaspate (6.61.3, sarasvati) devanido ni barhaya 2.23.8; 6.61.3
 mitrāya (7.47.3, sindhubhyo) havyaṁ ghṛtavaj juhota 3.59.1; 7.47.3
 pra sindhum (6.49.4, vāyum) achā bṛhatī manīṣā 3.33.5; 6.49.4
 stuhi parjanyaṁ (8.96.12, suṣṭutim) namaśā vivāsa 5.83.1; 8.96.12
 mitro (10.83.2, manyur) hotā varuṇo jātavedāḥ 3.5.4; 10.83.2
 vasuṁ (8.71.11, agniṁ) sūnum sahaso jātavedasam 1.127.1; 8.71.11
 tad ariyam (6.49.14, tat parvatas) tat savitā cano dhāt 1.107.3; 6.49.14
 pari ṇo hetī rudraśya (7.84.2, heḷo varuṇaśya) vṛjyāḥ 2.33.14; 6.28.7: see above, p. 174.
 rājan soma (6.47.28, deva ratha) prati havyā grbhāya 1.91.4; 6.47.28
 agne tvaṁ (8.90.5, tvam indra) yaçā asi 8.23.30; 90.5
 agniṁ ukthāni vāvṛdhuḥ 2.8.5; indram ukthāni vāvṛdhuḥ 8.6.35; 95.6
 vāyav (6.16.10, agna) ā yāhi vītaye 5.51.5; 6.16.10
 agniṁ (9.45.4, indur) deveṣu patyate 8.102.9; 9.45.4
 somaṁ (8.68.7, indram) codāmi pītaye 3.42.8; 8.68.7¹

¹ Cf. also such expressions, perhaps too meagre to be considered repeated pādas, as agne çukreṇa çociṣā in relation to uṣaḥ çukreṇa çociṣā, or agniṁ prayaty adhvarē in relation to indram prayaty adhvarē; see p. 9. See also under 2.26.2^c; 5.4.7^c; 10.35.10^c.

Interchanging gods implied in both or in one of the verses

sumṛliko bhavatu viśvavedāḥ (Indra) 6.47.12 = 10.131.6

sumṛliko bhavatu jātavedāḥ (Agni) 4.1.20

adroghavācam matibhir yaviṣṭham (Agni) 6.5.1

adroghavācam matibhiḥ caviṣṭham (Indra) 6.22.2

bṛhantam ṛṣvam ajaram yuvānam (Indra) 3.32.7; 6.19.2

bṛhantam ṛṣvam ajaram suṣumnam (Rudra) 6.49.10

sa na stavāna ā bhara 1.12.11 (Agni); 8.24.3 (Indra)

sa naḥ punāna ā bhara (Soma) 9.40.5; 61.6

viṣṭvī camībhiḥ sukṛtaḥ sukṛtyayā 3.60.3 (Ṛbhus)

viṣṭvī grāvāṇaḥ sukṛtaḥ sukṛtyayā 10.94.2 (Press-stones)

sakṛc chukraṁ duduhe pṛṇir ūdhaḥ 6.66.1 (Pṛṇi)

vṛṣā cakraṁ duduhe pṛṇir ūdhaḥ 4.3.10 (Agni)

marudbhir it sanitā vājam arvā 7.56.23 (Maruts)

tvota it sanitā vājam arvā 6.33.2 (Indra)¹

sa no vṛṣṭim divas pari 2.6.5 (Agni)

te no vṛṣṭim divas pari (9.65.24 (Somāḥ))

Interchanging Rishis, legendary persons, etc.

bharadvajā abhy arcanty arkāḥ 6.50.15

vasiṣṭhāso abhy arcanty arkāḥ 7.23.6

daçagvāso abhy arcanty arkāḥ 5.29.12

jaritāro abhy arcanty arkāḥ 6.21.10

bharadvajā (10.89.17, viçvāmitrā) uta ta indra nūnam 6.25.9; 10.89.17

yuvam narā stuvate pajriyāya (1.117.7, kṛṣṇiyāya) 1.116.7; 117.7

bhujuṃ yābhir (8.22.10, yābhiḥ paktham) avatho yābhir adhrigum 1.112.20; 8.22.10

yan nāsatyā parāvati yad vā stho adhi turvaçe (8.8.14, adhy ambare) 1.47.7; 8.8.14²

trāivṛṣṇo (8.1.33, āsaṅgo) agne daçubhiḥ sahasrāḥ 5.27.1; 8.1.33

A 6. Non-synonymous pādas without or with change of metre

This brings us to what is, from the nature of the case, the most frequent and important class of lexically changed pairs or groups of pādas. A word or more is varied in such a way that there results real change of meaning or construction. A noun or adjective in one pāda is displaced by a verb in the other; an adjective is displaced by a noun, or any kind of word by any other kind of word. The poets here, as in the preceding classes, show their dependence upon the existing mass of verse-models, but they change the thought as well as the form. The boundary line between this class and the preceding classes is not hard and fast; still the point here, as distinguished from the preceding classes, is that the changes in form and sense are surely conscious or intentional, and result in real new values. So, e.g. in the almost identical pādas in the following two distichs:

7.90.6: içānāso ye dadhate svar ṇo gobhir aṇvebhir vasubhir hiranyāḥ

10.108.7: ayaṁ nidhiḥ sarame adribudhno gobhir aṇvebhir vasubhir nyṛṣṭaḥ

¹ In tvota, 'helped by thee', tvā refers to Indra; cf. the crystallized compound indratvota.

² See under 1.47.7 for this particularly interesting case of mutually interpretative distichs.

Almost every time, as in the case just stated, the pattern verse (whichever one of the pair or group that may be) is deprived of one of its motifs; for this a new motif, involving, as a rule change of construction is substituted. Thus, e.g., in a number of cases the pāda pairs differ in having, or not having, a relative pronoun; otherwise they are more or less synonymous. Thus:

vi dāṣṣe bhajati sūnaraṁ vasu 5.34.7

yo vāghate bhajati sūnaraṁ vasu 1.40.4

punar ye cakruḥ pitarā yuvānā 4.33.5

ṣacyākarta pitarā yuvānā 4.35.5

devo no yaḥ prthivīm viṣvadhāyāḥ 1.73.3

imaṁ ca naḥ prthivīm viṣvadhāyāḥ 3.55.21

adha yo viṣvā bhuvānābhi majmanā 2.17.4

imā ca viṣvā bhuvānābhi majmanā 9.110.9

ā yas tatantha rodasi vi bhāṣā 6.1.10

ag,ie tatantha rodasi vi bhāṣā 6.4.6

Cf. also under 1.39.6^a; 115.4^c; 175.2^b; 4.10.5^c; 5.42.3^d; 6.11.5^a; 67.10^a; 7.22 2^b; 10.53.10^d.

Non-synonymous pādas shade off gradually to those partially repeated pādas which are printed in brackets in the body of this work, just as the latter in their turn lapse into cases of similarity so faint as to be no longer proper material for our treatment.

Non-synonymous repeated pādas make up the largest class, aside from those that are repeated word for word. We may again, as was done in classes 2 and 3, classify them into two divisions, according as the change is, or is not attended by metrical differences, though this distinction here, where the changes are radical in any case, is naturally much less important than in the case of synonymous pādas. Moreover, it would serve no good purpose to catalogue all these cases: a selection of characteristic examples will satisfy our needs. Note the very free interchange between different parts of speech.

Examples without change of metre

punāno vācam janayann upāvasuḥ (10.106.12, asiṣyadat) 9.86.33; 10.106.12

yas ta ānaṣ samidhā hayadātīm (10.122.3, taṁ juṣasva) 6.1.9; 10.122.3

uttānahastā namaṣā vivāset (3.14.5, namasopasadya; 10.79.2, namasādhi vikṣu) 3.14.5; 6.16.46; 10.79.2

viṣve ganta (10.35.13, adya) maruto viṣva ūti 5.43.10; 10.35.13

rayīm piṇḍam bahulaṁ vasīmahi (9.107.21, puruṣprham) 9.72.8; 107.21

achidraḥ ṣarma dadhire (3.15.5, jaritaḥ) puruṇi 2.25.5; 3.15.5

indreṇ devāḥ saratham turebhiḥ (10.15.10, dadhānāḥ) 5.4.11; 10.15.10

yāvat taras tanvo (1.33.12, taro maghavan) yāvad ojaḥ 1.33.12; 7.91.4

veṣi hotram uta potram yajatra (10.2.2, janānām) 1.76.4; 10.2.2

ghṛtaṁ na pūtam adribhiḥ (8.12.4, adriyaḥ) 5.86.6; 8.12.4

pūrvir iṣo brhatir āreaghāḥ (9.87.9, jīradāno) 6.1.12; 9.87.9

vayam te ta indra ye ca naraḥ (7.30.4, deva) 5.33.5; 7.30.4

asi satya ṛṇayāvēnediāḥ (2.33.11, ṛṇayā brahmaṇas pate) 1.87.4; 2.33.11

iririkvāṇas tanvaḥ kṛṇvata trām (1.75.5, svāḥ) 1.75.5; 4.24.3

tābhyāḥ (5.83.5, sa naḥ) parjanya mahi ṣarma yacha 5.83.5; 10.169.2

āpir (8.54.5, tena) no bodhi sadhamādyo vṛdhe 8.3.1; 54(Vāl. 6).;

sūrya (7.101.6, tasminn) ātmā jagatas tathuṣaṣ ca 1.115.1; 7.101.6
 ūrdhvaṁ bhānum savitā devo aṣret (4.6.2, savitevāṣret) 4.6.2; 13.2
 bhayante viṣvā bhuvanā marudbhīḥ (1.166.4, bhuvanāni harmiā) 1.85.8; 166.4
 tepāno deva rakṣasaḥ (8.102.16, çociṣā) 8.60.19; 102.16
 viṣva ādityā adite sajoṣāḥ (10.63.17, manīṣi) 6.51.5; 10.63.17
 mandraṁ hotāraṁ uḥjo yaviṣṭhaṁ (10.46.4, namobhīḥ) 7.10.5; 10.46.4

Examples with change of metre

ubhe yathā no ahaṇi nipātaḥ (10.76.1, sacābhuvā) 4.55.3; 10.76.1
 tiraç cid ariyaḥ savanā purūṇi (8.66.12, vaso gahi) 4.29.1; 8.66.12
 ud u sya devaḥ savitā yayāma (6.71.1, hiranyayā) 6.71.1; 7.38.1; see under 2.38.1
 nāsyā vartā na tarutā mahādhanā (6.66.8, nv asti) 1.4.8; 6.66.8
 indrā nv agni avase huvadhyaī (6.59.3, avaseha vajriṇā) 5.45.4; 6.59.3
 ṛtasya pathā namasā haviṣmatā (10.31.2, vivāset) 1.128.2; 10.31.2; see under 1.128.2
 tvaṣṭā devebhīr janibhīḥ sajoṣāḥ (10.64.10, pitā vacaḥ) 6.50.13; 10.64.10
 dadhāti ratnaṁ vidhate suvīraṁ (4.12.3, yaviṣṭhaḥ) 4.12.3; 7.16.12
 dūtaṁ kṛpānā ayaṣanta havyāḥ (10.122.7, mānuṣāḥ) 5.3.8; 10.122.7
 agniṁ hotāraṁ īlate vasudhitim (5.1.7, namobhīḥ) 1.128.8; 5.1.7; cf. under 1.128.8
 kṛṣṇaṁ ta ema ruçadūrme ajara (4.7.9, ruçataḥ puro bhāḥ) 1.58.4; 4.7.9
 anaçvo jāto anabhiçur arvā (4.36.1, ukthīḥ) 1.152.5; 4.36.1
 pra dyāvā yajñāḥ prthivi ṛtāvrdhā (7.53.1, namobhīḥ) 1.159.1; 7.53.1
 dāivya hotārā prathamā viduṣṭarā (10.66.13, purohitā; 10.110.7, suvāçā; 3.4.7, ny ṛñje) 2.3.7;
 3.4.7; 10.66.13; 110.7
 aryamā mitro varuṇaḥ parijmā (8.27.17, sarātayaḥ) 1.79.3; 8.27.17; 10.93.4
 ava tmanā dhṛṣatā (4.7.9, brhataḥ) çambaram bhinat (4.7.9, bhet) 1.54.4; 4.7.9
 pur ud sahasrā ni çīçāmi dāçuṣe (10.28.6, sākam) 10.28.6; 48.4
 ud vandanam āirayataṁ (1.118.6, āirataṁ) daṇṣanābhīḥ (1.112.5, svar drçe) 1.112.5; 118.6
 ratham ye cakruḥ suvṛtaṁ nareṣṭhām (4.36.2, sucetasāḥ) 4.33.8; 36.2
 viçāṁ kavīm viçpatīm mānuṣiṇām (6.1.8, çaçvatīnām; 3.2.10, mānuṣiṛiṣāḥ) 3.2.10; 5.4.3; 6.1.8
 imarṇ naro marutaḥ saçcatānu (3.16.2, saçcatā vrdham) 3.16.2; 7.18.25
 tasmā etaṁ bharata tadvaçāya (2.37.1, tadvaço dadīḥ) 2.14.2; 37.1
 viṣṇor esasya prahīrthe havūmahe (7.40.5, havirbhīḥ) 2.34.11; 7.40.5
 tubhyam suto maghavan tubhyam abhṛtaḥ (10.116.7, pakvaḥ) 2.36.5; 10.116.7
 āpa oṣadhīr vanināni yajñiṣā (7.34.25, vanino juṣanta) 7.34.25; 10.66.9
 mā no martāya ripave rakṣasvine (8.22.14, vājiniṣvā) 8.22.24; 60.8

CLASS B: GRAMMATICAL VARIATIONS OF REPEATED PĀDAS

Character and Scope of Grammatical Variations.—Grammatical variations in repeated pādas involve all the inflective categories of finite verb, participle, noun, adjective, pronoun, &c. Just as the Vedic poets exercise great freedom in modulating or completely changing part of the lexical matter of a given pāda, so they feel free to change the grammatical forms. One poet addresses Indra in the second person with the vocatives that make up a pāda, çatamūte çatakrato (8.46.3); another praises him in the third person with the corresponding nominatives, çatamūtiḥ çatakratuḥ (8.99.8). Or, a poet addresses the same god directly with pra nūtanā maghavan yā cakārtha (5.31.6); another

lauds him indirectly with *pra nūtanā maghavā yā cakāra* (7.98.5). These are straight and complete variations which metamorphose some statement in a single consistent way. Not at all rare, and much more problematic and difficult to assort, are multiple grammatical changes which pull in different directions. So, e.g. 1.176.1 says of Indra, *ṛghāyamāṇa invasi* 'with a rush thou dost penetrate'; on the other hand 1.10.8 has the statement, (*nahī tvā rodasi ubhe*) *ṛghāyamāṇam invataḥ*, 'not do the two Rodasi (Heaven and Earth) penetrate thee when thou rushest'. The complexity of the change in this last instance is marked by the fact that the subject (*ṛghāyamāṇa*) of the verb, *invasi*, becomes the object (*ṛghāyamāṇam*) of the same verb, *invataḥ*, in the repeated pāda. This example shows, too, that a perfectly harmonious arrangement of all such variations cannot be expected. Every imaginable variation may occur, theoretically at least; but some are common and typical, others rare and exceptional. They are governed by tendencies so marked as to permit us to establish certain classes that may throw light upon the stylistic habits of the poets. It will be observed that grammatical variation—grammatical *ṛghā*, as we may call it—is a constant factor in imitation, and that these variations are at times attended by some strain.

Class B, Grammatical Variations of Repeated Pādas: Eleven subdivisions.—The examples, according as they concern the inflection of *verbum* or *nomen* (*substantivum* or *adjectivum*) or *pronomem*, may be presented under eleven heads, as follows:

- B 1. Gratuitous and metrical variations either in verbs or substantives.
- B 2. Variation of second and third persons.
- B 3. Variation of first and other persons.
- B 4. Variation of number in finite verbs and participles.
- B 5. Variation of finite verbs and participles or gerunds or the like.
- B 6. Sporadic and complex variations of verb.
- B 7. Variation of vocatives and other cases.
- B 8. Variation of nominatives and accusatives.
- B 9. Other case variations.
- B 10. Variation of number and gender.
- B 11. Variation of pronouns.

B 1. Gratuitous and metrical variations in verbs or substantives

Some changes are supported, apparently, by neither grammatical, lexical nor metrical reasons. Thus verbs in the following pairs:

ghṛtaṁ duhrata āçīram 1.134.6
ghṛtaṁ duhata āçīram 8.6.19
mandasvā su svarṇare 8.6.39
mādayasva svarṇare 8.103.14

No more clear is the reason why the Valakhilya poet of 8.50 (Val. 2).5 should have substituted the awkward pāda, yaṁ te svadāvan svadanti gūrtayaḥ, for 8.49 (Val. 1).5, yaṁ te svadhāvan svadayanti dhenavaḥ. We can say no more than that these are cases of forgetful imitation, or, possibly, repetition with a change designed as a touch of originality.

Similarly the case form of a noun is at times altered without any, or at least without pressing reason. The expression, aktor vyuṣṭāu paritakmyāyāḥ, 5.30.18, seems to mean exactly the same thing as, aktor vyuṣṭāu paritakmyāyam in 6.24.9. In 10.93.11 the pāda, (abhiṣṭāye) sadā pāhy abhiṣṭāye imitates, (abhiṣṭibhiḥ) sadā pāhy abhiṣṭibhiḥ in 1.129.9; there is no real difference of meaning, though the latter seems to me primary: see under 1.129.9. In 10.171.3, tvam tyam indra martyam, the pronoun tyam is a rather pretentious archaism (considering the character of the hymn), as compared with tam in 5.35.5, tvam tam indra martyam.

In a much larger number of cases the choice between two forms which are grammatically equivalent is controlled by the metres of the verses (see pp. 523 ff.): tense-stem, mode-stem, voice, personal ending; noun-stem, noun-case, or noun-number, &c., are changed for cadence's sake, but without altering the least bit the real meaning of the verb, or even the pāda as a whole. Thus in the verb:

asmabhyam ṣarma bahulaṁ vi yanta (5.55.9, yantana) 5.55.9; 6.51.5
adhi stotrasya sakhyasya gāta (5.55.9, gātana) 5.55.9; 10.98.8
adityāir no aditiḥ ṣarma yaṁsat (10.66.3, yachatu) 1.107.2; 4.54.6; 10.66.3
ava tinānā dhṛṣatā (7.18.20, brhataḥ) ṣambaram bhinat (7.18.20, bhet) 1.54.4; 7.18.20
yan mā somāso mamadan yad ukthā (10.48.4, somāsa ukthino amandīṣuḥ) 4.42.6; 10.48.4
vi yo rajāṁsy amimita sukratūḥ (1.160.4, yo mamo rajasī sukratūyayā) 1.160.4; 6.7.7

Again, in the substantive:

ny ūbathuḥ purumitrasya yoṣām (10.39.7, yoṣaṇām) 1.117.20; 10.39.7
sa jāyamānaḥ parame vyomani (7.5.9, vyoman) 1.143.2; 6.8.2; 7.5.9
rathā aṣvāso usaso vyuṣṭāu (4.45.2, vyuṣṭīṣu) 4.14.4; 45.2
naras tokasya tanayasya sātāu (7.82.9, sātīṣu) 4.24.3; 7.82.9
vrṣā pavitre adhi sāno avyaye (9.97.10, avye) 9.86.3; 97.40
saṁ vo madāso agmata (4.34.2, madā agmata saṁ purāṁdhiḥ) 1.20.5; 4.34.2
çatain pūrbhir yaviṣṭhya (6.48.8, yaviṣṭha pāhy aṇhasaḥ) 6.48.8; 7.16.10
pāhi dhūrter arāvṇaḥ (7.1.3, dhūrter araruṣo aghāyoh) 1.36.15; 7.1.13
çiprah çirṣan hiranyayīḥ (5.54.11, çirṣasu vitatā hiranyayīḥ) 5.54.11; 8.7.25.

* B 2. Variations of second and third persons

The commonest of all verbal variations, most typical of the habits of the poets, is that of the second and third persons of the same number. On the one hand a given divinity or divinities are addressed directly in the second person; on the other hand qualities and deeds are attributed to them or demanded of them in the third person. Thus:

avāsrjaḥ (2.12.12, avāsrjat) sartave sapta sindhūn 1.32.12; 2.12.12
ā sūryam rohayo (1.7.3, rohayad) divi 1.7.3; 8.89.7; 9.107.7; 10.156.4
jeṣaḥ (8.40.10, jeṣat) svarvatir apaḥ 1.10.8; 8.40.10
avyo vāraṁ vi dhāvati (9.16.8, dhāvasi) 9.16.8; 28.1; 106.10
viçvam ā bhāsi (3.44.4, bhāti) rocanam 1.49.4; 150.4; 3.44.4

çyeno na vaṇṣu kalaceṣu śidasi (9.57.3, vaṇṣu śidati) 9.57.3; 86.35
 ahan vṛtram nir apām āubho (1.85.9, āubjad) arṇavam 1.56.5; 85.9
 viçvam puṣyati (10.132.2, puṣyasi) vāryam 1.81.9; 5.5.6; 10.132.2
 ā rodasi aprṇā (4.18.5; 10.45.6, aprṇā) jāyamānaḥ 3.6.2; 4.18.5; 7.13.2; 10.45.6
 svadhvarā kṛṇuhi jātavedaḥ (6.10.1; 7.17.4, karati jātavedāḥ) 3.6.6; 6.10.1; 7.17.3; 4
 suvedā no vaṣu kṛdhi (6.48.15, karat) 6.48.15; 7.32.25
 antar mahāṇṇ carati (10.4.2, carasi) rocana 3.55.9; 10.4.2
 puro dadhat sanīṣyasi (5.31.11, sanīṣyati) kratum naḥ 4.20.3; 5.31.11
 pra nūtanā maghavan yā cakārtha (7.98.5, maghavā yā cakāra) 5.31.6; 7.98.5
 abhi prayāṁsi sudhitāni hi khyah (10.53.2, khyat) 6.15.15; 10.53.2
 sam sūryeṇa rocate (9.2.6, rocate) 8.9.18; 9.2.6
 vy antarīkṣam atiraḥ (8.4.17, ātirat) 8.14.7; 10.153.3
 athemā viçvā pṛtanā jayāsi (10.52.5, jayāti) 8.96.7; 10.52.5
 sadyo jajñāno havyo babhūtha (8.96.21, babhūva) 8.96.21; 10.6.7
 vṛṣāva cakrado (9.7.3, cakradad) vane 9.7.3; 107.22
 nṛṇāṁ vaśāno arṣasi (5.7.4, arṣati) 9.7.4; 62.23
 punāno vācam iṣyasi (9.30.1, iṣyati) 9.30.1; 64.25
 apaghnan pavase (9.61.25, pavate) mṛdhaḥ 9.61.25; 63.24
 gobhir ājñāno arṣasi (9.103.1, arṣati) 9.103.2; 107.22
 nyaññ.uttānam anv esi (10.27.3, eti) bhūmim 10.27.13; 142.5
 pari tmanā viṣurūpo jigāsi (7.84.1, viṣurūpā jigāti) 5.15.4; 7.84.1
 ṛtāvānāv ṛtam ā ghoṣatho (8.25.4, ghoṣato) bṛhat.1.151.4; 8.25.4
 juṣetām (5.72.8, juṣetām) yajñam iṣṭaye 5.72.3; 78.3; 8.38.4

B 3. Variation of first and other persons

This small group, not entirely uniform in character, calls attention to the fact that the gods or the poets are at times introduced dramatically as engaged in self-praise (ātmastuti). The first pair under this head shows that the passage in the first person is a direct, and formally inferior, imitation of the passage in the third person; see under 4.17.3. It is, perhaps, not too much to say that, as a matter of principle, passages which introduce the gods in the first person, when paralleled by passages in the third person, are late and imitative. Therefore, and for intrinsic reasons also, passages generally in which gods recount their own exploits are likely to belong to a later stratum of Vedic composition. See also under 1.51.8:

vadīm vṛtram vajreṇa mandasānaḥ 10.28.7
 vadhid vṛtram vajreṇa mandasānaḥ 4.17.3
 ṛtasya panthām anv emi sādhuḥ 10.66.13
 ṛtasya panthām anv eti sādhu 1.124.3; 5.80.4; 10.66.13
 yat sunvate yajamānāya cikṣam 10.27.1
 yat sunvate yajamānāya cikṣathaḥ 8.59 (Vāl. 11).1; 10.27.1
 viçvā jātāny abhy asmi mahnā 8.100.4
 viçvāni śānty abhy astu mahnā 2.28.1
 grham indraḥ ca gavvahi 8.69.7
 grham indraḥ ca gachatam 1.135.7; 4.49.3
 ratham na dhīraḥ svapā atakṣam 5.2.11; 29.5
 ratham na dhīraḥ svapā atakṣiṣuḥ 1.130.6¹

¹ In this pair the first person version, having 'poets' for its subject, is pretty certainly prior and superior to the third person version; see under 1.130.6, and cf. under 7.16.20.

B 4. Variation of grammatical number in finite verbs and participles

This class includes the variations as between singular and plural, singular and dual, dual and plural. At times these cases are still further diversified by change of person. They illustrate most clearly the monotonously imitative habits in the praise and invocation of the gods which make it easy to obliterate intrinsic distinctions and probabilities. So the statement about Indra and Soma in 6.72.2, *aparthataṁ prthivīm mātaraṁ vi*, is imitated baldly in connexion with the plural *Āṅgiras* in 10.62.3, *aparthayan prthivīm mātaraṁ vi*; see under 6.72.2^d. In not a few cases such variations harbour hermeneutic or chronological criteria:

Finite Verbs

āsadyāsmin barhiṣi mādayasva 10.17.8

āsadyāsmin barhiṣi mādayethām 6.68.11

āsadyāsmin barhiṣi mādayadhvam 6.52.13

viçvam āyur vy aṇavat 1.93.3

viçvam āyur vy aṇutam 10.85.42

viçvam āyur vy aṇutaḥ 8.31.8

somo arṣati (9.33.3, somā arṣanti) viṣṇave 9.33.3; 34.2; 65.20

yat sīm āgaç cakrmā tat su mṛlata (7.93.7, mṛla) 1.179.5; 7.93.7

yukṣvā (5.56.6, yuṅghvani) hy aruṣi rathe 1.14.12; 5.56.6

divaḥ ca gmaç ca rājasi (5.38.3, rājathaḥ) 1.25.20; 5.38.3

upa naḥ sutam ā gahi (5.71.3, gatam) 1.16.4; 3.42.1; 5.71.3

yad antarikṣa ā gahi (5.73.1, gatam) 5.73.1; 8.97.5

devatrī havyam ohise (8.19.1, ohire) 1.128.6; 8.19.1

pari dyāvaprthivī yāti (1.115.3, yanti) sadyaḥ 1.115.3; 3.58.8

sutānām pītim arhasi (5.51.6, arhathaḥ) 1.134.6; 5.51.6

huveya (6.57.1, huvema) vājasātaye 6.57.1; 8.9.13

kratuṁ punīta (8.53.6, punata) ānuṣak 8.12.11; 53 (Vāl. 5).6

rayim gr̥natsu dhāraya (5.86.6, didhṛtam) 5.86.6; 8.13.12

imam no yajñam ā gatam (9.5.8, gaman) 5.5.7; 9.5.8

madye divaḥ svadhaya mādayethe (10.15.14, mādayante) 1.108.12; 10.15.14

rāyas poṣam yajamānāya dhattam (10.17.9, dhehi) 8.59 (Vāl. 11).7; 10.17.9

ā no yāhy (8.8.5, yātami) upaçruti 8.8.5; 34.11

çr̥nutam (8.13.7, çr̥nudhī) jaritur havam 7.94.2; 8.13.7; 85.4

aparthataṁ (10.62.3, aparthayan) prthivīm mātaraṁ vi 6.72.2; 10.62.3

pra na spār̥hābhīr ūtibhis tīretam (7.58.3, tīreta) 7.58.3; 84.3

sunoty (8.31.5, sunuta) ā ca dhāvati (8.31.5, dhāvataḥ) 7.32.6; 8.31.5¹

sa no mṛlātīdr̥çe 4.57.1; tā no mṛlata īdr̥çe 6.60.5

rayim dhāttha (6.68.6, dhuttho; 7.84.4, dhattam) vasumantam puruṣṣum 4.38.10; 6.68.6; 7.84.4

Participles

içānam (10.9.5, içānā) vāryānām 1.5.2; 24.3; 10.9.5

rājantam (8.8.18, rājantāv) adhvārānām 1.1.8; 45.4; 8.8.18

yatamānā (5.4.4, yatamāno) raçmibhiḥ sūryasya 1.123.12; 5.4.4

trīr ā divo vidathe patyamānaḥ (3.56.5, patyamānāḥ) 3.54.11; 56.5

gr̥nāno jamadagninā 9.62.24; 65.25; gr̥nānā (dual), &c. 3.62.18; 8.101.8

dame-dame sapta ratnā dadhānaḥ (6.74.1, dadhānā, dual) 5.1.5; 6.74.1

sutā (9.34.4, suta) indrāya vāyave 5.51.7; 9.33.3; 34.2

ratnam devasya savitur iyānaḥ (7.52.3, iyānāḥ) 7.38.6; 52.3

çumbhamāna (9.64.5, çumbhamānā) r̥tāyubhir mr̥jyamāno (9.64.5, mr̥jyamānā) gabhastyohi 9.30.4; 64.5

¹ Cf. AV. 6.2.1, sunotā ca dhāvata.

B 5. Variation of finite verbs and participles or gerunds or the like

antarikṣeṇa patatām (pres. participle gen. plur.) 1.25.7
 antarikṣeṇa patataḥ (pres. participle acc. plur.) 8.7.35
 antarikṣeṇa patati 10.136.4
 indro vṛtrāṇy aprati jaghāna (7.23.3, jaghanvān) 6.44.14; 7.23.3
 sa naḥ pāvaka dīdivaḥ (3.10.8, dīdīhi) 1.12.10; 3.10.8
 vāvrđhāte (8.53.2, vāvrđhāno) dive-dive 8.12.28; 53(Vāl.5).2
 vyūrñate (5.80.6, vyūrñvati) dācuṣe vāryāni 5.80.6; 6.50.8
 su pavasva madintama (9.99.6, punāno madintamaḥ) 9.50.5; 9.99.6
 prarocayan (9.85.12, prārūcud) rodasī mātārā cucih 9.75.4; 85.12
 anārambhāṇe tamasi praviddham (7.104.3, pra vidhyatam) 1.182.6; 7.104.3
 vṛṣeva yūthā pari koṣam arṣasi (9.96.20, arṣan) 9.76.5; 96.20
 api kratum sucetasam vatemā (7.60.6, vatantaḥ) 7.3.10; 60.6
 sam u vo (7.61.6, vām) yajñam mahayan (7.61.6, mahayam) namobhiḥ 7.42.3; 61.6
 somah punānah kalāṇeṣu sīdati (9.96.23, sātā) 9.68.9; 96.23
 cyeṇo na yonim āsadat (9.82.1, ghr̥tavantam āsadam, gerund) 9.62.4; 82.1
 rtasya yonim āsadaḥ 5.21.4; . . . āsadam (gerund) 3.62.13; 9.8.3; 64.22
 īṣkartā vihṛtaṁ punaḥ 8.1.12 (nom. agentis); 20.26 (2d plur. aor. impv.)
 yad āṇa taviṣiyase (8.7.2, taviṣiyavaḥ) 8.6.26; 7.2
 indraṁ jaitrāya harṣayan (8.15.13, harṣayā caṣpatim) 8.15.13; 9.111.3
 kṛṣṇā tamāṁsi jaugghanat (10.89.2, tviṣyā jaghāna) 9.66.24; 10.89.2
 acikradad (9.101.16, kanikradad) vṛṣā hariḥ 9.2.6; 101.16

B 6. Sporadic and complex variations of verb

The circumstances of verbal inflexion are often mixed so that the verb of one repeated pāda differs in more than one single respect from the verb of the other. These complex qualities appear occasionally in the lists given hitherto. Such cases will not be repeated here. The following list contains additional sporadic interchanges of tense, mode, and so on. Some of them share qualities of the pairs in the preceding list, but for the most part they exhibit relations differing from them :

jyok paçyāt (10.59.6, paçyema) sūryam uccarantam 4.25.4; 10.59.6
 apatyasacām çrutyam rarāthām (6.72.5, rarāthe) 1.117.23; 6.72.5
 abhi prayo nāsatyā vahanti (6.63.7, vahanu) 1.118.4; 6.63.7
 mādāyāse (8.103.14, mādāyasva) svarṇare 8.65.2; 103.14
 pavante vājasātaye 9.13.3; 42.3; pavasva, &c. 9.43.6; 107.23
 rghāyamāṇa invasi 1.176.1; rghāyamāṇam invataḥ 1.10.8
 dadhatho (7.75.6, dadhāti) ratnam vidhate janāya 4.44.4; 7.75.6
 dhukṣanta pipyuṣim iṣam 8.7.3; dhukṣasva, &c. 8.13.25; 54(Vāl.6).7; 9.61.15
 str̥ṇita barhir ānuṣak 1.13.5; tistire, &c. 3.41.2; str̥ṇanti, &c. 8.45.1
 ahūmahī (8.52.4, juhūmasī) çravasyavaḥ 6.45.10; 8.24.18; 52(Vāl.4).4
 viçvā adhi çriyo dadhe (10.21.3, dhīṣe; 10.127.1, 'dhīta) 2.8.5; 10.21.3; 127.1
 yad adya sūra udite (8.27.19, sūrya udyati) 7.66.4; 8.27.19, 21
 jivema (10.85.39, jivāti) çarādaḥ çatam 7.66.16; 10.85.39¹
 pra ṇo yachatād (8.9.1, prāsmāi yachatam) avrkam pr̥thu chardih 1.48.15; 8.9.1
 vy uclā (5.79.2, āucho) duhitar divaḥ 1.48.1; 5.79.2, 3, 9

¹ Cf. my Vedic Concordance under *asau jiva*.

B 7. Variation of vocatives and other cases

In a great many instances the repeated *pādas* contain a single predicative or attributive expression in which one or more case forms are varied to suit the connexion in the stanza. Especially vocative expressions vary with expressions with other cases, according as a divinity is mentioned in the third person, or addressed directly in the second person (cf. p. 561, bottom):

- svadhvarā karati jātavedāḥ 6.10.1 ; 7.17.4
 svadhvarā kṛṇuhi jātavedaḥ 3.6.6 ; 7.17.3
 pra nūtanā maghavā yā cakāra 7.98.5
 pra nūtanā maghavan yā cakārtha 5.32.6
 sahasrote ṣaṭāmagha 8.34.7
 sahasrotiḥ ṣaṭāmaghaḥ 9.62.14
 ṣaṭamūte ṣaṭakrato 8.46.3
 ṣaṭamūtiṁ ṣaṭakratum 8.99.8
 indav indrāya matsaram 9.26.6
 indum indrāya matsaram 9.53.4 ; 63.17
 indav indrāya pītaye 9.30.5 ; 45.1 ; 50.5 ; 64.12
 indum indrāya pītaye 9.32.2 ; 38.2 ; 43.2 ; 65.8
 aṣve na citre aruṣi 1.30.21
 aṣveva citraruṣi 4.52.2
 { indra viṣvābhīr ūtibhiḥ 8.37.1-6 ; 61.5 ; 10.134.3
 { indra viṣvābhīr ūtibhiḥ vavakṣītha 8.12.5
 indro viṣvābhīr ūtibhiḥ 8.32.12
 ugrābhīr ugratibhiḥ 1.129.5
 ugra ugrābhīr ūtibhiḥ 1.7.4
 agne ṣukreṇa ṣociṣā 1.12.12 ; 8.44.14 ; 10.21.8
 agniḥ ṣukreṇa ṣociṣā 8.56(Vāl.8).5
 agniṁ ṣukreṇa ṣociṣā 1.45.4
 viṣvāni deva vayunāni vidvān 1.189.1
 viṣvāni devo vayunāni vidvān 3.5.6
 devebhyo havyavāhana 3.9.6 ; 10.118.5 ; 119.13
 devebhyo havyavāhanāḥ 10.150.1
 hotrābhīr agne manuṣaḥ svadhvarāḥ 10.11.5
 hotrābhīr agniḥ manuṣaḥ svadhvarāḥ 2.2.8
 indraṁ soma mādayan dāivyaṁ janam 9.80.5
 indraṁ somo mādayan dāivyaṁ janam 9.84.3
 indav indrasya sakhyam juṣāṇaḥ 8.48.2
 indur indrasya sakhyam juṣāṇaḥ 9.97.11
 Cf. also under 5.28.6^b ; 8.69.10^d ; 9.36.5^b.

B 8. Variation of nominatives and accusatives

Similar circumstances operate to produce an equally large number of *pāda*-pairs, one of which is throughout in the nominative ; the other in the accusative. Or, an important single word shows the same change in a *pāda*-pair :

- duḥṣaṁso martyo ripuḥ 2.41.8
 duḥṣaṁsam martyam ripum 8.18.14
 agniḥ ratho na vedyāḥ 8.19.8
 agniṁ ratham na vedyam 8.84.1

açvasā vājasā uta 9.2.10

açvasām vājasām uta 6.53.20

pavamāno vicarṣaṇiḥ 9.28.5

pavamānaṁ vicarṣaṇim 9.60.1

yajistho havyavāhanaḥ 7.15.6

yajisthaṁ havyavāhanaṁ 8.19.21

Cf. yajisthaṁ havyavāhana 1.36.20; 44.5

mañhiṣṭho vājusātaye 8.4.18; 88.6

mañhiṣṭhaṁ vājusātaye 1.130.1

avyo vāre pari priyaḥ 9.7.6; 52.2; 107.6

avyo vāre pari priyam 9.50.3

tiro raajānsy asprtaḥ 9.3.8

tiro raajānsy asprtam 8.82.9

rathitamo rathinām 8.45.7

rathitamām rathinām 1.11.1

dhanamjayo rāṇe-rāṇe 1.74.3

dhanamjayam rāṇe-rāṇe 6.16.15

tiras tamāṁsi darçataḥ 3.27.13

tiras tamāṁsi darçatām 8.74.5

asya hi svayaçastaraḥ 5.17.2

asya hi svayaçastaram 5.82.2

parvateṣv apaçritaḥ 5.61.19

parvateṣv apaçritam 1.84.18

stomebhir havanaçrutā (nom. dual) 6.59.10; 8.8.7

stomebhir havanaçrutām 8.12.23

iha tyā sadhamādya (sc. hari, in nominative) 8.32.29 = 8.93.24

iha tyā sadhamādya (sc. hari, in accusative) 8.13.27

{ indrāya madhumattamaḥ 9.67.16

{ indrāya madhumattamāḥ 9.12.1

indrāya madhumattamam 9.63.19

B 9. Other variations of case

Very much rarer and more mixed than the relations between vocative and other cases, or nominative and accusative, are the relations between other (mostly oblique) cases. - In a number of instances the pādas are not convertible by the mere process of changing a single given case into another. The correspondence of such pāda-pairs is more complicated and problematic; it involves a remoter and less certain kind of imitateness, calling up the question of priority more insistently than do the conditions of the pairs discussed so far. I have alluded above (p. 562) to the more complicated relations of the pair:

rghāyamāṇa invasi 1.176.1

rghāyamāṇam invataḥ 1.10.8. Cf. also under 1.12.7^b.

Similar pairs, whose meaning and chronology are, where profitable, discussed in the body of the work, are contained in the following list, which gathers up the remaining varieties of case relations:

uçanā (nominative) yat parāvataḥ 1.130.9

uçanā (apparently instrumental) yat parāvataḥ 8.7.26

punānāya prabhūvaso 9.29.3
 punānasya prabhūvasoḥ 9.35.6
 ṛbhum ṛbhukṣaṇo rayim 4.37.5
 ṛbhukṣaṇam ṛbhum rayim 8.93.34
 tuvidyumna yaçasvataḥ (3.16.6, °vatā) 1.9.6 ; 3.16.6
 sidhram adya divisprçam (5.13.2, °sprçah) 1.142.8 ; 2.41.20 ; 5.13.2
 ni ketavo (5.66.4, ketunā) janānām 1.191.4 ; 5.66.4
 agnis tuviçravastamaḥ (5.25.5, °tamam) 3.11.6 ; 5.25.5
 stotṛbhya (8.32.7, stotāra) indra givanaḥ 4.32.8 ; 8.32.7
 asmabhyam carṣaṇisaham (7.94.7, °sahā) 5.35.1 ; 7.94.7
 antarikṣeṇa patatām (8.7.35, patataḥ) 1.25.7 ; 8.7.35
 ṛtasya padam (10.177.2, pado) kavayo ni panti 10.5.2 ; 177.2
 janāso (3.59.5, janāya) vṛktabarhiṣaḥ 3.59.9 ; 5.23.3 ; 35.6 ; 8.5.17 ; 6.37
 varuṇa mitra dāçusaḥ (8.47.1, dāçuse) 5.71.3 ; 8.47.1
 samudrasyādhi viṣṭapi (8.34.13, viṣṭapaḥ) 8.34.13 ; 97.5 ; 9.12.6
 brahmadviṣe (10.182.3, °dviṣaḥ) çarave hantavā u 10.125.6 ; 182.3
 abhi stomā (8.8.3, stomāir) anūṣata 1.11.8 ; 6.60.7 ; 8.8.3

B 10. Variation of number and gender

The remaining changes in substantival inflexion concern different numbers or genders, in nouns, adjectives, or participles. The instances are mostly pādas applied to different divinities, which pādas, except for these variations, are of identical tenor. At times, however, it is a question of different objects or things. Occasionally the relations of such pāda-pairs are more intricate: these cases, it should be remembered, have already been discussed in due order in the main body of this work ; see, e.g. (under 4.56.2) :

devī (dual) devebhīr yajate yajatrāḥ 4.56.2
 devī (singular) devebhīr yajatā yajatrāḥ 7.75.7
 devī (singular) devebhīr yajatā yajatra 10.11.8

The following list includes the remaining cases :

sāmrañyāya sukratuh (8.25.8, °kratū) 1.25.10 ; 8.25.8
 ni duryoṇa āvṛṇāḥ mṛdhraṇvācaḥ (5.32.8, °vācam) 5.29.10 ; 32.8
 ā pavasva sahasriṇam (9.33.6, °ṇaḥ) 9.33.6 ; 40.3 ; 62.12 ; 63.1 ; 65.21
 divi pravāçyam kṛtaḥ (2.24.4, kṛtam) 1.105.16 ; 2.24.4
 jyotiṛ viçvasmāi bhuvanāya kṛṇvati (4.14.2, kṛṇvan) 1.92.4 ; 4.14.2
 indrāya somam suçutām bharantaḥ (10.30.13, bharantiḥ) 3.36.7 ; 10.30.13
 yahviṛ tasya mātaraḥ (9.35.5, mātaraḥ) 1.142.7 ; 5.5.6 ; 9.33.5 ; 102.7 ; 10.59.8
 devā (7.47.3, devīr) devānām api yanti pāthaḥ 3.8.9 ; 7.47.3
 asmabhyam gātuvittamaḥ (9.101.10, °māḥ) 9.101.10 ; 106.6
 pari tmanā viṣurūpo jigāsi (7.84.1, °rūpā jigāti) 5.15.4 ; 7.84.1
 patiḥ (5.86.4, pati) turasya rādhasaḥ 5.86.4 ; 6.60.5
 ṛtāvānā (5.67.4, °no) jane-jane 5.65.2 ; 67.4
 stomebhīr havanacrutā (8.12.23, °tam) 6.59.10 ; 8.8.7 ; 12.23
 indrāya madhumattamaḥ (9.63.19, °mam ; 9.67.16, °maḥ) 9.12.1 ; 63.19 ; 67.16

B 11. Variation of pronouns

Interchange of person, number, or case, in pronouns occurs quite frequently in accord with obvious differences in the persons or situations described by the poets. The distinction between single, dual, and plural gods appears quite

frequently, showing, of course, that much that may be said of a single god applies indifferently to a plurality of gods :

brahmā ko vaḥ (8.64.7, kas tam) saparyati 8.7.20 ; 68.7
bhakṣīya te (5.57.7, vo) 'vaso dāivyaśya 4.21.10 ; 5.57.7
yat te (10.2.4, vo) vayanṁ pramināma vratāni 8.48.9 ; 10.2.4
viçvet tā te (10.39.4, vām) savaneṣu pravācyā 1.51.13 ; 10.39.4
arvācā vām (8.4.14, arvācām tvā) saptayo 'dhvaraçriyaḥ 1.47.8 ; 8.4.14
asme vo (7.70.5, vām) astu sumatiḥ canīṣṭhā 7.57.4 ; 70.5
sam u vo (7.6.1.6, vām) yajñam mahayan (7.61.6, 'yam) namobhiḥ 7.42.3 ; 61.6
ā vām (8.8.1, no) viçvābhir ūtibhiḥ 8.8.1, 18 ; 87.3
mo ca naḥ (10.59.8, mo ṣu te) kiṁ canānamat 9.114.4 ; 10.59.8-10
tam (7.94.5, tā) hi çaçvanta īlate 5.14.3 ; 7.94.5
sa (9.65.24, te) no vrṣtīm divas pari 2.6.5 ; 9.65.24
sa (6.61.9, sā) no viçvā ati dviṣaḥ 5.29.9 ; 6.61.9
eta u tye (7.83.3, etā u tyāḥ) praty adṛçran (7.83.3, adṛçran purastāt) 1.191.5 ; 7.83.3
toke vā goṣu tanaye yad (6.66.8, yam) apsu 6.25.4 ; 66.8
yah (5.86.2, yā) pañca carṣaṇīr abhi 5.86.2 ; 7.15.2 ; 9.101.9
ye cid dhi tvām ṛṣayaḥ pūrva ūtaye 1.48.14 ; yac cid dhi vām pura ṛṣayaḥ 1.48.14 ; 8.8.6
imaṁ stomaṁ juṣasva naḥ (8.43.16, me) 1.12.12 ; 8.43.16
mama (10.6.7, tam te) devāso anu ketam āyan 4.26.2 ; 10.6.7
imām ma (8.12.31, ta) indra suṣṭutim 8.6.32 ; 12.31

Note a few cases of gratuitous change in pronominal stems and the like, under 1.16.6^a, 9^a ; 5.35.5^a ; 7.32.22^a.

Supplementary statement as to suspension of the Nati, as revealed by the repetitions.—Certain repeated pādas show that the alteration of initial s to ṣ at the beginning of a word by an alterant vowel in the last syllable of the preceding word is suspended in case that syllable itself contains ṣ. This may be seen in the last two words of the first two pādas as compared with the third in the following group :

{ çyeno na vikṣu sīdati 9.38.4
{ çyeno na vaṁsu kalāçeṣu sīdasi 9.86.35
çyeno na vaṁsu sīdati 9.57.3 (cf. RPr. v. 8)

The same phonetic contrast in two related pādas which are not repetitions of one another :

somaç camūṣu sīdati 9.20.6 ; 99.6
camūṣv ā ni sīdasi 9.63.2 ; 99.8

Also in scattered expressions like barhiṣi sadatam, 5.72.1 ; yajñeṣu sīdasi, 1.14.11 ; ni ṣu svapa, 7.55.2 ff., we may observe the suspended alteration. It must be considered in the light of dissimilation ; antecedently we may guess that *yajñeṣu sīdasi, or the like, was cacophonous to the ears of the Vedic reciters. Compare RPr. v. 2 (323).

Perhaps the omission of the alteration of s in carṣaṇī-sah, as compared with rayī-sah, abhi-sah, çatru-sah, &c., is similarly prevented by the preceding syllable ṇi.

CHAPTER IV: THE THEMES OF THE REPETITIONS

Stability or flexibility of the verses according as they are applied to the same or to different themes.—The themes of the repeated *pādas* cover in a way the entire range of Vedic thought and expression. That is to say, a very great deal that is stated in the Veda is repeated once, twice, or even more often in the same metrical units, *pādas* or stanzas. An account of the most prominent divinities can be rendered in 'double chalk': we should have a fairly connected natural history, e.g., of the god Indra, if we had nothing but the repeated *pādas* concerning him. The repeated verse lines concerning Indra amount to about 250. The same statement is approximately true of Agni and Soma. But an even larger number of *pādas* repeat statements not about one and the same god, but rather about two or more gods. Especially the broader and more general cosmic activities of the gods, such as establishing heaven and earth or placing the sun in the sky, are expressed to some extent in repeated formulaic *pādas*, and are applied indifferently to a large variety of divinities. The relations of the pious sacrificer to the gods; his prayers and requests addressed to the gods; his asseverations of piety; and summaries of the favours shown to him by the gods are stated in set, repeated formulas. Aside from the personal concerns of gods and men, identical similes and figures of speech and poetic turns of many sorts, involving the entire range of Vedic diction, frequently extend over entire verses. The last-mentioned class of repetitions furnishes, perhaps, the most complete and final expression of the 'school-character' of the diction which pervades to some extent every hymn of the Rig-Veda. In this respect the hymns are unique, when regarded from the point of view of the general history of literature. This is so true as to invite the attention of the students of that subject with especial attractiveness.

Critical significance of the use of the same line with different themes.—A final estimate of the antiquarian character of the Rig-Veda, and the philological methods of its study is bound to be largely influenced by the themes concerned in these repetitions. The gods Agni and Indra share fifty or more *pādas*, the one god is assimilated to the other, because both in their various ways have become war-gods. The poets describe Agni as *saṃrājāṃ carṣaṇīnām* in 3.10.1; Indra in 8.16.1; 10.134.1. Indra and Agni together are called *dhartārā carṣaṇīnām* in 1.17.2, an epithet which they in turn share with Mitra and Varuṇa in 5.67.2. For the most part such verses apply equally well to the two or more divinities to whom they are given; but frequently we can see which of the two has been secondarily assimilated to the other. The poet who says

of Indra that his valorous worshippers, 'disregarding their own bodies, make him their protector', *ririkvānsas tanvaḥ kṛṇvata trām*, 4.24.3, surely spoke before the poet who makes, in 1.72.9, a similar statement about Agni, in language that is by no means as clear. Or, on the other hand, Indra seems, in 10.119.13, to carry oblations to the gods, *devebhyo havyavāhanah* (!) : the intrinsic oddity of this assertion is shown up by the occurrence of *devebhyo havyavāhana*, as a verse-line epithet of Agni, three times, in 3.9.6; 10.118.5; 150.1; see under 3.9.6.

Formulaic lines and their adaptation to different themes.—Nothing, however, shows the advanced formalism or mechanicalness in the use of repeated materials as well as the following. The idea contained in a certain *pāda* assumes, to a considerable extent, the nature of an independent entity, and is fitted into situations which differ from one another sometimes a little and sometimes a good deal. When needful the wording of the *pāda* is accommodated to the differing situation, at times in such a way that we can distinguish neatly the adapted form from the original. These cases are of first-class interest and deserve to be illustrated quite fully :

In 1.142.3 *Narācaṇsa*, a form of Agni in an *Āpri*-hymn, is said to be *çuciḥ pāvako adbhutaḥ*, 'bright, pure, wonderful'; in 9.24.6 *Soma Pavamāna* is referred to in the same *pāda*; in 9.24.7 we have, again of *Soma Pavamāna*, the statement, *çuciḥ pāvaka ucyate*. Now, further, in 8.13.19 the words of these *pādas* are soldered together in a longer composite *pāda* (see p. 535), *çuciḥ pāvaka ucyate so adbhutaḥ*. This time these words are applied neither to Agni nor *Soma*, but, forsooth, to a devoted poet (*stotā anuvrataḥ*). By a bold figure of speech the standard qualities of these gods are adapted to the worshipper of these gods. The relative lateness of 8.13.19 is obvious. Similarly *Uṣas* is said to go straight on the path of the *ṛta*, 'cosmic law', in 1.124.3; 5.80.4 (*ṛtasya panthām anv eti sādhu*); the same statement about a sacrificeer in 10.66.3 (*ṛtasya panthām anv emi sādhu*) shows the *pāda*, as a parenthesis, in secondary application, with *ṛta* in the sense of 'sacrificial canon'. A few other *pādas* are degraded, as it were, from their high position as describing divinities to sundry secondary subsidiary and lower uses. Goddess *Aurora* (*Uṣas*) is described as 'spreading farther and farther' in 1.124.5, *vy u prathate vitaram varīyaḥ*; the same statement is mere bathos, as applied to the sacrificial straw (*barhis*) in 10.110.4. The clever *Rbhus* are said in 3.60.3 to exert themselves laboriously and skilfully, *viṣṭvī çamrbhiḥ sukrtaḥ sukrtyayā*; again, in 10.94.2, this poetic *pāda* has sunk to a description of the primarily insensate press-stones (*grāvāṇaḥ*). In 1.139.3 *God Sūrya*, like *God Savitar*, controls unfailing laws, *deva iva savitā satyadharmā*; in the charm against gambling, 10.34.8, the same *pāda* figures irrelevantly, or at least obscurely. The *pāda*, *devo na yaḥ savitā satyamanmā*, like the one just mentioned, applies primarily to Agni in 1.73.2; secondarily to *Soma* in 9.97.48; see under 1.73.2^a. We may note in the preceding examples that the tenth book looms as the gathering place of secondary *pādas*, quite in keeping with its aloofness from the main purpose of the hieratic hymns (see p. xvi, l. 3).

Again, the *pāda*, *yahvī ṛtasya mātara*, 'swift mothers of the cosmic order', is a standard formula applied to cosmic divinity pairs: to Night and Morn in the *āprī*-stanzas, 1.142.7; 5.5.6 (probably also 9.102.7); to the two spheres of the world (*Rodastī*) in 10.59.8. But in 9.33.5 the formula is changed to the plural, *yahvīṛ ṛtasya mātaraḥ*, and applied loftily, yet secondarily, to the 'cows of prayer', *brahmīḥ*, who are the mothers of *ṛta* in the sense of 'sacrificial law', i. e., 'sacrifice'; see under 1.142.7^c. In 1.8.5 Indra's might is said to be as extensive as the sky, *dyāur na prathinā çavaḥ*; in 8.56(*Val.* 8).1, a *danastuti*, the same *pāda* figures loosely as an attribute of *Dasyave Vṛka*'s generosity to sacrificing priests. In 1.35.10 *Agni* is implored to come hither kindly and helpfully, *sumṛīkaḥ svavāṇ yātv arvāṇ*; if this were not a sort of formula the *tour de force* which makes it possible to address the same prayer to the *Açvins*' chariot in 1.118.11 would be greater than it really is. Very similarly in 7.61.1 *Sūrya* is said to look upon all beings, *abhi viçvāni bhuvanāni caṣṭe*, and the same power is transferred to the inanimate car of *Indra-Agni* in 1.108.1. Little better is the transfer of the epithet *jetāram aparājitam* 'unconquered conqueror', from *Indra* in 1.11.2, to a steed furnished by *Agni* in 5.25.6.

The *pāda*, *pari ṇo (or vo) hetī rudrasya vrjyāḥ*, 'May *Rudra*'s missile spare us', and the like, 2.33.14; 6.28.7, is continued in the poetry and prose of the Vedic texts in a considerable variety of forms, making up the following list, the items of which may be placed by means of my Concordance:

pari ṇo (no) rudrasya hetī vrjaktu
pari ṇo hetī rudrasya vrjyāḥ (vrjyāt)
pari tvā rudrasya hetī vrjaktu
pari vo rudrasya hetī vrjaktu
pari vo hetī rudrasya vrjyāḥ (vrjyāt)

At the base of these is probably an old rhythmic prose prayer which was freely adopted by poets and liturgists. Once, 7.84.2, occurs a parallel *pāda*, much changed in form and sense: *pari ṇo heḷo varuṇasya vrjyāḥ*, 'may the wrath of *Varuṇa* spare us'. It is possible, of course, that the similarity of the two forms is accidental, the instinctive expression in similar words of similar thought. Yet I think it more likely that the *Rudra* version served as the pattern of the *Varuṇa* version. The *pāda*, *guhā hitaṁ guhyam gūḥam apsu*, occurs thrice: in 2.11.5 it is applied to *Vṛtra-Ahi*, the dragon 'hidden in the waters'. But in 3.39.6 and in 10.148.2 this is no longer certain. If, in these two cases, it should finally turn out to refer to *madhu* or *soma*, its various uses surely are critically important; see its discussion under 2.11.4^d. In 4.36.1, *anaçvo jāto anabhīçur ukthyāḥ* (sc. *rathāḥ*), a wonderful car which the *Ṛbhus* have contrived for the *Açvins* is described as 'going without horses without bridle, a fit subject for song of praise'. In 1.152.5, *anaçvo jāto anabhīçur arvā*, 'a steed which is after all no horse', &c., imitates very secondarily and fantastically the previous *pāda*; see under 1.152.5ⁿ. I have reserved half a dozen or more cases of this sort to show (below, p. 578) how repeated *pādas* are adapted with or without change from their primary use in connexion with a given divinity to a clearly marked

secondary use in connexion with another divinity whose case they fit badly, or not at all.

Verses containing figures of speech adapted to different situations.—The mass of these formulaic pādas which shift their meaning more or less may be studied in their proper places in the body of this work. At times the shift is simple and natural, so easy as to preclude judgement as to priority; at other times the connexion and relation of the pādas are obscure and involve subjective, and therefore inconclusive criticism. They betray a rather surprising facility to adapt themselves to different connexions, and impress one occasionally as if the poets employed them as verse-fillers when they had nothing better to say that would go to make up the number of pādas requisite for a given stanza. Thus:

samudram iva sindhavaḥ, 'as rivers to the sea': of songs of praise which cause Indra to grow in strength, 8.6.35; of soma which enters Indra, 8.92.22; 9.108.16.

samudrāyeva sindhavaḥ, 'as rivers to the sea': of songs going to Agni, 8.44.25; of bending under Indra's anger, 8.6.4.

samudra iva pinvate, 'swells as the sea': of Indra's belly, 1.8.7; of a song of praise to Indra, 8.12.5. Cf. also under 8.3.4^b.

samudre na sindhavo yādāmānāḥ 'as streams uniting in the sea': of wealth concentrated in Indra, 6.19.5; the same pāda in a disturbed form in 3.36.7 (q. v.), of worshippers bringing soma to Indra.

āpo na pravatī yatiḥ, 'as waters go down a hill': of the Kāṇvas' song, 8.6.34; of Indra's liberality, 8.13.8; of the flow of milk (gāvaḥ), 2.24.2. Cf. nimnaṁ na yanti sindhavaḥ 5.51.7.

samudraṁ na sanicarāṇe saniṣyavaḥ. Obscure figure of speech in different applications, 1.56.2; 4.55.6.

vācāḥ arṣanti payaseva dhenavaḥ, 'like lowing kine they hasten with their milk (fluid)': of sacrifices going to Soma, 9.77.1; of floods of water pouring into a stream, 10.75.4. Cf. 1.32.2.

vājayanto rathā iva, 'like chariots winning a race': of songs of praise to Indra, 8.3.15; of soma libations 9.67.17.

yā parvateṣv oṣadhīṣv apsu, 'which are in the mountains, in plants, in the waters': of riches contained in Agni, 1.59.3; of Soma's homesteads (dhāmāni), 1.91.4. Cf. AV. 2.31.5.

pareṣu yā guhyeṣu vrataṣu, 'which are in the highest secret laws' (obscurely mystic); of the seats of the Gods, 3.54.5; of the three Nirṛtis (Goddesses of Destruction), 10.114.2.

upa srakveṣu bapsataḥ, 'in the jaws of the biter': of a dog, 7.55.2; of soma consuming his ingredients, 8.72.11.

divi pravācyaṁ kṛtaḥ (or, kṛtam), 'made a theme of praise in heaven': of the path of the Ādityas, 1.105.16; of Indra's heroic might, 2.22.4.

uto deva hiranyayaḥ ('thou art,) O god, a spring of gold': of Indra as source of wealth, 8.61.6; of Soma's flow, 9.107.4.

anārambhāṇe tamasi praviddham, 'cast into bottomless darkness': of Tugra's son, so treated by his father, 1.182.6; . . . pra vidhyatam, 'cast ye into bottomless darkness', prayer to Indra and Soma to punish evil-doers, 7.104.3.

yadā te marto anu bhogaṁ ānat, 'when a mortal has come to the enjoyment of thee': in a hymn to Agni, 10.7.2; in praise of the horse at the horse-sacrifice, 1.163.7.

pari tmanā viṣurūpo jigāsi, 'by thyself thou goest about in diverse forms': of Agni, 5.15.4; pari tmanā viṣurūpā jigāti 'by herself she goes about in various forms': of the sacrificial ladle (in its various shapes), ghṛtāci, &c. (sc. juhū), 7.88.1.

salakṣmā yad viṣurūpā bhavāti, 'that she who has the same character (origin) shall be as though of different kind': in the dialogue between Yama and Yami, 10.10.2; apparently quoted from the same dialogue, but of obscure application, 10.12.6.

iyarti vācam ariteva nāvam, 'lets go his voice as an oarsman his boat': of a bird of omen, 2.42.1; of Soma, 9.95.2.

Verses ascribing creative or cosmic acts to the gods (Henotheism).—In the preceding cases repeated *pādas* betray their formulaic character in that they are established and freely handled as items of the poet's technique, used in more or less different connexions and ways. Such a *pāda* must originally have expressed but one idea; yet the various surroundings in which it appears manage to conform so well with the primary idea that we are rarely, if ever, able to say just how and when that idea arose. Another rather numerous class of repeated *pādas* is not very different, except that their original application, in the nature of the case, is even less easy to distinguish from their applied use. I mean the *pādas* which describe the larger creative or cosmic activities of the gods. Because the subject is every time a theoretically omnipotent god, we have no means of ruling him out from even the most extravagant ascriptions of these creative and cosmic powers. As is well known, the characters of the Vedic gods are as a rule made up of only a few essential traits, to which are added features, notably certain great cosmical functions, which they share with a number of other gods. We come here upon the theme which has been treated frequently under the name of 'henotheism'. I am quite of the opinion that the notion of henotheism is not to be taken very seriously in the Veda. In a literature which depends so largely upon liturgic setting, as the Rig-Veda unquestionably does, every god as he takes his turn in the ritual is *eo ipso*, for the time being, of prime importance. The gods are figures in the ritualistic drama; they are much more important collectively than singly.¹ Their collective qualities are therefore easily transferred to each individual in turn. They also for the most part have a long past, rife with the chances of obliterating their individual traits, and consequent assimilation to one another. The statement is made, in 8.36.4, that Indra is the progenitor of heaven and earth (*janitā divo janitā pṛthivyāḥ*); the same statement is repeated of Soma in 9.98.4. It is, of course, impossible that both should be the father of the same children; what is more, we must not take the statement too seriously in either case, as an ultimate and sincere verity of Vedic or Aryan cosmology. Almost any other god would do equally well²; such an assertion in the Rig-Veda is a mere manner of speaking. This seems to me to be brought out by the cumulative testimony of these cosmic or creative *pādas*, as we may call them for short.

List of verses mentioning creative or cosmic acts.—Here we have, first of all, the vacillating notions of the poets as to who established, begot, built, filled, or controlled the two cosmic hemispheres (*rodasī*, *rajasī*), or heaven and earth:

vi yas tastambha rodasī: of Pavamāna Soma, 9.101.15; . . . *rodasī cid urvī*, of Varuṇa, 7.86.1. *vi yo mame rajasī sukratūyayā*: of Sūrya, 1.160.4; . . . *rajaṁsi amimīta sukratuh*, of Vāiṣvānara, 6.7.7. Cf. *yo rajaṁsi vimame pāṛthivāni*, of Viṣṇu, 6.40.13.

¹ Cf. Bloomfield, *Religion of the Veda*, p. 64.

² Cf. 2.40.1, *śomāpūṣanā . . . jananaḥ divo jananaḥ pṛthivyāḥ*.—As far as any general (in distinction from ritualistic) qualities are concerned, in cases of Indra versus Soma (Indu), Indra is generally entitled to precedence; see p. 615.

āpaprūṣī pārthivānyuru rajo antarikṣam: of Sarasvatī, 6.61.11; ā paprāu pārthivam rajah: of Indra, 1.81.5.

ā rodasi aprnā (or, aprnāj) jāyamānaḥ: of Agni, 3.6.2; 10.45.6; of Vāiṣvānara, 7.13.2; of Indra, 4.18.5.

āpaprivān rodasi antarikṣam: of Agni, 1.73.8; of Sūrya, 10.139.2.

ā rodasi vṛṣabho roraviti: of Agni, 10.8.1; of Bṛhaspati, 6.73.1.

ubhe ā paprāu rodasi mahitvā: of Indra, 3.54.15; 4.16.5; of Sūrya, 8.25.18.

janitā divo janitā prthivyaḥ: of Indra, 8.36.4; of Soma Pavamāna, 9.98.4. Cf. above, p. 575.
divaḥ ca gnaḥ ca rājasi: of Varuṇa, 1.25.20; . . . rājathah, of Indra and some other divinity, 5.38.3.

apṛathayan prthivīm mātaram vi: of Aṅgirasah, 10.62.3; aprathatām, &c., of Indra and Soma, 6.72.2. Cf. sa dhārayat prthivīm paprathae ca, of Indra, 1.103.2; 2.15.2.

paro divā para enā prthivyā: of Viśvakarman, 10.82.5; of Vāc, 10.125.8.

sam kṣoṇi sam u sūryam: (sc. dadhuḥ) of Maruts, 8.7.22; (sc. adhūnuta) of Indra, 8.52 (Vāl. 4).10.

Cosmic acts connected with the sun and heaven and light.—Next of divine attributes in scope and importance are those which ascribe to different gods the act of placing the sun in the sky; illumining the spaces of the heavens (rocana); or dwelling in, or coming from the heavens or their shining regions:

ā sūryam rohayad (or, rohayo) divi: of Indra, 1.7.3; 8.89.7; of Pavamāna Soma, 9.107.7; of Agni, 10.156.4. Cf. 7.78.3, and also under 1.32.4^c; 6.44.23^b.

tvam sūryam arocayaḥ: of Indra, 8.98.2; yāyā sūryam arocayaḥ: of Soma, 9.63.7.

viṣvam ā bhāsi (or, bhāti) rocanam: of Uṣas, 1.49.4; of Sūrya, 1.10.4; of Indra, 3.44.4.

vibhrājan jyotiṣā svar agacho rocanam divaḥ: of Indra, 8.98.3; of Sūrya, 10.170.4.

divaḥ cid rocanād adhi: of Uṣas, 1.49.1; of Maruts, 5.56.1; of Aṣvins, 8.8.7.

tri rocanā divyā dhārayanta: of Ādityas, 2.27.9; of Indra (with Ādityas), 5.39.1.

triṣv ā rocane divaḥ: of Viṣve Devāḥ, 1.105.5; of Soma in a hymn to Indra, 8.69.8. Cf. triṣve prsthe adhi rocane divaḥ, of Soma, 9.86.27.

nāma tṛtiyam adhi rocane divaḥ: in a hymn to Viṣṇu and Indra, 1.155.3; to Pavamāna Soma, 9.75.2.

ubhā devā divisprā: of Indra and Vāyu, 1.23.2; of Aṣvins, 1.22.2.

sam sūryeṇa rocate (or, rocate): of Uṣas, 8.9.18; of Pavamāna Soma, 9.2.6.

ā yad yonim hiranyayam: (sc. sadathah) of Mitra and Varuṇa, 5.67.2; (sc. sidati) of Pavamāna Soma, 9.64.20.

madhye divaḥ svadhayā mādayante: of Pitarah, 10.15.14; . . . mādayethe, of Indra and Agni, 1.108.12.

Control of the world and its creatures and its laws by the gods.—In another group of set pādas different gods are placed in control of the world, or of particular parts of the world; of its creatures, and of the races or clans of men; of the sacrifice and divine law; of the prosperity of gods; and of universal power:

yasmin viśvāni bhuvanāni tasthuḥ: of Parjanya, 7.101.4; of Viśvakarman, 10.82.6. Cf. eko viśvasya bhuvanasya rājā, of Indra 3.46.2; 6.36.4.

sa retodhā vṛṣabhaḥ caṣvatuṇām: of Parjanya, 7.101.6; of a Tvāṣṭar-like god, 3.56.3.

viśvasya sthātur jagato janitrīḥ: of the Waters, 6.50.7; . . . jagataḥ ca gopāu, of Mitra and Varuṇa, 7.60.2; . . . jagataḥ ca mantavaḥ, of Viṣve Devāḥ, 10.63.8. Cf. 4.53.6.

dhartārā carṣaṇinām: of Indra and Agni, 1.17.2; of Mitra and Varuṇa, 5.66.3.

sumrājām carṣaṇinām: of Agni, 3.10.1; of Indra, 10.134.1. Cf. dhartāram mānuṣṇām, of Agni, 5.9.3.

viśvā yaḥ carṣaṇir abhi: of Indra, 1.86.5; of Agni, 4.7.4; 5.23.1.

yaḥ pañca carṣaṇir abhi: of Agni, 7.15.2; of Pavamāna Soma, 9.101.9; yā, &c., of Indra and Agni.

vr̥ṣā sindhūnām vr̥ṣabha stiyānām : of Indra, 6.44.21 ; netā sindhūnām, &c., of Vaiṣvānara, 7.5.2
 imāṇ ca naḥ pr̥thivīm viśvadhāyā upakṣeti hitamitro na rāja : of Indra, 3.55.21 ; devo na yaḥ
 pr̥thivīm, &c., of Agni, 1.73.3
 uruṁ yajñāya cakrathur u lokam : of Indra and Viṣṇu, 7.94.4 ; of Agni and Soma, 1.93.6.
 agnir deveṣu patyate 8.102.9 ; indur deveṣu patyate 9.45.4
 tantuṁ tanuṣva pūrvyam : of Agni, 1.142.1 ; . . . pūrvyam yathā vide, of Indra, 8.13.14
 yūyam ṛtasya rathyaḥ : of Ādityās, 7.66.12 ; of Viṣve Devāḥ, 8.83.3. Cf. ṛtasya sāman (4.7.7,
 dhāman) raṇayanta devāḥ 1.147.1 ; 4.7.7
 devo na yaḥ savitā satyamanmā : of Agni, 1.73.2 ; of Pavamāna Soma, 9.97.48
 ṛju marteṣu vr̥jinā ca paçyan : of Agni, 4.1.17 ; of Sūra, 6.51.2 ; of Sūrya, 7.60.2
 yudhā devebhyo varivaç cakārtha : of Vaiṣvānara, 1.59.5 ; of Indra, 7.98.3
 uru jyotiç cakrathur āryāya : of Aṇvins, 1.117.21 ; uru jyotir janayann āryāya, of Vaiṣ-
 vānara, 7.5.6
 haste dadhāno naryā purūpi : of Agni, 1.72.1 ; of Savitar, 7.45.1
 sadyo jajiāno havyo babhūtha : of Agni, 10.6.7 ; . . . babhūva, of Indra, 8.96.21

Verses expressing more general ideas that befit a religious text.—In the preceding cases of repeated pādas the question of primary origin and secondary use suggests itself everywhere, and yet cannot, as a rule, be answered. It is therefore not surprising that there is a large stock of other, less personal verses which represent merely a habit of expressing a familiar or constantly needed idea in a fixed form. The expression, as a rule, fits one place about as well as another, and offers by itself no chronological indication of any kind. I mean the pādas in which are told the more general sentiments or desires that are likely to crop out in any religious poetry. They involve on the one hand the rhetoric that fits such a literature, on the other the large body of ideas that deal with the mutual relations that are imagined to exist between gods and men. Both of these tend to run in definite grooves, presenting results of much selection and old habit. At times such expressions border upon the yet more habitual or mechanical domain of the refrains (see Part 3, section 3).

A complete or perfect classification of repeated pādas of this sort is, from the nature of the case, impossible ; yet they group themselves largely in such a way as to bring out the main lines of thought which engaged the minds of the Vedic poets, in distinction from ritualistic and mythological conceptions. The following lists are to be supplemented at some points by those which have been treated above (pp. 571 ff.).

* Piety and service of the gods

Pious men and households

ye cid dhi pūrva ṛtasāpa āsan, in the Lopamudrā hymn, 1.179.2 ; ye cit pūrva ṛtasāpaḥ, 10.154.4. Typical holy (sinless) saints of yore.
 ratham na dhiraḥ svapā atakṣam (sc. stomam), 5.2.11 ; (sc. brahma), 5.29.15 ; . . . atakṣiṣuḥ (sc. vācam), 1.130.6. Skill of the poets in their praise of the gods. Cf. under 1.114.9^a ; 4.16.20^b ; 6.67.10^c.
 brahmā kas taṁ saparyati (sc. indram), 8.64.7 ; brahmā ko vaḥ saparyati (sc. marutaḥ), 8.7.20
 ratnam devasya savitur iyanāḥ, of a pious jāspati, 7.38.6 . . . iyanāḥ, of the Aṅgiras, 7.52.3
 taṁ (7.94.5, tā) hi çaçvanta ilāte 5.14.3 ; 7.94.5
 naro yatra devayavo madanti 1.154.5 ; 7.97.1
 yat sunvate yajamānāya çikṣathaḥ 8.59 (Vāl. 11).1 ; . . . çikṣam 10.27.1

ya indrāya sunavāmety āha 4.25.4; 5.37.1
 yajamānāya sunvate 5.26.5; 8.14.3; 17.10; 10.175.4; yajamānasya sunvataḥ 6.54.6; 60.15
 sunoty a ca dhāvati 7.32.6; sunuta ā ca dhāvataḥ 8.31.5. Cf. sunotā ca dhāvata AV. 6.2.1
 juhota pra ca tiśhata 1.15.9; 10.14.14
 grāvā yatra madhuṣud ucyate br̥hat 10.64.15; 100.8
 sutaḥ sonaḥ parisiktā madhūni 1.177.3; 7.24.3
 priyaḥ sūrye priyo agnā bhavāti, of a pious worshipper, in an Indra hymn, 5.37.5; in an
 Agni hymn, 10.45.10
 (eṣāṃ) sumnaṃ bhikṣeta martyaḥ 8.7.15; 18.1
 dāqvāṃsam upa gachataṃ 1.47.3; 4.46.5
 pibatāṃ dācuṣo gr̥he 4.46.6; 49.6; 8.22.8
 gantārā dācuṣo gr̥he 8.3.10; 5.5; 22.3
 yena gachataḥ sukr̥to duroṇam 1.117.2; yenopayāthaḥ sukr̥to, &c. 1.183.1

Gods as source of inspiration

somāpūṣaṇāv (6.52.16, agni-parjanyaṽ) avatāṃ dhiyaṃ me 2.40.5; 6.52.16
 iṣānā pipyataṃ dhiyaḥ 5.71.2; 7.94.2; 9.19.2
 aviṣṭāṃ dhiyo jigr̥tāṃ purāṃdhilī 4.50.11; 7.64.5 = 65.5; 97.7
 kratuṃ punita ānuṣak 8.12.11; . . . punata ānuṣak 8.53(Val. 5).6. Cf. kratuṃ punita
 ukthyaṃ 8.13.1
 dakṣaṃ sacanta ūtayaḥ, 'help of the gods attaches itself to pious solid work,' 1.134.2; 3.13.2

Barhis: spreading of the sacrificial straw as act of piety

stṛṇṇita barhir ānuṣak 1.13.5; stṛṇṇanti, &c. 8.45.1; tistire, &c. 3.41.2
 edaṃ barhir yajamānasya sīda 3.53.3; 6.23.7
 stīrṇe barhiṣi samidhāne agnāu 4.3.11; 6.52.17
 edaṃ barhir sado mama 3.24.3; 8.17.1
 idam̐ no barhir āsade 1.13.7; 8.65.6; 10.188.1
 { ā barhilī sīdataṃ narā (8.87.4, sumat) 1.47.8; 8.87.2, 4
 { sīdataṃ barhir ā sumat 1.142.7
 āsadyāsmin barhiṣi mādayadhvam̐ 6.12.13; . . . mādayethām̐ 6.68.11; . . . mādayasva 10.17.8
 mandāno asya barhiṣo vi rājasi 8.13.4; 15.5
 janāso vṛktabarhiṣaḥ 5.23.3; 35.6; 8.5.17; 6.37; janāya vṛktabarhiṣe 3.59.9. Cf. 6.11.5.

Prayers and hymns: call upon the gods

adhi stotrasya sakhyasya gātana (10.78.8, gāta) 5.55.9; 10.78.8
 imāṃ stomāṃ juṣasva naḥ (8.43.16, me) 1.12.12; 8.43.16
 stomo vāhiṣṭho antamaḥ 6.45.30; 8.5.18
 upemāṃ suṣṭutim̐ mama 8.5.30; 8.6
 stomebhīr̐ havanaḥrutā (8.12.23, °grutam̐) 6.59.10; 8.8.7; 12.23
 ukthaṃ inadaḥ ca ṣasyate 1.86.4; 4.49.1
 mandasva dhītibhir̐ hitaḥ 8.60.4; 10.140.3
 upa brahmāṇi ṣṇava imā naḥ 6.40.4; 7.29.2
 upa brahmāṇi ṣṇutaṃ giro (6.69.7, havam̐) me 6.69.4, 7
 ṣṇutaṃ jaritur̐ havam̐ 7.94.2; 8.85.4; ṣṇudhī, &c. 8.13.7
 imā u ṣu ṣrudhī girāḥ 1.26.5; 45.5; 2.6.1
 sa dhībhir̐ astu sanitā 4.37.6; 8.19.9
 siṣāsanto manāmahe 8.95.3; 9.61.11
 devaṃ martāsa ūtaye 3.9.1; 5.22.3; 8.11.6; . . . ūtaye havāmahe 1.144.5
 nāmāni cid dadhire yajñiyāni 1.72.3; 6.1.4
 Cf. under 1.8.10^b; 17.2^b; 77.4^d; 8.12.10^a.

Soma-sacrifices and others

asya somasya pītaye 1.23.1; 32.1; 4.49.5; 5.71.3; 6.59.10; 8.76.6; 94.10-12
 ā yātaṃ somapītaye 4.47.3; 8.22.8
 somapā somapītaye 1.21.3; 4.49.3

sutāvanto havāmahe 8.17.3; 51(Vāl. 3).6; 61.14; 93.30. Cf. under 1.84.9^b; 4.45.5^d.
 prayasvanto havāmahe 5.20.3; 7.94.6; 8.65.6
 imaṁ no yajñam ā gatam (9.5.8, gaman) 5.5.7; 9.5.8
 juṣethām yajñam iṣṭaye 5.78.3; 8.38.4
 juṣethām yajñam bodhataṁ havasya me 2.36.6; 8.35.4
 yajñāir vidhema namasā havirbhiḥ 2.35.12; 4.50.6
 cūci yat te rekṣa āyājanta sabardughāyāḥ paya usriyāyāḥ 1.121.5; 10.61.11
 Cf. also under 4.6.3^a.

Expiatory formulas and the like

Passages which deal with sin against the gods and its expiation begin to take on set forms in the Rig-Veda. In the later ritual literature this theme (prayaścitta) grows in importance and in definiteness of statement, as when, e.g., the expiatory stanza, RV. 4.2.14, starts a long train of similar products, TB. 3.7.12.3; TA. 2.31; 10.24; BDh. 2.4.7; 4.1.3¹. The following repeated pādas belong to this sphere; it would be an easy task to collect from the later mantras further parallels in large numbers; see Bloomfield, *The Atharva-Veda*, p. 83 ff., and especially note 3 at the bottom of p. 85:

yad va āgaḥ puruṣatā karāma 7.57.4; 10.15.6. Cf. also 4.12.4.
 yat te (10.2.4, yad vo) vyaṁ pramināma vratāni 8.48.9; 10.2.4
 yat sīm āgaḥ cakrma tat su mṛṣatu 1.179.5; . . . mṛṣa 7.93.7. Cf. yat sīm āgaḥ cakrma cīcrathas tat 5.85.7
 sakṣyām vā sadam id bhrātaram vā 5.85.7; . . . sadam ij jāspatiṁ vā 1.185.8
 (yad . . .) abhidrohaṁ manusyāc carāmasi 7.89.5; (yad . . .) abhidrohaṁ carāmasi 10.164.4
 yad vā ghā satyam uta yan na vidma 5.85.8; 10.139.5
 mā va eno anyakṛtām bhujema mā tat karma vasavo yac cayadhve 6.51.7; mā vo bhujemān-
 yajātam eno mā tat karma, &c. 7.52.2. Cf. my Vedic Concordance, under anyakṛtas-
 yāinaso, &c.
 ajāṣmādyāsanāma cūbhūmānāgasō vyaṁ 8.47.18; 10.164.5
 pra ye minanti varuṇasya dhāma . . . mitrasya 4.5.4; pra ye mitrasya varuṇasya dhāma . . .
 minanti 10.89.8. Cf. under 1.24.10^c; 69.7^a; 7.47.3^c.
 tā no mṛṣāta idṛṣe 1.17.1; 6.60.5; sa no mṛṣātidṛṣe 4.57.1

Rivalry for the favour and presence of the gods

The marked notion that the gods cannot be in several places at the same time; that, therefore, their attendance upon one's own sacrifice must be secured by special cajolery, is an important Rig-Vedic theme. I have dealt with this recently in a sufficiently exhaustive manner in my paper 'On conflicting prayers and sacrifices', *Johns Hopkins University Circulars*, 1906, nr. 10, pp. 1049 ff. The following group of repeated verses and distichs bears directly upon this topic:

mā riraman yajamānāso anye 2.18.3; 3.35.5. Cf. 10.160.1, mā tvā yajamānāso anye ni riraman.
 mā vām anye ni yaman devayantaḥ 4.44.5; 7.69.6
 asmākam astu kevalaḥ 1.7.10; 13.10
 nānā havanta ūtaye 8.1.3; 15.12; 86.5
 yad indra prāḡ apāḡ udañ nyañ vā hūyaḥ nṛbhiḥ 8.4.1; 65.1

¹ Cf. the author, *Johns Hopkins University Circulars*, 1906, pp. 1064 ff.

yue chakrāsi parāvati yad arvāvati vṛtrahan 8.13.15; 97.4
 yan nāsatyā parāvati yad vā stho adhi turvaṇe 1.47.7; . . . adhy ambare 8.8.14
 tiraç cid aryaḥ savanā purūṇi 4.29.1; . . . savanā vaso gahi 8.66.12
 asme te santu sakhyā çivāni 7.22.9; 10.23.7
 puruhūtaṁ puruṣūtaṁ 8.15.1; 92.2
 puruhūta janānām 9.52.4; 64.27
 indraḥ purū puruhūtaḥ 8.2.32; 16.7
 brahmā ko vaḥ (8.64.7, kas taṁ) saparyati 8.7.20; 64.7

Protection of the gods in misfortune, against enemies, etc.

Getting over misfortune

apo na nāvā duritā tarema 6.68.8; 7.56.3
 ntāriṣṇa tamasaṣ pārām asya 1.92.6; 183.6; 184.6; 7.73.1
 tā (sc. duritā) tarema tavāvasā tarema 6.2.11 = 6.14.6; 6.15.15
 vastibhir ati durgāni viçvā 1.189.2; 10.56.7
 sa (6.61.9, sā) no viçvā ati dviṣaḥ 5.20.3; 6.61.9

Protection and help in general

viçe janāya mahi çarma yachataṁ 1.93.8; 7.82.1
 çarma yachantu saprathah 10.126.7; . . . sapratho yad imahe 8.18.3
 asmahyati çarma bahulaṁ vi yantana (6.51.5, yanta) 5.55.9; 6.51.5
 chardir yantam adābhyam 8.5.12; 85.5
 pra ño yachatād (8.9.1, prāsmāi yachataṁ) avṛkaṁ pṛthu chardih 1.48.15; 8.9.1
 pra ña spārhabir ūtibhiḥ tiretam (7.58.3, tireta) 7.58.3; 84.3
 avāṇsy ā vṛṇimahe 8.26.21; 67.4
 sakhitvam ā vṛṇimahe (10.133.6, rabhāmahe) 9.61.4; 65.9; 10.133.6
 vṛṇimahe sakhyāya 9.66.18; . . . sakhyāya priyāya 4.41.7
 sahasraṇibhir ūtibhiḥ 1.30.8; 10.134.4

Against plots, hostilities, and misfortune

mā naḥ . . . araruṣo dhūrtiḥ prapāni martyasya 1.18.3; 9.94.8
 pāhi dhūrter arāvṇaḥ (7.1.13, araruṣo aghāyoh) 1.36.15; 7.1.13
 apaghanto arāvṇaḥ 9.13.9; 63.5
 aghā aryo arātayaḥ 6.48.16; 59.8
 mā na duḥçaṇsa içata 1.23.9; 7.94.7; . . . içatā vivakṣase 10.25.7. Cf. 2.23.10.
 mā na (6.28.7, va) stena içata māghaçaṇsaḥ 2.42.3; 6.28.7
 duḥçaṇsaṁ martyaṁ ripum 8.18.4; duḥçaṇso martyo ripuḥ 2.41.8
 apa sedhata durmatim 8.18.10; 10.175.2
 yo asmān ādideçati 9.52.4; 10.134.2
 nakṣ taṁ karmaṇā naçat 8.31.17; 70.3
 mā no riradhatam nide 7.94.3; 8.8.13
 bādhasva dūre (6.74.2, āre bādhetām) nirṛtim parācāhi 1.24.9; 6.74.2
 ārac cid dveṣaḥ sanutar yuyotu (10.77.6, yuyota) 6.47.13 = 10.131.7; 10.77.6; ārac cid dveṣo
 vṛṣaṇo yuyota 7.58.6
 vy asmād dveṣo vitaraṁ (6.44.6, yuyavad) vy aṇhaḥ 2.33.2; 6.44.6
 viçvā apa dviṣo jahi 9.13.8; 61.28
 urvīm gavyūtim abhayaṁ ca naṣ kṛdhi 9.78.6; . . . abhayaṁ kṛdhi naḥ 7.77.4
 pānti martyaṁ riṣaḥ 1.41.2; 5.67.3
 ariṣyantaḥ sacemahi 2.8.6; ariṣyanto ni pāyubhiḥ sacemahi 8.25.11
 prati śma deva riṣataḥ 7.15.13; 8.44.11
 ariṣtaḥ sarva edhate 1.41.2; ariṣtaḥ sa marto viçva edhate 10.63.13
 prāktād apāktād adharād udaktāt (sc. abhi jahi rakṣasaḥ) 7.104.19; paççat purastād adharād
 udaktāt (sc. pari pāhi) 10.87.21

Destruction of enemies

andhenāmītrās tamaśā sacantām 10.89.15 ; 103.12
 viçvasya jantor adhamāñ cakāra 5.32.7 ; . . . adhamas padīṣṭa 7.104.16
 sāśahyāma prṭanyataḥ 1.80.4 ; 8.40.7 ; 9.61.29 ; indratvotāḥ sāśahyāma, &c. 1.132.1
 abhi śyāma prṭanyataḥ 2.8.6 ; 9.35.3

Prayers for long life, offspring, prosperity, and liberal patronage**Long life**

paçyema nu sūryam uccarantam 6.52.5 ; 10.59.4 ; jyok paçyāt (10.59.6, paçyema) sūryam
 uccarantam 4.25.4 ; 10.59.6
 prati (10.37.7, jyog jīvāḥ prati) paçyema sūrya 10.37.7 ; 158.5
 jyok ca sūryam dr̥ṣṭe 1.23.21 ; 10.9.7 ; 57.4
 prāyus tāriṣṭaiḥ nī rapāñsi mṛkṣatam 1.34.11 ; 157.4
 tvām stośāma tvayā suvirāḥ drāghīya āyuh pratarām dadhānāḥ 1.53.11 ; 115.8
 viçvam āyur vy aṇavat 1.93.3 ; . . . aṇutah 8.31.8 ; . . . aṇutam 10.85.42
 aṇamā yatra pratiranta āyuh 1.113.16 ; 8.48.11
 jīvema (10.85.39, jīvāti) çaradaḥ çntam 7.66.16 ; 10.85.39
 sahasrasāve pra tiranta āyuh 3.53.7 ; 7.103.10
 Cf. under 3.53.18^a ; 4.12.6^d ; 8.8.22^c ; 10.18.6^d ; 37.7^d.

Sons and servants

sa no rāsva suvīryam 5.13.5 ; 8.98.12
 suvirāso vidatham ā vadema 1.117.25 ; 2.12.15 ; 8.48.14
 suvīryasya patayaḥ syāma 4.51.10 ; 6.47.12 = 10.131.6 ; 9.89.7 ; 95.5
 brhad vadema vidathe suvirāḥ. Refrain.
 dhiyā syāma rathyaḥ sadāsāḥ 4.16.21 = 4.17.21 ; 56.4
 apatyasacām çrutyañ rarāthe (1.117.23, rarāthām) 1.117.23 ; 6.72.5
 bhakṣimahi prajāñ iṣam 7.96.6 ; 9.8.9
 çam no bhūtāñ (or bhavañ, or astu) dvipade catuṣpade 6.74.1 ; 7.54.1 ; 10.85.43, 44 ; 165.1

Goods and blessings in general

abhi viçvāñi vāryā 9.42.5 ; 66.4
 viçvañ puşyanti vāryam 1.81.9 ; 5.6.6 ; . . . puşyasi vāryam 10.133.2
 vañśvā no vāryā puru 8.23.27 ; 60.14
 içānañ vāryāñām 1.5.2 ; 24.3 ; içānā, &c. 10.9.5 ; içe yo, &c. 8.71.1 ;
 tvam içe vasūñām (1.170.5, vasupate vasūñām) 1.170.5 ; 8.71.8
 viçvā vāmāñi dhīmahi 5.82.6 ; 8.22.18 ; 103.5
 dhukṣanta pipyuṣim iṣam 8.7.3 ; dhukṣasva, &c. 8.54 (Vāl. 6.)7 ; 9.61.15 ; dhukṣasva pipyuṣim
 iṣam avā ca naḥ 8.13.25
 çreṣṭhāñ no dhehi vāryam (10.24.2, vāryañ vivakṣase) 3.21.2 ; 10.24.2
 dadhad ratnāñi dāçuṣe 4.15.3 ; 9.3.6
 vasu martāya dāçuṣe 1.84.7 ; 9.98.4
 pra no (10.45.9, tañ) naya pratarām vasyo aha 6.47.7 ; 10.45.9 ; pra no naya vasyo aha 8.71.6
 iṣam ūrjāñ suksṣitīm viçvam ābhāḥ 10.20.10 ; 92.12

Wealth, especially in cattle and horses

rāyas poṣaṃ yajamānāya dhattam 8.59 (Vāl. 11.)7 ; . . . dhehi 10.17.9 ; . . . dhārāya 10.122.8
 vāyañ syāma patayo rayiñām 4.50.6, &c.
 rayiñ piçāñgāñ bahulañ vasimahi (9.107.21, puruṣprham) 9.72.8 ; 107.21
 vi no rāyo duro vṛdhi 9.45.3 ; 64.3

asme rayim ni dhāraya 1.30.32 ; 10.24.1
 iṇānaṁ rāya imahe 6.54.8 ; 8.26.22 ; 53(Val.5).1
 rayim gr̥natsu dhāraya (5.86.6, didhrtam) 5.86.6 ; 8.13.12
 sa naḥ punāna (or, sa na stavāna) ā bhara (sc. rayim) 1.12.11 ; 8.24.3 ; 9.40.5 ; 61.6
 r̥bhūm r̥bhukṣaṇo rayim 4.37.5 ; r̥bhukṣaṇam r̥bhūm rayim 8.93.34
 arvadbhir (1.26.3, sa putrāir ; 10.147.4, makṣū sa) vājam bharate dhanā nṛbhiḥ 1.64.13 ;
 2.26.3 ; 10.147.4
 mahāḥ sa rāya eṣate, 'he speedily arrives at great wealth', 1.149.1 ; 10.93.6
 purukṣum viṇvadhāyasam 8.5.15 ; 7.13
 rayim dhattam vasumantaṁ purukṣum 7.84.4 ; rayim dhatto, &c. 6.68.6 ; rayim dhatta, &c.
 4.34.10 ; rayim dhattam ṇatagvinam (1.159.5, vasumantaṁ ṇatagvinam) 1.159.5 ; 4.49.4
 makṣū gomantaṁ imahe 8.33.3 ; 88.2
 gavām poṣaṁ svaṇvyam 1.93.2 ; 9.65.17
 uta no gomatir iṣaḥ 5.79.8 ; 8.5.9 ; 9.62.24
 gamema gomati vraje 8.46.9 ; 51(Val.3).5
 aṇvasā vājasā uta 9.2.10 ; aṇvasām vājasām uta 6.53.10
 rayim gomantaṁ aṇvinam 8.6.9 ; 9.62.12 ; 63.12 ; 67.6
 vrajaṁ gomantaṁ aṇvinam 10.60.7 ; . . . aṇvinaṁ vivakṣase 10.25.5
 aṇvāvad gomad yavamat (9.69.8, yavamat suvīryam) 8.93.3 ; 9.69.8

Great or lasting fame

abhi vājam uta ṇavaḥ 9.1.4 ; 6.3 ; 51.5 ; 63.12
 vareo dhū yajñavāhase 3.8.3 ; 24.1
 asme dhehi ṇavo brhat 1.9.8 ; 44.2 ; 8.65.9
 sa dhatte akṣiti ṇavaḥ 1.40.4 ; 8.103.5 ; dadhāno akṣiti ṇavaḥ 9.66.7
 asme bhadrā sāuṇṇavaṣāni santu 6.1.12 ; 74.2
 asmadyak saṁ mimihī ṇavāṇai 3.54.22 ; 5.4.2 ; 6.19.3
 āiṣu dhā vīravada yaṇaḥ 4.32.12 ; 5.79.6
 ahūmahī ṇavasyavaḥ 6.45.10 ; 8.24.18 ; juhūmasi ṇavasyavaḥ 8.52(Val.4).4
 ṇavaḥ sūribhyo amṛtaṁ vasutvanam 7.81.6 ; 8.13.12
 yaṇaḥ cakre asāmy ā 1.25.15 ; 10.22.2

Liberal patronage

coda rādho maghonām 1.48.2 ; 7.96.2
 paṇṣi rādho maghonām 8.103.7 ; 9.1.3
 patim turasya rādhasaḥ 6.44.5 ; pati, &c. 5.86.4
 kim aṅga radhracodanaḥ 8.80.3 ; . . . radhracodanaṁ tvāhuḥ 6.44.10
 rakṣā ca no maghonaḥ pāhi sūrin 1.54.11 ; 10.61.22
 uta trāyasva gr̥nato maghonaḥ 10.22.15 ; 148.4

Figures of Speech and Formulas

A considerable number of similes, either extending over an entire pāda, or occupying most of it, have become set formulas repeated one or more times. I have treated a number of these above (p. 574) by way of illustrating the different surroundings and connexions in which such a formulaic pāda may be encased. In this rubric pādas which involve figures of speech are gathered together as fully as possible. Especially noticeable is the group of pādas which describe ready motion or action by the simile of waters on the way to the sea ; or waters going down a hill ; or, again, those which compare abundance with the ocean itself :

samudram iva sindhavaḥ 8.6.35 ; 92.22 ; 9.108.16
 samudrāyeva sindhavaḥ 8.6.4 ; 44.25
 samudra (10.62.9, vi sindhur) iva paprathe 8.3.4 ; 10.62.9

samudre na (3.36.7, samudreṇa) sindhavo yādamānāḥ 3.36.7; 6.19.5
 samudraṁ na saṁcarāṇe sanigyaṇaḥ 1.56.2; 4.55.6
 āpo na pravatā yatīḥ 8.6.34; 13.8; 9.24.2. Cf. 9.17.1
 samudra iva pinvate 1.8.7; 8.12.5
 Cf. also under 6.44.20^b.

The following contains the pādas which are largely taken up with poetic figures of speech of considerable variety of theme; and contains, in addition, quite a group of statements which have assumed a marked formulaic character.

Various similes

gāvo na yavaseṣv ā 1.91.13; 8.92.12. Expression of delight.
 raṇaṁ gāvo na yavase 5.53.16; 10.25.1. Expression of delight.
 vatsaṁ gāvo na dhenavaḥ 6.45.28; vatsaṁ jātaṁ na dhenavaḥ 9.100.7; gāvo vatsaṁ na mātarāḥ 9.12.2. Expression of motherly love.
 vatsaṁ saṁciṣvarīḥ yathā 8.69.11; 9.14.3. Expression of motherly love.
 sam i vatsaṁ na mātṛbhīḥ 9.104.2; saṁ vatsa iva mātṛbhīḥ 9.105.2; saṁ vatsāso na mātṛbhīḥ 8.72.14. Expression of motherly love.
 agne vatsaṁ na svasareṣu dhenavaḥ 2.2.2; abhi vatsaṁ, &c. 8.88.1. Expression of motherly love.
 indra vatsaṁ na mātarāḥ 6.45.17; 8.95.1. Expression of motherly love.
 vadhūyur iva yoṣaṇām 3.52.3 = 4.32.6; 3.62.8. Expression of longing.
 indraṁ (9.84.2 induh) śiṣakty uṣasaṁ na sūryaḥ. Expression of longing.
 jāyeva paṭya uṇatī suvāsāḥ 1.124.7; 4.3.3; 10.71.4; 91.13. Expression of longing.
 agne paṇur na yavase 5.9.4; 6.2.9. Simile for Agni's voracity.
 haṁsā iva ṇṇiṇo yatante, of array of horses in aṇvastuti, 1.163.10; . . . yatānāḥ, of sacrifice posts, 3.8.9. Expression of orderly array.
 mṛgo na bhīmaḥ kucaro gīṣṭhāḥ 1.154.2; 10.180.2. Expression of majestic power.
 dyāur na prathinā ṇavaḥ, 'might extensive as the heavens', 1.8.5; 8.56 (Vāl. 8).1. Expression of wide power or scope.
 vayā ivānu rohate, grows like the branch of a tree, or 'like a lusty youth' (?), 2.5.4; 8.13.6. Expression of easy prosperity.
 vājayanto rathā iva, 'like chariots winning a race', 8.3.15; 9.67.17. Expression for success.
 Cf. vājayantam avā ratham, 5.35.7, and bhujiyūṁ vājeṣu pūrvyaṁ (se. ratham), 8.22.2.
 tam arvantaṁ na sānasim, 'him like a successful racehorse', 4.15.6; 8.102.12. Expression for attention to God Agni by his worshippers.
 sīdaṁ chyeno na yonim ā 9.61.21; 65.19; chyeno na yonim āsadat 9.62.4; . . . yoniṁ ghrīta-vantaṁ āsadam 9.82.1. Comparison of soma in its vat with an eagle in its nest.
 arāṇ na nemiḥ pari tā babhūva (1.141.9, paribhūr ajāyathāḥ) 1.32.15; 141.9. Expression for enfolding protection.
 rathaṁ na dhīraḥ svapā atakṣam (1.130.6, atakṣiṣuḥ) 1.130.6; 5.2.11; 29.15. Complacent estimate of the compositions of poets.
 mīḥ saptir na vājayuh 9.106.12; 107.11. Comparison of soma with a racehorse.

Miscellaneous statements which have assumed a formulaic character

sā no duhīyad yavaseva gatvī sahasradhārā payasā mahī gāuh 4.41.5; 10.101.9. Description of dhi, 'pious thought'.
 ṛtasya sāmān (4.7.7, dhāman) raṇayanta devāḥ 1.147.1; 4.7.7. Expression of the gods' delight in cosmic or ritualistic law. Cf. yūyam ṛtasya rathyaḥ, of Ādityas and Viṣve Devāḥ, 7.66.12; 8.83.3.
 anyasyā vatsaṁ rihati mimāya kayā bhuvā ni dadhe dhenur ūdhaḥ 3.55.13; 10.27.14. Cosmic-mystic expression.
 ko addha veda ka iha pra vocat 3.54.5; 10.129.6. Cosmic-mystic expression. Cf. ka ihi dadarṇa ka iha pra vocat 10.10.6.

- kiṁ svid vanam ka u sa vṛkṣa āsa yato dyāvapṛthivī nistataksuḥ 10.31.7; 81.4. Cosmic-mystic expression.
- prati vām sūra udite 7.66.6; ... udite vidhema 7.63.5; ... udite sūktāḥ 7.65.1. Designation of morn-tide.
- yad adya sūra udite 7.76.4; 8.27.21; yad adya sūrya udyati 8.27.19. Designation of morn-tide.
- aktor vyustāu paritakmyāyāḥ (6.24.9, paritakmyāyām) 5.30.13; 6.24.9. Designation of morn-tide.
- madhyahndina uditā sūryasya 5.69.3; 76.3. Expression for times of the day.
- madhva cgotanty abhito virapcam : of wells, 4.50.3; of Parjanya's buckets, 7.101.4. Designation of abundance.
- gobhir acvebhīr vasubhir hiranyāḥ (10.108.7, nyrṣṭāḥ) 7.90.6; 10.108.7. Description of abundant wealth in charge of gods, or demons.
- utso deva hiranyayāḥ, 'thou art, O god, a spring of gold', 8.61.6; 9.107.4. Description of abundance.
- udneva koṣam vasunā nyrṣṭam 4.20.6; koṣam na pūrnam vasunā nyrṣṭam 10.42.2. Description of fullness.
- indrāya somaṁ sugutaṁ bharantaḥ : of rivers bringing soma to Indra, 3.36.7; ... bharantiḥ, of waters bringing soma to Indra, 10.30.13. Expressions for treating soma with water.
- sakam sūryasya raṇmibhīḥ 1.47.7; 137.2; 5.79.8; 8.101.2. Expression for divine brilliance.
- viṣvā adhi ṛiyo dadhe 2.4.5; ... ṛiyo 'dhita 10.127.1; ... ṛiyo dhiṣe vivakṣase 10.21.3. Expression for divine loveliness.
- viṣva rūpany aṇvan 7.55.1; 8.15.3; 9.25.4. Expression for divine pervasiveness.
- Cf. also under 1.23.15^c; 24.10^c; 30.21^c; 83.1^a; 129.2^a; 9.92.6^a.

Repetitions relating to the gods

The culminating circumstance in Rig-Veda repetitions is their relation to the individual gods. The phenomena present themselves under two main aspects, one about as important as the other. First, identical or nearly identical pādas, distichs, or stanzas are used two or more times of the same god, but of no other god. Secondly, the same kind of units may be used of different gods.

Repetitions relating to one and the same god.—As regards the first class, there is frequently no reason why the same expression should not be employed with one god as well as another. For example, vaṁsvā no vāryā puru is addressed to Agni only, 8.23.27; 60.14; in like wise, devaṁ martāsa ūtaye (havāmahe, or the like) to the same god, 1.144.5; 3.9.1; 5.22.3; 8.11.6. It is a mere accident that these pādas are not used, e.g., in connexion with Indra; they fit him just as well. In most cases, however, the pādas repeated in the service of a particular god present themselves as salient and standard expressions of his particular character and activity, in distinction from other gods. They are, as it were, his Leit-motifs, in the Wagnerian sense. We can tell from the pāda itself what god is meant; an occasional infringement is in the nature of an oddity. So, e.g., the testimony of the pāda, agne devāṁ ihā vaha, 1.12.3, 10; 15.4, is not needed to show that the following pādas belong to Agni:

- sa devāṁ eha vakṣati 1.1.2; 4.8.2
 ā devāṁ vakṣi yakṣi ca 5.26.1; 6.16.2; 8.102.16
 devāṁ ā vitaye vaha 5.26.2; 7.16.4

In the same way we know that Agni is the subject of havyavaham amartyam, 3.10.9, &c.; or of yajīṣtho havyavahanah and the like in 1.36.10, &c.; or of

devebhyo havyavāhana in 3.9.6, &c. It comes, therefore, in the nature of a surprise to find the pāda devebhyo havyavāhanah apparently attributed to Indra in 10.119.13; see under 3.9.6.

Indra's character is particularly marked on account of the feats which he performs, and the names of the demons which he slays. I have been tempted to write what would be an approximately complete history of Indra in passages repeated one or more times, but have refrained because the classified list of his double or multiple pādas given below (pp. 592 ff.) speaks for itself; see especially under the heading, 'Indra as demiurge and cosmic power', on p. 593. The most conspicuous and at the same time most monotonous mass of repetitions is in the ninth book, the collection of pavamāna-stotras; here practically every important statement about the preparation of the drink and cult of the god Soma is repeated *ad nauseam*. This is so because the ninth book is the collective Soma-book of all the Vedic Rishis fused by the redactors into a single corpus,¹ to be recited by the udgātars. Either the ritual aspect of these hymns was so obvious and compelling as to override any other consideration; or, the hymns themselves, being associated with the traditional Rishi families only to a minor extent, and in a confused manner, resisted attempts at profitable historical arrangement. See Ludwig, *Der Rig-Veda*, vol. iii, p. 43; Oldenberg, *Prol.* p. 249 ff.; Geldner, *Ved. Stud.* iii. 99; and below, p. 644.

Other gods have their salient pādas repeated in proportion to the number of hymns devoted to their service. So particularly the Aśvins, because of their wonderful deeds; the Maruts, because they are the most picturesque of the multiple gods; Uṣas, because of her very own grace and beauty which just miss quite covering up the angularity of her ritual skeleton.² To a lesser extent the old Ādityas, with Mitra and Varuṇa at their head, because their abstract and ethical qualities are not plastic, and tend to be stated in the same words. Even the few hymns to the Ṛbhus speak in formulaic pādas of their very fine magic work³ as contrivers of all sorts of wonderful objects. The repeated pādas are the vertebrae of the bodies of the gods.

Repetitions relating to different gods.—On the other hand, identical or nearly identical pādas are attributed to different gods. In the main this touches their character and their ritual treatment at points where they are naturally alike, similar, or indifferent. No comment is needed in regard to the use, e.g., of the pādas, ṛṇānam vāryaṇam in connexion with Indra, 1.5.2; with Savitar, 1.24.3; ṛṇā vāryaṇam with the Waters, 10.9.5; ṛṇe yo vāryaṇam with Agni, 8.71.13; or, ṛṇānam rāya imahe with Pūṣan, 6.54.8; with Vāyu, 8.26.22; with Indra, 8.53(Val. 5).1. Such, and many similar statements fit every Vedic god, clear up to the abstract Hiranyagarbha-Prajāpati to whom is addressed in

¹ Cf. the pointed expression, 9.67.31, 32, pavamāniḥ . . . ṛṣibhiḥ saṁbhr̥tāni rasam.

² See Bloomfield, *Religion of the Veda*, pp. 66-75.

³ Cf. their nivid, Ṛṇ. 8.20: . . . viṣṭvī svapasah, karmaṇa suhastāḥ, . . . cāmyā cāmiṣṭhāḥ, cāmyā cāmiṣṭhāḥ . . . citrāc citrābhīr ūtibhiḥ.

10.121.10 the frequent prayer, 'may we be lords of riches'! (vayam syāma patayo rayīṇām). Or, again, it is natural to say of both Uṣas and Sūrya that 'they create light for all the world', jyotir viçvasmāi bhuvanāya kṛṇvati (kṛṇvan), 1.92.4 ; 4.14.2. I have shown above (pp. 575 ff.) that the broader cosmic activities are, according to settled Vedic habit of thought, attributed to many of the gods in turn. E.g. Indra, Agni, and Pavamāna Soma each places the sun in the sky. We may regard it as a principle, that the application of the same pāda to different gods, when general ideas of any sort are involved, does not signify anything in Vedic interpretation or criticism beyond the fact that the gods are felt, syncretically, to be a good deal of one and the same sort. Bergaigne's interesting theory about the mythic identity in heaven of Agni and Soma, in distinction from their material and ritualistic individuality upon earth (La Religion Védique, i. 165 ff.), does not derive much aid and comfort from the repeated pādas which concern the two gods.¹ They are not very numerous, and they are precisely of the sort spoken of just now : general, broadly cosmic, or rhetorical ; see p. 612, below. At most we may remember that both are mighty gods ; are brilliantly luminous² ; have descended from heaven ; and are the main factors in the ritual. It is therefore natural that they should be correlated, and that their correlation should at times be exaggerated beyond the point of intrinsic fitness.

Some nice points of Vedic criticism, especially as regards relative date, attach themselves to pādas repeated in connexion with different gods. The mechanical imitativeness, and the tangle of ideas which, I am sure, had become habitual with the Vedic poets even before the time of the Rig-Veda redaction, comes out very strongly in these transfers from god to god. In the body of this work many repeated passages definitely show these qualities in one of the parallel forms ; in many others we suspect it without being able to render clear proof.

Repetitions containing similes based on verses containing direct statements.—This matter has been alluded to above (p. 574) ; it may be well to illustrate it by additional examples, and in connexion with a variety of gods involved. Thus particularly it is interesting to observe that the poets occasionally compare one god with another in such a way that the original and the compared are clearly distinguished : the compared is palpably secondary. The statement is made three times that 'Savitar has placed a light or beacon on high' :

ūrdhvaṁ bhānuṁ savitā devo açret 4.13.2 ; 7.72.4

ūrdhvaṁ ketuṁ savitā devo açret 4.14.2

If, now, we find the statement about Agni, that he 'like Savitar has placed a light on high' :

ūrdhvaṁ bhānuṁ savitev açret 4.6.2

there can be no doubt that this pāda is patterned after the other three.

¹ Cf. under 1.95.8^a.

² Cf. çardhan tamāṁsi jighnase, of Agni 8.43.32 ; of Soma 9.61.19. In 9.96.17^b Soma as vahni is assimilated to Agni, but so are other gods.

In 1.73.3 it is declared that Agni like a god, nourishing all beings, dwells upon the earth, &c., *devo na yah prthivīm viçvadhāyā upakṣeti*, &c. This, of itself, would pass well enough, that is to say, without arousing any kind of critical alertness. Yet we might note how bathetic is the statement that Agni does anything at all *like a god*. For in the Rig-Veda Agni is *himself a god*. We find, however, the same statement without comparison made in regard to Indra in 3.55.21, *imāni ca naḥ prthivīm viçvadhāyā upakṣeti*, &c. At once it is clear that the deva with whom Agni is compared is the deva *pur excellence*, Indra, the god and king. For this and other reasons, which may be studied under 1.73.3, the latter stanza betrays itself as an imitation of 3.55.21.

An excellent example is furnished by the relation of 5.80.6 to 6.50.8. In the latter stanza it is stated that Savitar unfolds treasures for the pious like the face of Uṣas, *yo . . . uṣaso na pratikāṁ vyūrṇute dāçuse vāryāni*. The comparison is rather forced; the poet is reminded of Uṣas' brightness, because he has in very fact borrowed the *pāda*, *vyūrṇute dāçuse vāryāni*, from the Uṣas stanza 5.80.6, *vyūrṇvati dāçuse vāryāni*.

Another case of this sort is involved in the relation of 9.101.7 to 8.31.11 (q. v.), where Soma is boldly assimilated to Pūṣan by means of a *pāda* borrowed from the sphere of Pūṣan. Cf. my remark on *çṛṇviṣe* under 4.19.5^d.

Verses clearly transferred from one god to another.—We may now illustrate, by additional examples, the transfer of *pādas* from god to god, as part of the broader chapter of transfer of *pādas* from primary to secondary use (cf. above, p. 573).

In 3.10.9 the inspired Seers when they have awakened are said to kindle Agni, *taṁ tvā viprā vipanyavo jāgrvānsaḥ sam indhate*. In 1.22.21 the same statement is made, except that Viṣṇu's highest step is substituted for Agni: *tad viprāso vipanyavo jāgrvānsaḥ sam indhate* (sc. *viṣṇor yat paramaṁ padam*). Without doubt 3.10.9 is primary; see under 1.22.21^{ab}.

Agni is said to irradiate or rule the sacrifice, *rājantam adhvarāṇām*, 1.1.8; 45.4; *samrājantam adhvarāṇām*, 1.27.1. The epithet *rājantāv adhvarāṇām*, attributed to the Aṇvins in 8.8.13, is secondary. See under 1.1.8^a where are discussed the relative dates of all three forms of the *pāda*.

In 6.66.1, in a stanza to the Maruts, we have the statement, *sakṛc chukraṁ duduhe prçṇir ūdhaḥ*, 'but once did Prçṇi milk her bright udder'. I have spoken of the tangled sophistry of some Vedic ideas. The change certainly hits the author of 4.3.10. This is addressed to Agni, *vṛṣā çukraṁ duduhe prçṇir ūdhaḥ*, 'he a bull, a Prçṇi, milks his bright udder'; see under 4.3.10^d.

In 5.15.4 Agni is described in the fitting *pāda*, *pari tmanā viṣurūpo jigāsi*, 'of thyself thou goest about in various shapes'. In 7.84.1 we have essentially the same *pāda*, *pari tmanā viṣurūpā jigāti*, attributed to the *ghṛtāci* (sc. *juhū*), the personified sacrificial ladle. I have explained how the ladle may be regarded as of many shapes, and pointed out that the *pāda* involving this statement is pretty certainly patterned after the Agni *pāda*; see under 5.14.4^d.

In 6.49.10 the Rudra pāda, *br̥hantam ṛṣvam ajaram suṣumnām*, is adapted from the Indra pāda, *br̥hantam ṛṣvam ajaram yuvānam*, 3.32.7; 6.19.2; see under 3.32.7^b.

In 5.83.1 the pāda, *stuhi parjanyaṁ namasā vivāsa*, requires no commentary; the parallel pāda, 8.96.12, *stuhi sustūtiṁ namasā vivāsa*, is clap-trap. Cf. my *Religion of the Veda*, p. 206.

Three classes of repetitions relating to the gods.—The repeated pādas that concern the gods may be primarily and roughly classified under three heads, according as their theme is one or two or more divinities. Thus:

Class A: Repetitions relating to the same god or group of divinities (p. 589).

Class B: Repetitions relating to two different gods or groups of divinities (p. 610).

Class C: Repetitions relating to more than two divinities (p. 631).

As regards the first class, the repetitions naturally bring out the commoner conceptions of the gods—what we may call the average conceptions. In the case of gods of many hymns, especially Agni, Indra, and Soma, the repeated materials are classifiable in accordance with these gods' most familiar traits, and they present a fairly complete Rig-Vedic portrait of these gods. As regards the third class, namely, the repeated pādas which are applied to more than two divinities, they tend to colourless formulaic statements applicable to the gods in general. They illustrate in a conspicuous manner the syncretism of Vedic mythologic ideas, but they are rarely of critical importance. As regards the second class, namely, the pādas which belong to two gods alone, they occur in large numbers, and establish relations between almost any two mentionable Rig-Vedic personalities. This class, on the one hand, illustrates, like the preceding, the enormous mix-up of mythological ideas in the Rig-Veda; on the other, it challenges in many cases judgement as to priority of the ideas involved (see above, p. 587). The question often asked, and not always answered, is, which of the two divinities concerned is the primary subject of a given statement, and which the secondary. Occasionally the question arises whether an entire class of statements belongs originally to one god or another. So in the list, Agni and Indra (p. 611) there are a considerable number of repeated pādas which exhibit both gods, in the same words, as warlike and victorious. Is this equally natural for both gods, or have the qualities of the true war-god Indra in some measure been transferred to Agni? The second alternative is, of course, more probable. My collections present the raw materials for the consideration of such questions, but I have restricted my own conclusions, in the main, to exceptionally clear cases, which, being stated in the body of the work, are not here repeated.

CLASS A : REPETITIONS RELATING TO THE SAME GOD OR GROUP OF DIVINITIES¹

Agni

The repetitions concerning Agni alone number nearly 200. They present a fairly complete account of the character of the god in the Rig-Veda, and may be arranged as follows : Agni as burning, shining, consuming, and pervading fire ; Agni as mediator and messenger between men and gods ; Agni as embodiment of priesthood ; Agni as oblation-bearer and leader of the sacrifice ; mythological and cosmic aspects of Agni ; Agni as protector and enricher of men ; Agni as recipient of praise and sacrifice.

Agni as burning or shining or consuming or pervading fire

tasmāi pāvaka mṛṣaya 1.12.9 ; 8.44.28
sa naḥ pāvaka didivāḥ 1.12.10 ; . . . didiḥi 3.10.8
çuciḥ pāvaka vandyāḥ 2.7.4 ; . . . pāvaka idyāḥ 7.15.10
çirañ pāvakaçocisam 3.9.8 ; 8.43.31 ; 102.11 ; . . . çocisam vivakṣase 10.21.1
revan naḥ çukra didiḥi dyumad pāvaka didiḥi 5.23.4 ; 6.48.7
agne çukreṇa çociṣā 1.12.12 ; 10.21.8. Cf. under 1.12.12.
ajasreṇa çociṣā çocucac chuce 6.48.3 ; . . . çociṣā çocucanāḥ 7.5.4
ud asya çocir asthāt 7.16.3 ; 8.23.4
ād asya vāto anu vāti çociḥ 1.148.4 ; 7.3.2
tiras tamāñsi darçataḥ (8.74.5, darçatam) 3.27.13 ; 8.74.5
tiras tamo dadṛçe ūrmyāsv ā 6.48.6 ; . . . dadṛçe ramyāṇām 7.9.2
samidhā jātavedase 3.10.3 ; 7.14.1
stirṇe barhiṣi samidhāne agnāu 4.6.4 ; 6.52.17
āvīḥ svar abhavaj jāte agnāu 4.3.11 ; 10.88.2
kṛṣṇān ta ema ruçadūrme ajara 1.59.4 ; . . . ema ruçataḥ puro bhāḥ 4.7.9
sam yo vanā yuvate çucidan 7.4.2 ; . . . yuvate bhasmanā datā 10.115.2
agne paçur na yavase . . . dagdhāsi vanā 5.9.4 ; . . . yavase . . . vanā vṛçanti çikvasaḥ 6.2.9
tepāno deva rakṣasaḥ (8.102.16, çociṣā) 8.60.19 ; 102.16
viçvataḥ paribhūr asi 1.1.4 ; 45.4

Cf. also under 3.10.8^b ; 27.4^b ; 4.2.20^c ; 10.5^c ; 6.7.7^b.

Agni as mediator and messenger between men and gods

agne devān ihā vaha 1.12.3 ; 10.15.4
ā devān vakṣi yakṣi ca 5.26.1 ; 6.16.2 ; 8.102.16
sa devān eha vakṣati 1.1.2 ; 4.8.2
devān ā viçaye vaha 5.26.2 ; 7.16.4
ā devān somapitaye 1.14.6 ; 6.16.44
devebhīr havyadātaye (ā gahi, or, ā yāhi) 5.26.4 ; 51.1
devatrā havyam ohise 1.128.6 ; . . . ohire 8.19.1 (the gods through Agni as agent)
devāir ā satsi barhiṣi 1.12.4 ; 5.26.5 ; 8.44.14
anuṣvadham ā vaha mādayasva 2.3.11 ; 3.6.9
devo devān yajatv agnir arhan 2.3.1 ; 10.2.2
iḷito agna ā vahendrañ citram iha priyam 1.142.4 ; 5.5.3

¹ Pādas repeated in the interest of one god, but employed also with some other god are not listed here. They are few and insignificant, and may be readily supplied from the second general class : Repetitions concerning two different gods or groups of divinities (pp. 610 ff.).

agne dūto viçām asi 1.36.5; 44.9
 yad agne yāsi dūtyam 1.12.4; 74.7
 cikitvān dāivyaṃ janam 6.52.12; 8.44.9 Cf. under 4.7.8^d.
 dūtam kṛṇvānā ayajanta havyāiḥ (10.122.7, mānuṣāḥ) 5.3.8; 10.122.7
 tvān viçve sajoṣaso (8.23.18, viçve hi tvā sajoṣaso) devāso dūtam akrata 5.21.3; 8.23.18
 vahnir āsā viduṣṭarāḥ 6.16.9; 7.16.9
 vahnir devā akrṇvata 3.11.4; 7.16.2
 tve devā havir adanty āhutam 1.94.3; 2.1.13. Cf. 2.1.14.
 agnir havyā susūdāti devo deveṣu medhiraḥ 1.105.14; 142.11; agnir havyāni siṣvadat 10.188.10
 agne havyāya volhave 1.45.6; 3.29.4
 havyavāham amartyam 4.8.1; 8.102.17; . . . amartyam sahovrḍham 3.10.9
 havyavāḥ agnir ajaraç canohitaḥ 3.2.5; . . . ajaraḥ pitā naḥ 5.4.2
 yajistham havyavāhana 1.36.10; 44.5; yajistho havyavāhanaḥ 7.15.6; yajistham havyavā-
 hanam 8.19.21.—Cf. also under 1.1.5^c; 12.1^a; 5.1.11^d; 7.11.2^a.

Agni as embodiment of the priesthood

Agni as Hotar

tvām hotā manurhitaḥ 1.14.11; 6.16.9
 agnir hotāram īlate 6.14.2; . . . īlate vasudhitim 1.128.8; . . . īlate namobhiḥ 5.1.7
 hotāram tvā vṛṇimahe 5.20.3; 26.4; 8.60.1; 10.21.1
 hotāram viçvavedasam 1.12.1; 36.3; 44.7
 hotāram carṣaṇinām 1.127.2; 8.23.7; 60.17
 hotā mandratamo viçi 5.22.1; 8.71.11
 vipraṃ hotāram adruham 8.44.10; . . . hotāram puruvāram adruham 6.15.7
 mandraṃ hotāram uçiḥ yaviṣṭham 7.10.5; . . . uçiḥ namobhiḥ 10.46.4
 hotāram agnir manuṣo nī śedur namasyanta (5.3.4, daçasyanta) uçiḥ çauṣam āyoḥ 4.16.11;
 5.3.4
 hotāram satyayajam rodasyoḥ 4.3.1; 6.16.4
 yo martyeṣv amṛta ṛtāvā . . . hotā yajisthaḥ 1.77.1; 4.2.1
 hotā devo amartyaḥ 3.27.7; 8.19.24.—Cf. also under 1.13.4^c; 3.9.9^d; 5.3.4^c.

Agni as Ṛtvij

tvām yajñeṣv ṛtvijam 3.10.2; 10.21.7
 ny agnir jātavedasam, dadhātā devam ṛtvijam 5.22.2; 26.7

Agni as Purohita

yajñasya ketum prathamam purohitam 5.11.2; 10.122.4
 agnir (10.150.4, agnir devo) devānām abhavat purohitaḥ (10.110.11, purogāḥ) 3.2.8;
 10.110.11; 150.4
 agnir sumnāya dadhire puro janāḥ 3.2.5; 10.140.6

Agni as oblation-bearer and leader at the sacrifice

agne rathir adhvarāṇām 1.44.2; 8.11.2
 agnir yajñeṣu pūrvyam 8.23.22; 39.8; 102.10. Cf. under 3.11.3^b; 8.11.1^c.
 yajistham mānuṣe jane 5.14.2; 10.118.9
 yajistham tvā . . . viprebhiḥ çakra manmabhiḥ 1.127.2; yajistho . . . idyo viprebhiḥ çakra
 manmabhiḥ 8.60.3
 sa no yaksad devatātā yajiyān 3.19.1; 10.53.1
 viçām agnir svadhvaram 5.9.3; 6.16.40
 hotrābhir agnir manuṣāḥ svadhvaraḥ 2.2.8; 10.11.5
 svadhvarā kṛṇuhi jātavedaḥ 3.6.6; 7.17.3; svadhvarā karati jātavedaḥ 6.10.1; 7.17.4
 priyam cetistham aratiṃ svadhvaram 7.16.1; . . . aratiṃ ny erire 1.128.8
 asya yajñasya sukratum 1.12.1; 8.19.3. Cf. under 1.31.5^c.
 semaṃ no adhvaram yaja 1.14.11; 26.1

veṣi hy adhvarīyatām 4.9.5; 6.2.10
 veṣi hotram uta potraṁ yajatra (10.2.2, janānām) 1.76.4; 10.2.2
 hotā (8.60.3, mandro) yajistho adhvaresv idyah 4.7.1; 8.60.3
 athā devā dadhire havyavāham 7.11.4; 10.52.3. Cf. 10.46.10; 52.4

Agni in mythological and cosmic aspects

mathīd yad īm vibhr̥to (1.148.1, viṣto) mātariçvā 1.71.4; 148.1
 pr̥sto divi pr̥sto (7.5.2, dhāy) agniḥ pṛthivyām 1.98.2; 7.5.2
 sa jāyamānaḥ parame vyomani (7.5.7, vyoman) 1.143.2; 6.82.2; 7.5.7
 vṛsā (10.80.2, agniḥ) mahi rodasi ā viveça 3.61.7; 10.80.2
 ā yas (6.4.6, agne) tatantha rodasi vi bhāsā 6.1.11; 4.6
 pāti priyam ripo (4.5.8, rupe) agram padam veḥ 3.5.5; 4.5.8
 antar mahāñç carati (10.4.2, carasi) rocanena 3.55.2; 10.4.2
 agniḥ dvārā vy r̥vati (8.39.6, ūr̥nute) 1.128.6; 8.39.6
 gopā ṛtasya didihi 10.118.7; . . . didihi sve dame 3.10.2. Cf. gopām ṛtasya didivim 1.1.8
 mitro agniḥ bhavati (5.3.1, tvam mitro bhavasi) yat samiddha 3.5.4; 5.3.1
 agniḥ mandro madhuvacā ṛtāvā 4.6.5; 7.7.4
 mandra svadhāva ṛtājāta (8.74.7, mandra sujāta) sukrato 1.144.7; 8.74.7
 içānaḥ sahaso yaho 1.74.4; 7.15.11
 sahasaḥ sūnav āhuta 3.24.3; 8.75.3
 vasuṁ (8.71.11, agniṁ) sūnuṁ sahaso jātavedasam 1.127.1; 8.71.11
 ūrjo napātām ā huve 7.16.1; 8.44.13
 apām (8.19.4, ūrjo) napātām subhagam sudiditim 3.9.1; 8.19.4
 imaṁ vidhanto apām sadhasthe 2.4.2; 10.46.2
 viçvāni deva (3.5.6, devo) vayunāni vidvān 1.189.1; 3.5.6
 pradakṣiṇid devatātim ur̥naḥ 3.19.2; 4.6.3
 martesv agniḥ amṛto ni dhāyī 7.4.4; 10.45.7
 jātavedo vicarṣaṇe 1.12.6; 7.15.2; 8.102.1
 atithim mānuṣāṇām 1.127.8; 8.23.25
 viçām kavim viçpatim mānuṣiḥ iṣaḥ 3.2.10; . . . viçpatim mānuṣiṇām 5.4.3; . . . viçpatim
 çaçvatinām 6.1.8
 damūnasam gr̥hapatim amūram 4.11.5; . . . gr̥hapatim varenyam 5.8.1
 kavir gr̥hapatir yuvā 1.12.6; 7.15.2; 8.102.1
 vāçvānaraḥ pṛthupajā amartyaḥ 3.2.11; pṛthupajā amartyaḥ 3.27.5
 Cf. also under 3.17.2^b; 22.8^c; 4.7.8^d; 5.7.1^e; 17.2^a; 6.48.1^c; 10.45.2^b.

Agni as protector and enricher of men

rakṣota (10.7.7, trāsvota) nas tanvo aprayuchan 10.4.7; 7.7
 rakṣā ca no (3.54.1, çṛnotu no) damyebhir anikāli 3.1.15; 54.1
 bharadvājāya saprathal (chardir yacha, or, çarma yacha) 6.15.3; 16.33
 ayan agna tve api 2.5.8; 8.44.28
 çatām pūrbhir yaviṣṭhya (6.48.8, yaviṣṭha pāhy anhasaḥ) 6.48.8; 7.16.10
 pāhi no agne rakṣasaḥ pāhi dhūrter arav̥naḥ 1.36.15; pāhi no agne rakṣaso ajuṣṭāt pāhi
 dhūrter araruṣo aghāyoh 7.1.13
 agniḥ rakṣānsi sedhati 1.79.12; 7.15.10
 sa no divā sa riṣaḥ pātu naktam 1.98.2; 10.87.1
 div̥so anbhānsi duritā (6.15.15, agne viçvāni duritā) tarema 6.2.11 = 6.14.6; 15.15
 tvam naḥ pāhy anhaso jātavedo (7.15.15, doṣāvastar) aghāyataḥ 6.16.30; 7.15.15
 prati sma deva riṣataḥ 7.15.13; 8.44.11
 aryaḥ parasyāntarasya taruṣaḥ 6.15.3; 10.115.5
 ava sthirā tanuhi yātujūnām 4.4.5; 10.116.5
 rayim sahasva ā bhara 5.9.7; 23.2
 agniḥ bhuvad rayipati rayinām 1.60.4; 72.1
 sa hi kṣapavān agniḥ (7.10.5, abhavad) rayinām 1.70.5; 7.10.5
 agne mahi dravinām ā yajasva 3.1.22; 10.80.7

dravipodā draviṇasaḥ 1.15.7; . . . draviṇasas turasya 1.96.8
 vaṇsvā no vāryā puru 8.23.27; 60.14
 dhanamjayo (6.16.15, dhanamjayam) rane-rane 1.74.3; 6.16.15
 dadhāti ratnaṁ vidhate yaviṣṭhaḥ (7.16.12, suvīryam) 4.12.3; 7.16.12
 sa no rāsya suvīryam 5.13.5; 8.98.12
 suvīras tvam asmayuḥ 7.15.8; 8.19.7
 agnī ratho na vedyaḥ 8.19.8; agnīm ratham na vedyaṁ 8.84.1
 agnis tuviçravastamaḥ (5.25.5, °tamam) 3.11.6; 5.25.5
 Cf. also under 1.36.12^d; 58.8^b; 143.8^{cd}; 5.10.2^b.

Agni as recipient of praise and sacrifice

imaṁ stomam juṣasva naḥ (8.43.16, me) 1.12.12; 8.43.16
 imā u ſu çrudhī girāḥ 1.26.5; 45.5; 2.6.1
 agnir iṇeno girā 1.79.5; 10.118.3
 ā te agna rēḥ haviḥ 5.6.5; 6.16.47
 agnīm gīrbhīr havāmahe 8.11.6; 10.141.3
 yajñeṣu devam iṇate 1.15.7; 5.21.3; 6.16.7
 devaṁ mātāsa ūtaye 3.9.1; 5.22.3; 8.11.6; . . . ūtaye havāmahe 1.144.5
 stomāir vidhemāgnaye 8.43.1; stomāir iṣemāgnaye 8.44.27
 ayā (7.14.2, vayan) te agne samidhā vidhema 4.4.15; 7.14.2
 agnīm iṇe sa u çravat 8.43.24; 44.6
 çrutkarnaṁ saprathastamam 1.45.7; . . . °tamam tvā girā 10.140.6
 agnī ştave dama ā jātavedāḥ 6.12.4; 7.12.2
 etā te agna ueathāni vedhaḥ 1.73.10; 4.2.20
 agnīm dhībhiḥ saparyata 5.25.4; 8.103.3
 mandasva dhitibhīr hitaḥ 8.60.4; 10.140.3
 te ghed agne svādhyāḥ 8.19.17; 43.30
 uttānahastā namasopasadya 3.14.5; . . . namasā vivāset 6.16.46; . . . namasādhi vikṣu 10.79.2
 agnīm prayaty adhvarē 5.28.6; 8.71.22. Cf. indram, &c.
 viprāso jātavedasaḥ 3.11.8; 8.11.5
 nāmāni cid dadhiṇe yajñyāni 1.72.3; 6.1.4
 janma-janman nihito jātavedāḥ 3.1.20, 21
 tam arvantam na sānasim (sc. marmarjyante) 4.15.6; . . . (sc. gr̥ṇihī) 8.102.12
 tvām agne manīṣiṇaḥ (sc. indhate) 3.10.1; . . . (sc. hinvanti) 8.44.19
 yas ta ānat samidhā tam juṣasva 10.122.3; . . . samidhā havyadātīm 6.1.9
 imaṁ no agne adhvaram 6.52.12; . . . adhvaram juṣasva 7.42.5; asmākam agne adhvaram
 juṣasva 5.4.8
 abhi prayāñsi sudhitāni hi khyat 10.53.2, khyat 6.15.15; 10.53.2
 somapr̥sthāya vedhase 8.43.11; kilāpe somapr̥sthāya, &c. 10.91.14
 vedī (6.13.4, yas te) sūno sahaso gīrbhīr ukthāḥ 6.1.10; 13.4
 Cf. also under 2.37.1^b; 4.4.7^b; 5.27.1^c; 4.1.10^c; 6.5.5^a; 8.23.25^a.

Indra

General statement.—The repetitions concerning Indra alone number 250. Indra's chief traits, on the evidence of the repetitions, are two: first, his quality of demiurge, particularly as slayer of demons, and yet more particularly as slayer of Vṛtra-Ahi and liberator of the rivers or waters; second, his conspicuous position as chief consumer of soma. In both these respects the repetitions present Indra's history and character with approximate completeness, twice, sometimes thrice. More specifically Indra's traits, repeated in metrical units, present themselves under the following heads: Indra as demiurge; Indra as cosmic power and his relation to other gods; Indra's warlike might; Indra as

chief consumer of soma; Indra as protector and enricher of men; Indra as recipient of praise and sacrifice. The rubric, Indra as chief consumer of soma, is to be supplemented by the corresponding rubric, Soma benefits Indra and other gods, under the head of Soma (p. 600); the latter treats essentially the same theme from the point of view of Soma Pavamāna of the ninth maṇḍala.

Indra as demiurge

Indra as slayer of Vṛtra (Ahi), and releaser of the Waters

vṛtram jaghanvān asṛjat 1.80.10; . . . asṛjad vi sindhūn 4.18.7; 19.8
indro vṛtrāny apratī jaghāna (7.23.3, jaghanvān) 6.44.14; 7.23.3
ahan vṛtram nir apām āubjo (1.85.9, āubjad) arṇavam 1.56.5; 85.9
vadhīd (10.28.7, vadhīm) vṛtram vajreṇa mandasānah 4.17.3; 10.28.7
indram vṛtrāya hantave 3.37.5; 8.12.22; 9.61.22
hanti vṛtram (1.63.7, aṅho rājan) varivah pūrave kah 1.63.7; 4.21.16
ya indra vṛtrahantamaḥ 8.46.8; 9.92.17
ahann ahiṁ pariçayānam arṇaḥ 3.32.11; 4.19.2; 6.30.4
ahann ahim ariṇāt sapta sindhūn 4.28.1; 10.67.12
pariṣṭhitā ahinā çūra pūrvīḥ 2.11.2; 7.21.3
srjaḥ sindhūn ahinā jagrasānān 4.17.1; 10.111.9
tvaṁ vṛtān ariṇā indra sindhūn 4.19.5; 42.7
avāsṛjaḥ (8.12.12, avāsṛjat) sartave sapta sindhūn 1.32.12; 8.12.12
indra mahnā mahato arṇavasya 10.67.12; 111.4

Cf. uṇḍer 1.32.5^d; 52.2^c; 3.32.4^d; 4.17.7^{od}; 5.29.3^d; 30.11^e; 31.4^d; 7.22.2^b; 8.15.3^b; 46.13^b

Indra as slayer of other demons and enemies

çiro dāsasya namuccer mathāyan 5.30.8; 6.20.6
ava tmanā dhṛsatā çambaram bhinat 1.54.4; ava tmanā brhataḥ çambaram bhet 7.18.20.
viçvā veda janimā (10.111.5, savanā) hanti çuṣṇam 3.31.8; 10.111.5 [Cf. 1.51.6^b
asvāpayad dabhītaye 4.30.21; asvāpayo dabhītaye suhantu 7.19.4
maho druho apa viçvāyu dhāyi 4.28.2; 6.20.5
nanamo vadhar adevasya piyoḥ 1.174.8; 2.19.7
jahi vadhar avuṣo martyasya 4.22.9; 7.25.3
ni duryoṇa avṛṇaṁ mṛdhravācaḥ (5.32.8, mṛdhravācam) 5.29.10; 32.8
ny arçasānam oṣati 1.130.8; 8.12.9
vi dviṣo (10.152.3, rakṣo) vi mṛdho jahi 8.61.13; 10.152.3
indro viçvā ati dviṣaḥ 8.16.11; 69.14
dāsir viçāḥ sūryeṇa sahyāḥ 2.11.4; 10.148.2
viçvasya jantor adhamam cakāra 5.32.7; . . . adhamas paḍiṣṭa 7.104.16
adhaspadam tam im kṛdhi 10.133.4; 134.2

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Indra's other demiurgic or divine acts

duṛaḥ ca viçvā avṛṇod apa svāḥ 3.31.21; 10.120.9
pra sūraḥ cakram vṛhatād abhike 1.174.5; 4.16.12
bharac cakram etaḥ nāyam indra 1.121.13; . . . etaḥ sam riṇāti 5.31.11
prāvo (6.26.4, āvo) yudhyantam vṛṣabham daçadyum 1.33.14; 6.26.4
āvaḥ kutsam indra yasmiṁ cakan 1.33.4; vaha kutsam, &c. 1.174.5
atithigvāya çaṇsyam kariṣyan 6.26.3; 7.19.8
yathā kaṇve maghavan trasvadasyavi 8.49(Vāl.1).10; . . . maghavan medhe adhivare 8.50(Vāl.2).10
yathā prāvo maghavan medhyātithim 8.49(Vāl.1).9; yathā prava etaḥ kṛtvye dhane
8.50(Vāl.2).9

ekasya çruṣṭau yad dha codam āvitha 2.13.9; çagdhī no asya yad dha pāuram āvitha 8.3.11

Cf. uṇḍer 1.131.4^b; 132.4^b; 8.73.18^a

Indra's cosmic power and relation to other gods

sa dhārayat prthivīm paprathac ca 1.103.2; 2.15.2
eko viçvasya bhuvanasya rājā 3.46.2; 6.36.4
vy antarikṣam atirat (10.153.3, atirah) 8.14.7; 10.153.3
anu tvā rodasī ubhe 8.6.38; 71.11
viçve devāso amadann anu tvā 1.52.15; 103.7
devāḥ ta indra sakhyāya yomire 8.89.2; 98.3
samiciṇāso rbhavaḥ sam asvaran 8.3.7; samiciṇāso asvaran 8.12.32
devī (sc. rodasī) çuṣmaṁ saparyataḥ 6.44.5; 8.93.12
sakhe viṣṇo vitaraṁ vi kramasva 4.18.11; 8.100.12
jātaḥ prchad vi mātaraṁ ka ugrāḥ ke ha çrṇvire 8.45.9; vi prchad iti mātaraṁ, &c. 8.77.1
Cf. under 1.32.4^a; 3.32.8^a; 6.44.23^b

Indra's warlike might

indrasya karma sukrta puruṇi 3.30.13; 32.8; 34.6
pra nūtanā maghavan yā cakārtha 5.31.6; . . . maghavā yā cakāra 7.98.5
sa yudhmaḥ satvā khajakṛt samadvā 6.18.2; yudhmo anarvā khajakṛt samadvā 7.20.3
krṣe tad indra pāuṇsyaṁ 8.3.20; 32.3
na tvāvāṁ indra kaç cana na jāto na janisyate 1.81.5; similar distich 7.32.23
athemā viçvāḥ prtanā jayāsi (10.52.5, jayāti) 8.96.7; 10.52.5
vy āsa (10.29.8, āna) indrah prtanā svojāḥ 7.20.3; 10.29.8
açatrur indra jajñiṣe 10.133.2; açatrur (8.21.13, anāpir) indra januṣā sanād asi 1.102.8; 8.21.13
tvam indrābhībhūr asi 8.98.2; 20.153.5
rghāyamāṇam invataḥ (sc. na tvā rodasī) 1.10.8; rghāyamāṇo invasi (sc. indrah çatrum) 1.176.1
nāntarikṣāni vajriṇam 8.6.15; 12.24
indram jāitrāya harṣayan 9.111.3; . . . harṣayā çacīpatim 8.15.13
jayema prtau vajrivaḥ 8.68.9; 92.11
vajraṁ çiçāna ojasā 8.76.9; 10.153.4
vajreṇa çataparvanā 1.80.6; 8.6.6; 76.2; 89.3
tvam hi çaçvatīnām (sc. rājā viçām asi) 8.95.3; (sc. dartā purām asi) 8.98.6
vrṣā hy ugra çrṇvise 8.6.14; . . . çrṇvise parāvati 8.33.10
vrṣāyam indra te ratha uto te vrṣāṇā harī, vrṣā tvam çatakrate vrṣā havah 8.13.31; vrṣā ratho
maghavan vrṣāṇā harī vrṣā tvam çatakrate 8.33.11
mahāḥ ugra içanākṛt 8.52 (Vāl.4).5; 65.5
nahī nu te (10.54.3, ka u nu te) mahimanaḥ samasya 6.27.3; 10.54.3
ugra ugrābhīr ūtibhiḥ 1.7.4; ugrābhīr ugrotibhiḥ 1.129.5
ugra rṣvebhīr ā gahi 8.3.17; ugra ugrebhīr ā gahi 8.49 (Vāl.1).7; rṣva rṣvebhīr ā gahi 8.50 (Vāl.2).7
içāno apratiṣkutaḥ 1.7.8; . . . apratiṣkuta indro aṅga 1.84.7
indra çaviṣṭha satpata 8.13.12; 68.1
indram içānam ojasā 1.11.8; 8.76.1
maho vājebhīr mahadbhiḥ ca çuṣmāliḥ 4.22.3; 6.32.4
prāvo vājesu vājinam 1.4.8; 176.5
rathitamāṁ rathīnām 1.11.7; rathītamo rathīnām 8.45.7
vidmā hi tvā dhanamjāyam 3.42.6; 8.45.13;—viçvā dhanāni jigyuṣaḥ 8.14.6; 9.65.9
(adāçuṣam) teṣāṁ no veda ā bhara 1.81.9; (adāçuriḥ) tasya no veda ā bhara 8.45.15
dhanasprtaṁ çūçuvāṇsām sudakṣam 6.19.8; 10.47.4
sahasrā vājy avṛtaḥ 1.133.7; 8.32.18
vāvṛdhāno dive-dive 8.53 (Vāl.5).2; vāvṛdhāte, &c. 8.12.28 (Indra's Hari)
rājā kṛṣṭinām puruhūta indrah 1.177.1; 4.17.5
ya ekaç carṣaṇīnām 1.7.9; 176.2
çikṣā çacivaḥ çacibhiḥ 8.2.15; . . . çacivas tava naḥ çacibhiḥ 1.62.12
gavyanta indram sakhyāya viprā açvāyanto vrṣāṇām vājayantaḥ 4.17.6; 10.131.3
yad vā pañca kṣitīnām 5.35.2; . . . kṣitīnām dyumnām ā bhara 6.46.7
yad indra nāhuṣiṣv ā 6.46.7; 8.6.24
Cf. under 1.5.10^a; 54.3^b; 80.8^c, 10^c; 81.5^a; 4.16.6^a; 18.4^c; 6.32.1^b; 45.22^b; 8.6.41^b; 12.8^a

Indra as chief consumer of Soma

(See also under Soma benefits Indra, &c., p. 600)

- somebhiḥ somapātāmam 6.42.2; 8.12.20
 trikadrukeṣv apibat sutasya 1.32.3; 2.15.1
 somapeyāya vaksataḥ 8.6.45 = 8.32.30; 8.14.12 (Indra's Hari)
 indrāya somam suṣutām bharantaḥ (10.30.13, bharantiḥ) 3.36.7; 10.30.13
 pāhi somam . . . sakhibhiḥ sutām naḥ 3.47.3; 51.8
 indram some sacā sute 1.5.2; 8.45.29
 ā tvā viṣantv indavaḥ 1.15.1; 8.92.22
 indraḥ somasya pītaye 8.12.12; . . . pītaye vṛṣāyate 1.55.2
 indram somasya pītaye 1.16.3; 3.42.4; 8.17.15; 92.5; 97.11; 9.12.2
 vṛtrahā somapītaye 1.16.8; 8.93.20
 imam indra sutām piba 1.84.4; 8.6.36
 (asya) somam ṛṇanti pṛṇayah 1.84.11; 8.69.3
 indram indo vṛṣā viṣa 1.176.1; 9.2.1 (to Soma Pavamāna)
 sutāḥ somāḥ pariṣiktā madhūni 1.177.3; 7.24.3
 pibā-pibed indra ṣūra somam 2.11.11; 10.32.15
 adhvaryavo bharatendrāya somam 2.14.1; adhvaryavaḥ sunutendrāya somam 10.30.15
 tasmā etaṁ bharuta tadvaṣāya 2.14.2; . . . tadvaṣo dadīḥ 2.37.1
 somebhir īm pṛṇatā bhojam indram 2.14.10; 6.23.9
 asmiṁ chūra savane mādayasva 2.18.7; 7.23.5; asminn ū ṣu savane, &c. 7.29.2
 tubhyaṁ suto maghavan tubhyam ābhṛtaḥ 2.36.5; . . . tubhyaṁ pakvaḥ 10.116.7
 indra piba vṛṣadhūtasya vṛṣṇaḥ 3.36.2; 43.7
 indra somāḥ sutā ime 3.40.4; 42.5
 somam piba vṛtrahā ṣūra vidvān 3.47.2; 52.7
 pibā tv asya suṣutasya cāroḥ 3.50.2; 7.29.1
 pibā tv asya girvaṇaḥ 3.51.10; 8.1.26
 dhānavantāni karambhiṇam apūpavantāni ukthinam (sc. somam) 3.52.1; 8.91.2
 ya indrāya sunavāmety āha 4.25.4; 5.37.1
 tīraḥ cid aryaḥ savanā purūṇi 4.29.1; . . . savanā vaso gahi 8.66.12
 suteṣv indra girvaṇaḥ 4.32.11; 8.99.1
 sajōsāḥ pāhi girvaṇo marudbhiḥ 4.34.7; 6.40.5
 vahantu somapītaye 4.46.3; 8.1.24 (Indra's Harayaḥ)
 indra somam pibā imam 8.17.1; indra somam imam piba 10.24.1
 somam somapate piba 5.40.1; 8.21.3
 vṛṣā grāvā vṛṣā mado vṛṣā somo ayaṁ sutāḥ 5.40.2; 8.13.32
 pātā sutam indro astu somam 6.23.3; 44.15
 somam virāya ṣipriṇe 8.32.24; . . . ṣipriṇe pibadhyāi 6.44.14
 ayaṁ soma indra tubhyaṁ sunvo 7.29.1; 9.88.1
 somam indrāya vajriṇe 7.32.8; 9.30.6; 51.2
 yatrā somasya tṛmpasi 8.4.12; 53 (Vāl. 5).4
 tasyehi pra dravā piba 8.4.12; 64.10
 matsvā sutasya gomataḥ 8.13.14; 92.30
 sutāvanto havāmahe 8.17.3; 51 (Vāl. 3).6; 61.14; 93.30
 ehīm asya dravā piba 8.17.11; 64.12
 madāya dyukṣa somapāḥ 8.33.15; 66.6
 asya pitvā madānām 8.92.6; 9.23.7
 sutavān ā vivāsvati 1.84.9; 8.97.4
 yathā manāu sāmvaranāu somam indrapibāḥ sutam 8.51 (Vāl. 3).1; yathā manāu vivasvati
 somam ṣakrāpibāḥ sutam 8.52 (Vāl. 4).1
 ṣucayo (8.93.22, uṇanto) yanti vitaye (sc. sutāḥ) 1.5.5; 8.93.22
 Cf. under 1.104.9^a; 175.2^b; 3.37.8^c; 8.4.2^b; 82.3^c

Indra as protector and enricher of men

syāmed indraśya çarmaṇi 1.4.6 ; 8.47.5
 sadā pāhy abhiṣṭibhiḥ 1.129.9 ; . . . abhiṣṭaye 10.93.11
 asmaḥbyam indra (6.44.8, mahi) varivaḥ sugaṁ kṛdhi (6.44.18, kaḥ) 1.102.4 ; 6.44.18
 rakṣā ca no maghavan pāhi sūrin 1.54.11 ; 10.61.22
 uta trāyasa va gr̥ṇato maghonaḥ 10.22.15 ; 148.4
 yad indra mṛṣayāsi naḥ 8.6.25 ; 45.33
 sa tvaṁ na indra mṛṣaya 6.45.17 ; 8.80.2
 indra dyumnaiḥ svarvad dhehy asme 6.19.9 ; 35.2
 indra tvādātām id yaçal 1.10.7 ; 3.40.6
 apām tokasya tanayasya jeṣe 1.100.11 ; 6.44.18
 yaḥ çaṁsantaṁ yaḥ çaçamānam ūti 2.12.14 ; 20.3
 pūrvīr asya niṣṣidho martyoṣu 3.51.5 ; pūrvīḥ ṭa indra niṣṣidho janēṣu 6.44.11
 yad ditsasi stuto magham 4.32.8 ; 8.14.4
 yas te sādhiṣṭho 'vase 5.35.1 ; 8.53 (Vāl. 5).7
 asme te santu sakhyā çivāni 7.22.9 ; 10.23.7
 asmākam bodhi avitā mahādhanē 6.46.4 ; 7.32.5
 asmākam su maghavan bodhi godāḥ 3.20.21 ; 4.22.10 ; . . . gopāḥ 3.31.14
 maksū gomantam imāhe 8.33.3 ; 88.2
 indra rāyā parīṇasā 4.31.12 ; 8.97.6 ; tvaṁ na indra rāyā parīṇasā 1.128.9
 kadā na indra rāyā ā daçasyeḥ 7.37.5 ; 8.97.15
 kṛṇuṣva rādho adrivaḥ 1.10.7 ; 8.64.1
 kim aṅga radhracodanāṁ tvāhuḥ 6.44.10 ; . . . radhracodanaḥ 8.80.3
 gamema gomati vraje 8.46.9 ; 51 (Vāl. 3).5
 aram te çakra dāvane 8.45.10 ; 92.26
 sahasriṇibhir ūtibhiḥ 1.30.8 ; 10.134.4
 vidyāma çūra navyasaḥ 8.24.8 ; 50 (Vāl. 2).9
 vidyāma sumatinām 1.4.3 ; . . . sumatinām navānām 10.89.17
 vidyāma vāstor avasā gr̥ṇanto bharadvāja (10.89.17, viçvāmitrā) uta ta indra nūnam 6.25.9 ;
 10.89.17 ; vidyāma vāstor avasā gr̥ṇantaḥ 1.177.5
 mahir asya prañitayaḥ pūrvīr uta praçastayaḥ 6.45.3 ; 8.12.21
 indra (8.32.12, indro) viçvābhir ūtibhiḥ 8.32.12 ; 61.5 ; 10.134.3 ; . . . ūtibhir vavakṣitha 8.12.5
 çatamūte çatakratū 8.46.3 ; çatamūtinī çatakratū 8.99.8
 mahān mahībhiḥ çacībhiḥ 8.2.32 ; 16.7
 arvācīnam su te manāḥ 1.84.3 ; 3.37.2
 puro dadhat sanīṣyasi (5.31.11, sanīṣyati) kratūṁ naḥ 4.20.3 ; 5.31.11
 asya viçvāni hastayoḥ 1.176.3 ; 6.45.8
 yo rāyo 'vanir mahān supāraḥ sunvataḥ sakhā 1.4.10 ; 8.32.13
 devaṁ-devaṁ vo 'vase indram-indram gr̥ṇīṣaṇi 8.12.19 ; . . . avase devaṁ-devaṁ abhiṣṭaye 8.27.13
 udriṇa vajrinn avato na siṁcate 8.49 (Vāl. 1).6 . . . avato vasutvanā 8.50 (Vāl. 2).6
 vasūyavo vasupatīm çatakratūṁ stonāir indram havāmahe 8.52 (Vāl. 4).6 ; 61.10
 yasmāi tvaṁ vaso dānāya çikṣasi (8.52.6, manhase) sa rāyas poṣam açnute (8.52.6, invati)
 8.51 (Vāl. 3).6 ; 52 (Vāl. 4).6
 purūtamaṁ purūṇam 1.5.2 ; 6.45.29
 Cf. under 1.16.9^a ; 29.2^a ; 51.8^c ; 84.19^o ; 110.9^a ; 167.1^d ; 177.1^d ; 3.43.3^b ; 5.35.5^a

Indra as recipient of praise and sacrifice

taṁ tvā vayaṁ maghavan indra girvaṇaḥ sutāvanto havāmahe 8.51 (Vāl. 3).6 ; 61.14
 indram gīrbhir havāmahe 8.76.5 ; 88.1 ;—gīrbhir gr̥ṇanti kāravaḥ 8.46.3 ; 54 (Vāl. 6).1
 eto nv indram stavāma 8.24.19 ; 81.4 ; 95.7
 indram abhi pra gāyata 1.5.1 ; 8.92.1
 tam v abhi pra gāyata 8.15.1 ; . . . abhi prārcata 8.92.5
 tasmā indrāya gāyata 1.4.10 ; 5.4 ; tam indram abhi gāyata 8.32.13
 indram arca yathā vide 8.49 (Vāl. 1).1 ; 69.4

- indrāya gūṣaṁ arcātī 1.9.10; . . . arcātī 10.133.1; indrāya gūṣaṁ harivantam arcātī 10.96.2
 uktham indrāya gaṇṣyam 1.10.5; 5.39.5
 indra vatsaṁ na mātaraḥ 6.45.25; 8.95.1
 indrāya brahmodyatam 1.80.9; 8.69.9
 brahmendrāya vajriṇe 3.53.13; 8.24.1
 upa brahmāṇi gṛṇava imā naḥ 6.40.6; 7.29.2
 upa brahmāṇi harivaḥ 1.3.6; . . . harivo haribhyāṁ 10.104.6
 anu śtūvantu pūrvathā 8.3.8; 15.6
 indraṁ vāṇīr anuttamanyum eva 7.31.12; . . . vāṇīr anūṣata sam ojaṣe 8.12.22
 stotṛbhya indra girvaṇaḥ 4.32.8; stotāra indra girvaṇaḥ 8.32.7
 kaṇvā ukthena vāvṛdhuḥ 8.6.21, 43
 yaṁ te svadhāvan svadayanti dhenavaḥ 8.49(Vāl.1).5; yaṁ te svadhāvan svadanti gūrtayaḥ
 8.50(Vāl.2).5
 ahūmahī gṛavasyavaḥ 6.45.10; 8.24.10
 indraṁ taṁ hūmahe vayam 6.46.3; 8.51(Vāl.3).5
 vṛṣantamasya hūmahe 1.10.10; 5.35.3
 vṛṣā tvā vṛṣaṇaṁ huve vajriṇ citrābhir ūtibhiḥ 5.40.3; 8.13.33
 marutvantaṁ havāmahe 1.23.7; 8.76.6
 nānā havanta ūtaye 8.1.3; 15.12; 86.5
 indraḥ purū puruhūtaḥ 8.2.32; 16.7
 taṁ tvā vayaṁ havāmahe 4.32.13 = 8.65.7; 8.43.23
 stomāir indraṁ havāmahe 8.52(Vāl.4).6; 61.10
 tvām id vṛtrahantama janāso vṛktabarhiṣaḥ 5.35.6; 8.6.37
 āpir (8.54.5, tena) no bodhi sadhamādya vṛdhe 8.3.1; 54(Vāl.6).5
 vayam indra tvāyavaḥ 3.41.7; 7.31.4; 10.133.6
 akhāya indram ūtaye 1.30.7; 8.21.9
 indraṁ prayaty adhvarē 1.16.3; 8.3.5. Cf. agniṁ, &c., under 5.28.6
 anu pratnasyāukasaḥ 1.30.9; 8.69.18
 vayaṁ te ta indra ye ca naraḥ 5.35.5; . . . ye ca deva 7.30.4
 yad indra prāg apāg udaṁ nyaṁ vā hūyase nṛbhiḥ 8.4.1; 65.1
 yac chakrāsi parāvati yad arvāvati vṛtrahan 8.13.15; 97.4
 arvāvato na ā gahi 3.37.11; 40.8
 indreha tata ā gahi 3.37.11; 40.9
 yāhi vāyur na niyuto no achā 3.35.1; 7.23.4
 (mā) nī rīraman yajamānāso anye 2.18.3; 3.35.3
 vahatam indra keçīnaḥ 3.41.9; 8.17.2
 ā tvā bṛhanto harayo (6.44.19, tvā harayo vṛṣaṇo) vahantu 3.43.6; 6.44.19
 juṣāna indra haribhir (8.13.3, saptibhir) na ā gahi 3.44.1; 8.13.13
 iha tyā sadhamādya (sc. hari) 8.13.27; 8.32.29 = 8.93.24
 yoniḥ ṭa indra niśade (7.24.1, sadane) akāri 1.104.1; 7.24.1
 mandāno asya barhiṣo vi rājasi 8.13.4; 15.5
 odaṁ barhir yajamānasya sīda 3.53.3; 6.23.7
 araṁ indrasya dhāmne 8.92.25; 9.24.5
 kratuṁ punīta (8.53.6, punata) ānuṣak 8.12.11; 53(Vāl.5).6
 Cf. under 1.16.5^a; 7.23.6^a; 32.22^a; 8.6.32^a; 12.10^a; 45.21^a

Soma

General statement.—The repetitions concerning Soma alone number 200, the majority of them coming from the ninth maṇḍala, the Pavamāna book (see above, p. 585). The ratio of the repetitions to the entire mass contained in that book is greater than in any other Vedic collection; hence they come nearer giving a complete picture of the drink, or the god than in the case of any other

god. No attempt is made here to separate the ritual drink from the personified god, if for no other reason, because the texts themselves fail to do so. Soma is intimately connected with Indra ; therefore many passages of the ninth book, though primarily Soma-passages, belong to Indra as well ; see the rubric, Soma benefits Indra and other gods (p. 600 ; cf. 9.97.5). Soma's repeated pādas may be arranged under the following heads : Ritual preparation of Soma (washing and cleaning ; straining ; pressing and flowing and clearing) ; Soma and his admixtures ; Soma and his vessels ; Soma benefits Indra and other gods ; Soma as protector and enricher of men ; Soma's divine and other qualities ; Soma-worship. The boundary line between these rubrics is often effaced, because one and the same passage presents more than a single aspect of the plant, fluid, or god.

Ritual preparation of Soma

Washing and cleaning

ā pyāyasva madintama soma viçvebhīr añçubhiḥ 1.91.17 ; pra pyāyasva pra syandasva soma viçvebhīr añçubhiḥ 9.67.28
marmṛjyante upasyuvah, yābhīr madāya çumbhase (9.38.3, çumbhate) 9.2.7 ; 38.3
çumbhamāna ṛtāyubhiḥ, mṛjyamāno gabhastyoh 9.36.4. The same in plural : çumbhamānā, &c.
9.64.5 ; mṛjyamāno gabhastyoh 9.20.6
dadhanvire gabhastyoh 9.10.2 ; 13.7
etañ mṛjanti mṛjyam 9.15.7 ; 46.6
çṛṇānā apsu mṛjjata 9.24.1 ; 65.26
sa marmṛjāna āyubhiḥ 9.57.3 ; 66.23
tam ī mṛjanty āyavah 9.63.17 ; 107.17
etam u tyañ daça kṣipo (mṛjanti) 9.15.8 ; 61.7
çiçum jajñānañ haryatañ mṛjanti 9.96.17 ; 109.12.—Cf. under 9.70.4*, 5*

Straining

rāye arṣa (9.64.12, sa no arṣa) pavitra ā 9.63.16 ; 64.12
somañ pavitra ā sṛja 1.28.9 ; 9.16.3 ; 51.1
tiraḥ pavitram açavah 1.135.6 ; 9.62.1 ; 67.7
suta eti pavitra ā 9.39.3 ; 44.3 ; 61.8
suvāno arṣa pavitra ā 9.6.3 ; 52.1
somaḥ pavitre arṣati 9.16.4 ; 17.3 ; 37.1
pavitre pari śicyate 9.17.4 ; 42.4
pavitrañ soma gachasi 9.20.7 ; 67.19
rājā pavitraratho vājam āruhaḥ (9.86.40, āruhat) 9.83.5 ; 86.40
vṛṣā pavitre adhi sāno avyaye 9.86.3 ; 97.40
rājā (9.86.7, vṛṣā) pavitram aty eti roruvat 9.85.9 ; 86.7
tiro varāṇy avyayā 9.67.4 ; 107.10
avyo vārebhiḥ pavate 9.101.16 ; . . . pavate madintamañ 9.108.5
avyo vārebhiḥ arṣati 9.20.1 ; 38.1
avyo vārañ vi dhāvasi 9.16.8 ; . . . dhāvati 9.28.1 ; avyo vārañ vi pavamāna dhāvati 9.74.9
vane kṛṇantam atyavim 9.6.5 ; 45.5 ; 106.11
avyo vāre pari priyaḥ 9.7.6 ; 52.2 ; 107.6 ; . . . priyam 9.50.3
pavate (9.64.5, pavante) vāre avyaye 9.36.4 ; 64.5

Pressing and flowing and clearing

sunotā madhumattamam 9.30.6 ; 51.2
indur hiyānaḥ sotrbhiḥ 9.30.2 ; 107.26
sutaḥ somo diviṣṭiṣu 1.86.4 ; 8.76.9

ye somāsaḥ parāvati ye arvāvati sunvire 8.93.6; 9.65.22
 suvānā devāsa indavaḥ 9.13.5; 65.24
 devo devebhyāḥ sutaḥ 9.3.9; 99.7; 103.6
 dhārayā pavate sutaḥ 9.3.10; 42.2
 hariṁ hinvanti adribhiḥ 9.26.5; 30.5; 32.2; 38.2; 39.6; 50.3; 65.8
 hito na saptir (9.86.3, atyo na hiyāno) abhi vājam arṣa 9.70.10; 86.3
 indur hinvāno arṣati 9.34.1; 67.4
 hinvanti sūram usrayaḥ 9.65.1; 67.9
 pra te dhārā asaṇcato divo na yanti vṛṣṭayaḥ 9.57.1; pra te divo na vṛṣṭayo dhārā yanti
 asaṇcataḥ 9.62.28
 abhy arṣa kanikradat 9.63.29; 67.3
 harir arṣati dharṇasiḥ 9.37.2; 38.6
 pavamānāya gāyata 9.65.7; vipaṇcite pavamānāya, &c. 9.86.44
 pavamāno vi dhāvati 9.37.3; vyānaṇṇi pavamāno, &c. 9.103.6
 somo vājam ivāsarāt 9.37.5; 62.16
 çukrā rtasya dhārayā, vājam gomantam akṣaran 9.33.2; 63.14
 tayā pavasva dhārayā 9.45.6; 49.2
 pavasva soma dhārayā 9.1.1; 29.4; 30.3; 100.5
 aṣṭgran devavītaye 9.46.1; 67.17
 sa pavasva madintama 9.50.5; sa punāno madintamaḥ 9.99.6
 pavamānaḥ madhuçutām 9.50.3; 67.9
 ete pūtā vipaṇcitāḥ 9.22.3; 101.12
 somāḥ punāno arṣati 9.13.1; 28.6; 42.5; 101.7
 nṛmṇā vasāno arṣati (9.62.23, arṣasi) 9.7.4; 62.23
 dhārā sutasya vedhasaḥ 9.2.3; 16.7
 viprasya dhārayā kavīḥ 9.12.8; 44.2
 somā aṣṭgram āçavaḥ 9.17.1; 23.1
 pavamānā aṣṭkṣata 9.63.25; 107.25
 punānaḥ soma dhārayā 9.63.28; 107.4
 pavasva madhumattamaḥ 9.64.22; 108.1, 15
 pavasva devavir āti 9.2.1; 36.2
 pavasva viçvadarçataḥ 9.65.13; 106.5
 pavasva viçvamejaya 9.35.2; 62.26
 indo dharabhir ojaṣā 9.65.14; 106.7
 pavate haryato hariḥ 9.65.25; 106.13
 evā naḥ soma pariçicyamānaḥ 9.68.10; 97.36
 pavamāno asisyudāt 9.30.4; 49.5
 pavamānāsa indavaḥ 9.24.1; 67.7; 101.8. Cf. pavamānāyendave 9.11.1
 pavamāno vicarṣaṇiḥ 9.28.5; pavamānaḥ vicarṣaṇim 9.60.1
 pavamānaḥ (9.13.8, *na) kanikradat 9.3.7; 13.8
 abhi somāsa āçavaḥ pavante madyam madam 9.23.4; 107.14
 nṛbhīr yato vi nīyase 9.24.3; 99.8. Cf. under 9.15.3*
 abhy arṣanti suṣtutim 9.62.3; abhy arṣati suṣtutim 9.66.22; pavamānā abhy arṣanti
 suṣtutim 9.85.7
 Cf. also under 1.137.3^{bc}; 8.1.17^a

Soma and his admixtures

somāḥ çukrā gavāçirah 1.137.1; 9.64.28
 somāso dadhyāçirah 1.5.5; 137.2; 5.51.7; 7.32.4; 9.22.3; 63.15; 101.12
 āpo arṣanti sindhavaḥ yad gobhir vāsayisyase 9.2.4; 66.13
 gāḥ kṛṇvāno na nirṇijam 9.14.5; 107.26; gāḥ kṛṇvāno nirṇijam haryataḥ kavīḥ 9.86.26
 gobhir añjāno arṣati (9.107.22, arṣasi) 9.103.2; 107.22
 çūro na goṣu tiṣṭhasi 9.16.6; 62.19
 mahir apo vi gāhate 9.7.2; 99.7

Soma and his vessels

çyeno na vikṣu sīdati 9.38.4 ; çyeno na vaṇsu śīdati 9.57.3 ; çyeno na vaṇsu kalaçeṣu sīdasi 9.86.35
 sīdan çyeno na yonim ā 9.61.21 ; 65.19
 çyeno na yonim āsadat 9.62.4 ; . . . yonim ghṛtavantam āsadam 9.82.1
 abhi droṇāny āsadam 9.3.1 ; 30.4
 achā koçam madhuçeutam 9.66.11 ; 107.12
 abhi koçam madhuçeutam 9.23.4 ; 36.2
 somah punānah kalaçeṣu sīdati (9.96.23, sattā) 9.68.9 ; 86.9 ; 96.23
 vṛṣevā yūthā pari koçam arṣasi (9.96.20, arṣan) 9.76.5 ; 96.20
 ā kalaçeṣu dhāvati 9.17.4 ; 67.14
 vṛṣāva cakradat (9.107.22, °do) vane 9.7.3 ; 107.22
 abhi droṇāni dhāvati 9.28.4 ; 37.6
 camūṣv ā ni śīdasi 9.63.2 ; 99.8
 abhi yonim kanikradat 9.25.2 ; 37.2
 vardhā samudram ukthyam 9.29.3 ; 61.15

Soma benefits Indra and other gods

(See also under Indra as chief consumer of soma, p. 595)

indav (9.97.11, indur) indrasya sakhyam juṣānah 8.48.2 ; 9.97.11
 haritū nadiṣu vājinam, indum indrāya matsaram 9.53.4 ; 63.17
 indrāyendo pari srava 8.91.3 ; 9.106.4
 indram indo vṛṣā viçā 1.176.1 ; 9.2.1
 somam indrāya vajriṇe 9.30.6 ; 51.2
 indrāya pātave sutah 9.1.1 ; 100.5
 asyed indro madesv ā 9.1.10 ; 106.3
 punānā indram açata 9.6.4 ; 24.2
 indrāya pavate sutah 9.6.7 ; 62.14 ; 106.2 ; 107.17
 indrāya soma pātave 9.11.8 ; 98.10 ; 108.15
 indrāya madhumattamāḥ 9.12.1 ; . . . °mah 9.67.16 ; . . . °mam 9.63.19
 indrasya hārdy āviçan 9.60.3 ; . . . āviçan manīṣibhiḥ 9.86.19
 indrasya hārdi somadhānam ā viçā 9.70.9 ; 108.16
 çucir dhiyā pavate soma indra te 9.72.4 ; 86.13 Cf. under 1.16.6*
 svadasvendrāya payamāna pītaye (9.77.44, indo) 9.74.9 ; 77.44
 indrāya matsarintamāḥ 9.63.2 ; 99.8
 sa indrāya pavase matsarintamāḥ (9.97.32, matsaravān) 9.76.5 ; 97.32
 indav indrāya matsaram 9.26.6 ; 53.4 ; 63.17
 gachann indrasya niṣkṛtam 9.15.1 ; 61.25
 punihindrāya pātave 9.16.3 ; 51.1
 punāna indur indram ā 9.27.6 ; 66.28
 indum indrāya pītaye 9.32.2 ; 38.2 ; 43.2 ; 65.8
 indav indrāya pītaye 9.30.5 ; 45.1 ; 50.5 ; 64.12
 indram soma (9.84.3, somo) mādayan dāivyaṁ janam 9.80.5 ; 84.3
 sa no deva (9.97.27, evā deva) devatāte pavasva mahe soma psarasa indrapānah (9.97.27,
 psarase devapānah) 9.96.3 ; 97.27
 çuddho (9.86.7, somo) devānām upa yāti niṣkṛtam 9.78.1 ; 86.7
 ayaṁ (9.104.3, yathā) nitrāya varuṇāya çaintamāḥ 1.136.4 ; 9.104.3
 sa no bhagāya vāyave 9.44.5 ; 61.9
 pavamānasya marutaḥ 9.51.3 ; 64.24
 mātṣi çardho mārutaṁ mātṣi devān 9.90.5 ; 97.42
 suta (9.65.20, apsā) indrāya vāyave varuṇāya marudbhyaḥ, somo arṣati viṣṇave 9.34.2 ; 65.20.
 The same in plural : sutā, &c., 9.33.3 ; sutā indrāya vāyave 5.51.7
 nado yo devavitamāḥ 9.63.16 ; 64.12
 vivakṣanasya pītaye 8.1.25 ; 35.23

Soma as protector and enricher of men

tvaṃ naḥ soma viçvataḥ 1.91.8; 10.25.7
 viçvā apa dviṣo jahi 9.13.8; 61.28
 apaghnanto arāvṇaḥ 9.13.9; 63.5
 apaghnān pavate mṛdhaḥ 9.61.25; . . . pavase mṛdhaḥ 9.63.24
 vighnan raksāṃsi devayuh 9.17.3; 37.1; 56.1
 devāvīr aghaçaṇsahā 9.24.7; 28.6; 61.19
 asmabhyaṃ gātuvittamaḥ 9.101.10; 106.6
 asmabhyaṃ soma gātuvit 9.46.5; 65.12
 indo sakhitvam uçmasi 9.31.6; 66.14
 asya te sakhye vayam 9.61.29; 66.14
 sakhitvam ā vr̥ṇimahe 9.61.4; 65.5
 abhi viçvāni vāryā 9.42.5; 66.4
 abhi viçvāni kāvyā 9.23.1; 62.25; 63.25; 66.1
 viçvā ca soma sāubhagā 8.78.8; 9.4.2; soma viçvā ca sāubhagā 9.55.1
 viçvā arṣann abhi çriyaḥ 9.16.6; 62.19
 abhi vājam uta çravaḥ 9.1.4; 6.3; 51.5; 63.12
 pavamāna mahi çravaḥ 9.4.1; 9.9; 100.8
 sahasrabhr̥stir jayasi (9.86.40, jayati) çravo br̥hat 9.83.5; 86.40
 pavasva br̥hatir iṣaḥ 9.13.4; 42.6. Cf. under 9.40.4^c
 sa naḥ punāna ā bhara (sc. rayim) 9.40.5; 61.6
 pavante vājasātaye 9.13.3; 42.3; pavasva, &c. 9.43.6; 107.23; pavasva vājasātamaḥ 9.100.6
 ā (9.86.38, sa) naḥ pavasva vasumad dhiraṇyavat 9.69.8; 86.38
 pavantām ā suvīryam 9.13.5; 65.24
 dyumantaṃ çuṣman ā bhara 9.29.6; . . . bharā svarvidam 9.106.4
 dyumantaṃ çuṣman uttamam 9.63.29; 67.3
 dadhat stotre suvīryam 9.20.7; 62.30; 66.27; 67.19
 pavamāna vidā rayim 9.19.6; . . . rayim, asmabhyaṃ soma suçīryam (9.63.11, duṣṭaram)
 9.43.4; 63.11
 asmabhyaṃ soma viçvataḥ, ā pavasva sahasraṇam (9.33.6, °ṇaḥ) 9.33.6; 40.3; 62.12; 63.1; 65.21
 vi no rāye duro vṛdhi 9.45.3; 64.3
 somāḥ sahasrapūjaṣaḥ 9.13.3; 42.3
 indo sahasrabharṇasam 9.64.25; 98.1
 punāna indav ā bhara soma dvibarhasaṃ rayim 9.40.6; 100.2; punāna indav ā bhara 9.57.4;
 soma dvibarhasaṃ rayim 9.4.7
 rayim piçāṇaṃ bahulaṃ vasīmahi (9.107.21, puruṣpr̥ham) 9.72.8; 107.21
 pavasva maṇhayadrayiḥ 9.52.5; 67.1
 gomad indo hiraṇyavat 9.41.4; 61.3
 açvāvad vājavat utaḥ 9.41.4; 42.6
 sahasradhūrah çatavāja induh 9.96.9; 110.10. Cf. under 9.38.1^c
 sa viçvā dāçuşe vasu somo divyāni pāṛthivā, pavatām āntarikṣyā 9.36.5. The same in plural,
 te viçvā . . . somā . . . pavantām, &c. 9.64.6

Soma's divine and other qualities: Soma-worship

prarocayan (9.85.12, prārūcead) rodasī mātaraḥ çuciḥ 9.75.4; 85.12
 devo devobhyas pari 9.42.2; 65.2
 somo devo na sūryaḥ 9.54.3; 63.13
 svar vāji siṣāsati 9.7.4; svar yad vājy aruṣaḥ siṣāsati 9.74.1
 cārur ṛtāya pītaye 1.137.3; 9.17.8
 rājā deva ṛtaṃ br̥hat 9.107.15; 108.8
 ṛtasya yonim āsadam 9.8.3; 60.4
 yonāv ṛtasya sīdata 9.13.9; 39.6
 agmann ṛtasya yonim ā 9.64.7; 66.12
 pavamāno manāv adhi, antarikṣeṇa yātave 9.63.8; 65.16

tvañ dyām ca prthivīm cāti jabhriṣe 9.86.29; tvañ dyām ca mahivrata prthivīm, &c. 9.100.9
 nābhā prthivyā dharuṇo mahō divaḥ 9.72.7; 86.8
 dhartā (9.77.5, cakrir) divaḥ pavate kṛtvyo rasaḥ 9.76.1; 77.5
 divo nāke madhujihvā asaṇcataḥ 9.72.4; 85.10
 divo viṣṭambha upamo vicakṣaṇaḥ 9.86.35; divo viṣṭambha uttamaḥ 9.108.16
 tiro rajāṅśy asṛtam (9.3.8, asṛtaḥ) 8.82.9; 9.3.8
 vṛtrahā devavitamaḥ 9.25.3; 28.3
 mīlthe saptir na vājyuh 9.106.12; 107.11
 pavamāna vidharmaṇi 9.4.9; 64.9; 100.7
 sa tū pavasva pari pārthivañ rajaḥ 9.72.8; 107.24
 punānāya prabhūvaso 9.29.3; punānāya prabhūvasoḥ 9.35.6
 tvañ soma vipaṇcitam 9.16.8; 64.25
 ete pūtā vipaṇcitaḥ 9.22.3; 101.12
 punāno vācam iṣyati (9.64.25, iṣyasi) 9.30.1; 64.25
 punāno vācam janayann upāvasoḥ (9.106.11, asiṣyadat) 9.86.33; 106.11
 pra vācam (9.35.4, vājam) indur iṣyati 9.12.6; 35.4
 avāvaṇanta dhītayaḥ 9.19.4; 66.11
 dhībhir viprā avasyavaḥ 9.17.7; 63.20
 ṣiṣum rihanti matayaḥ panipnatam 9.85.11; 86.31
 somañ manīṣā abhy anūṣata stubhaḥ 9.68.8; 86.17
 puruhūta janānām 9.52.4; 64.27
 arvanto na ṣravasyavaḥ 9.10.1; 66.10
 tubhyam arṣanti sindhavaḥ 9.31.3; 62.27
 Cf. under 1.91.6^c; 9.2.6^a; 4.7^a; 5.3^b; 11.8^c.

Açvins

General statement.—The repetitions concerning the Açvins alone number close to 70. They are sufficient to bring to light some of the leading feats of the Açvins, as succourers from distress and genii that perform kind and helpful acts. Especial prominence is given to the wonderful car of the Açvins which helps to establish their later description as tramp physicians (e.g. ÇB. 4.1.5). The repeated Açvin verses are classified as follows: Wonderful deeds of the Açvins; Açvins' chariot; Açvins as protectors and enrichers of men; Açvins as recipients of praise and sacrifice.

Wonderful deeds of the Açvins

etāni vām açvinā vīryāni (2.39.8, vardhanāni) 1.117.25; 2.39.8
 yuvañ çvetam pedava indrajūtam (10.39.10, pedave 'çvināçvam) 1.118.9; 10.39.10
 ni pedava ūhathur açum açvam 1.117.9; 7.71.5
 ny ūhathuḥ purumitrasya yoṣām (10.39.7, yoṣanām) 1.117.20; 10.39.7
 ud vandanam āratañ daṅśanābhīḥ 1.118.6; ud vandanam ārayatañ svar dṛṣo 1.112.5
 yuvañ narā stuvate pajriyāya (1.117.7, kṛṣṇiyāya) 1.116.7; 117.7
 çatañ kumbhāñ asiñcatañ surayāḥ (1.117.6, madhūnām) 1.116.7; 117.6
 çatañ meṣān vṛkṣe cakṣadānam (1.117.17, mānahūnam) 1.116.16; 117.17
 dasrā hiraṇyavartanī 1.92.18; 5.75.2; 8.5.11; 8.1; . . . vartanī çubhas pati 8.87.5
 Cf. under 1.112.8^c; 8.3.23^c.

Açvins' chariot

ratho dasrāv amartyaḥ 1.30.18; 5.75.9
 cakram rathasya yemathuḥ 1.30.19; 5.73.3
 yad vām ratho vibhiṣ patāt 1.46.3; 8.5.12
 yuñjātham açvinā ratham 1.46.7; 8.73.1
 rathenā yūtam açvinā 1.47.2; 8.8.11, 14

rathena sûryatvacā 1.47.9; 8.8.2

arvāg ratham samanāsā ni yachatam 1.92.16; 7.74.2; arvāg ratham ni yachatam 8.35.22

trivandhuro vṛṣaṇā vātaraṇhāḥ 1.118.1; . . . vṛṣaṇā yas trīcakrah 1.183.1

ayukṣātām açvinā yātave ratham 1.157.1; . . . açvinā tūtuḥim ratham 10.35.6

taṁ vām ratham vayam adyā huvema 1.180.10; 4.44.1

rathā açvāsa uṣaso vyuṣṭāu (4.45.2, vyuṣṭiṣu) 4.14.4; 45.2

ā yad vām sûryā (8.8.10, yosaṇā) ratham 5.73.5; 8.8.10

pra vām ratho manojavā asarji (7.68.3, iyarti) 6.63.7; 7.68.3

pravadyāmanā suvṛtā rathena, &c. 1.118.3; suyugbhir açvāḥ suvṛtā rathena, &c. 3.58.3

tena nāsatyā gatam 1.47.9; 8.22.5

yena gachathāḥ (1.183.1, yenopayāthāḥ) sukrto duroṇam 1.117.2; 183.1

yena narā nāsatyessayadhyāi 1.183.3; 6.45.5

viṣo yena gachatho devayantiḥ (10.41.2, yajvarir narā) 7.69.2; 10.41.2

yam açvinā suhavā rudravartani 8.22.1; 10.39.11

bhujyuṁ vājeṣu pūrvyam 8.22.2; 46.20

abhi prayo nāsatyā vahanti (6.63.7, vahantu) 1.118.4; 6.63.7. The bird-span of the Açvins.

Açvins as protectors and enrichers of men

prāyus tāriṣṭam ni rapāṇsi mrkṣatām sedhatām dveṣo bhavatām sacābhuvā 1.34.11; 157.4

vr̥dhe ca no bhavatām vājasātāu 1.34.12; 112.24

chardir yantam adābhyan 8.5.12; 85.5

mā no mardhiṣṭam ā gatam (7.73.4, gataḥ çivena) 7.73.4; 74.3

nāsatyā mā vi venatam 5.75.5; 78.1

na yat paro nāntaraḥ (6.63.2, antaras tuturyāt) 2.41.8; 6.63.2

evet kāvvasya bodhatam 8.9.3, 9; 10.2

manotarā rayiṇām 1.46.2; 8.8.12

purumandrā purūvasū 8.5.4; 8.12

ā na ūrjam vahatām açvinā yuvam 1.92.17; 1.157.4. Cf. under 1.47.5^c.

vartir yāthas (1.184.5, yātaḥ vartis) tanayāya tinane ca 183.3; 184.5; 6.45.5

mā vām anye ni yaman devayantaḥ 4.44.5; 7.69.6

açvinā yad dha karhi cie chuṣṛyātām imam havam 5.74.10; yad adya karhi karhi cie, &c. 8.73.5

yan nāsatyā parāvati yad vā stho adhi turvaçe (8.8.14, adhy ambare) 1.47.7; 8.8.14

Açvins as recipients of praise and sacrifice

ā nūnam yātam açvinā 8.8.2; 9.14; 87.5. Cf. under 8.8.5^b

açvināv eha gachatam 1.22.1; 5.75.7; 78.1

açvinā gachatām yuvam 5.73.3; 8.8.1; 85.1

yuvām havante açvinā 1.47.4; 8.5.17

vayam hi vām havāmahe 8.26.9; 87.6

ayam vām bhāgo nihita iyaṁ giḥ (8.57.4, nihito yajatrā) 1.183.4; 8.57(Vāl. 9).4

dasrāv ime vām nidhāyo madhūnām 1.183.4; 3.58.5

madhvāḥ pibatām madhupebhir āsabhiḥ 1.34.10; 4.45.3

ā me havām nāsatyā (1.183.3, nāsatyopa yātam) 1.183.3; 8.85.1

eha yātām paṭhibhir devayānāḥ 1.183.6 = 1.184.6; 3.58.5

juṣoṭhām yajñam bodhatām havasya me 2.36.6; 8.35.4

imam suvṛktiṁ vṛṣaṇā juṣoṭhām 7.70.7 = 7.71.6; 7.73.3. Cf. under 1.184.2^a

iha tyā purubhūtamā 5.73.2; 8.22.3

ta mandasūnā manuṣo duroṇa ā 8.87.2; 10.40.13

upemām suṣṭutiṁ mama 8.5.30; 8.6

yuvābhyan bhūtv açvinā 8.5.18; 26.16

girbhir vatso avivṛdhat 8.8.15, 19

sutah soma ṛtvāṛdhā 1.47.1; 2.41.4

ā barhiḥ sidatām narā (8.87.4, sumat) 1.47.8; 8.87.2, 4

ā vām viçvābhir ūtibhiḥ priyamedhā ahūyata 8.8.18; 87.3

Uṣas

About 20 repetitions which concern Uṣas alone do not call for any classification ; they exhibit most of the features that make up her character.

- eṣā divo duhitā praty adarṣi 1.113.7 ; 124.3
 aṣve na citre aruṣi 1.30.21 ; aṣveva citrāruṣi 4.52.2
 oṣā yāti (4.14.3, uṣā iyate) suyujā rathena 1.113.14 ; 4.14.3
 prati bhadrā adṛkṣata 1.48.13 ; 4.52.5
 jyotiṣ kṛṇoti sūnari 1.48.4 ; 7.81.1
 vy uchā duhitar divaḥ 1.48.1 ; 5.79.3, 9 ; vy āucho duhitar divaḥ 5.79.2
 bhāsvati netrī sūnṛtānām 1.92.7 ; 113.4
 uṣaḥ sūnṛte (7.76.6, sujāte) prathamā jarasva 1.123.5 ; 7.76.6
 uṣo adyeḥa subhage (1.123.13, uṣo no adya suhava) vy ucha 1.113.7 ; 123.13
 uṣaḥ cūkreṇa cociṣā 1.48.14 ; 4.52.7
 uṣā uchad apa sridhaḥ 1.48.8 ; 7.81.6
 iyuṣiṇām upamā aṣvatīnām vibhātīnām (1.124.2, āyatīnām) prathamōṣā vy aṣvātī (1.124.2, adyāt) 1.113.15 ; 124.2
 praminatī manuṣyā yugāni 1.92.11 ; 124.2
 aminatī dāivyāni vratāni 1.92.12 ; 124.2
 uṣo maghony ā vaha 4.55.9 ; 5.79.7
 asmaḥbhyam vājiniṣvati 1.92.13 ; 4.55.9
 ṛtasya panthām anv eti sādhu prajānātīva na diṣo minātī 1.124.3 ; 5.80.4
 ājījanan (sc. uṣasaḥ) sūryam yajñam agnim 7.78.3 ; prācikitat (sc. uṣaḥ) sūryam, &c. 7.80.2
 Cf. under 1.124.7^d ; 4.39.1^c ; 7.81.1^a.

Maruts

The 20 or more repetitions which concern the Maruts alone show a few of the personal characteristics of those gods ; for the most part they deal with the cosmic powers of the Maruts, and the aid and comfort which they bestow upon their worshippers.

- svāyudhāsa iṣmīṇaḥ (7.56.11, iṣmīṇaḥ suniṣkāḥ) 5.87.5 ; 7.56.11
 cīprāḥ cīrṣasu vitatā hiraṇyayīḥ 5.54.11 ; cīprāḥ cīrṣan hiraṇyayīḥ 8.7.25
 marutsu viṣvabhanuṣu 4.1.3 ; 8.27.3
 te bhānubhir vi tasthire 8.7.8, 36
 rudrasya sūnum havasā gr̥ṇimasi (6.66.11, vivāse) 1.64.12 ; 6.66.11
 pr̥sadaṣvāso anavabhrarādhasaḥ 2.34.4 ; 3.26.6
 praṣtir vahati rohitaḥ 1.39.6 ; 8.7.28
 pra vepayanti parvatān 1.39.5 ; 8.7.4
 pra cyāvayanti yāmabhiḥ 1.37.11 ; 5.56.4
 bhayante viṣvā bhuvanā marudbhyāḥ (1.166.4, bhuvanāni harmyā) 1.85.8 ; 166.4
 indrajyēsthā abhidyavaḥ 6.51.15 ; 8.83.
 yūyam hi ṣṭhā sudānavah 1.15.2 ; 6.51.15 ; 8.7.12 ; 83.9
 kad dha nūnam kadhapriyāḥ 1.38.1 ; 8.7.31
 imam naro marutaḥ saṣcatā vṛdham (7.18.25, saṣcatānu) 3.16.2 ; 7.18.25
 viṣve ganta (10.35.13, adya) maruto viṣva ūti 5.43.10 ; 10.35.13
 adhi stotrasya sakhyasya gātana (10.78.8, gāta) 5.55.9 ; 10.78.8
 dānā mahnā tad eṣām 5.87.2 ; 8.20.14
 marutaḥ somapitaye 1.23.10 ; 8.94.2, 9
 tveṣām (5.58.1, tveṣu) gaṇam marutaṇam navyasiṇām 5.53.10 ; 58.1
 Cf. under 1.37.8^c ; 39.6^a ; 64.4^b, 13^b ; 169.5^c ; 6.66.8^b.

Āditya-group : Mitra, Varuṇa, Aryaman, Aditi

General Statement.—In this rubric are collected promiscuously the repeated *pādas*, addressed to the Ādityas generically ; to Varuṇa alone ; to Mitra and Varuṇa together ; to both of these with Aryaman as third ; and to Aditi who, for the most part, goes with the Ādityas. These groups and individuals are treated in the same religious spirit. The place which with other divinities is occupied by mythological description is here taken by insistence upon ethical qualities, with the word *ṛta* or its derivatives in the foreground. The *pādas* are grouped under the following heads: Ādityas as upholders of the divine order, or as endowed with other lofty qualities; Ādityas as protectors and enrichers of men; worship of Ādityas in general.

Ādityas as upholders of the divine order, or as endowed with other lofty qualities

ṛtāvānā jano-jane 5.65.2 (Mitra and Varuṇa); *ṛtāvāno*, &c. 5.67.4 (Mitra, Varuṇa and Aryaman)

ṛtāvānā ṛtam ā ghoṣatho (8.25.4, *ghoṣato br̥hat*) 1.151.4; 8.25.4 (Mitra and Varuṇa)

ṛtāvānā samrājā pūṭadakṣasā 8.23.30; 25.1 (Mitra and Varuṇa)

ṛtāvāno varuṇo mitro agniḥ 7.39.7 = 7.40.7; 7.62.3

ṛtena mitravarūṇau 1.2.8; . . . °*varuṇā sacethe* 1.152.1

adabdhāni varuṇasya vrātāni 1.24.13; 3.54.18

pra ye minanti varuṇasya dhāma (mitrasya) 4.5.4; *pra ye mitrasya varuṇasya dhāma (minanti)* 10.89.8

trī rocanā divyā dhārayanta 2.27.9 (Ādityas); 5.29.1 (Indra-Aryaman with a suggestion of the other Ādityas)

āmṛājyāya sukratū 8.25.8 (Mitra and Varuṇa); . . . *sukratuḥ* 1.25.10 (Varuṇa)

sukṣatṛaso varuṇo mitro agniḥ 6.49.1; 51.10

asuryāya pramahasā 7.66.2; 8.25.3

mitraṁ huve pūṭadakṣam 1.2.7; . . . *huve varuṇaṁ pūṭadakṣam* 7.65.1

varuṇam ca (5.64.1, *vo*) *ṛcādasam* 1.2.7; 5.64.1

rājānā mitravarūṇā supāni 1.71.9; 3.56.7

tā samrājā ghṛtāsuti 1.136.1; 2.41.6 (Mitra and Varuṇa)

ādityā dānunas pati 1.136.3; 2.41.6 (Mitra and Varuṇa)

rājānā dirghaṣṛuttamā 5.65.2; 8.101.2 (Mitra and Varuṇa)

Cf. under 2.28.3°; 3.59.1^b; 4.55.7°; 7.36.2^d.

Ādityas as protectors and enrichers of men

ādityāiḥ no aditiḥ ṇarma yaṁsat (10.66.3, *yachatu*) 1.107.2; 4.54.6; 10.66.3

aditiḥ ṇarma yachatu 6.75.12, 17; 8.47.9

devān ādityān aditiṁ (10.66.4, *avase*) *havāmahe* 10.65.9; 66.4

viṇva ādityā adite sajoṣāḥ 6.51.5; . . . *adite manīṣi* 10.63.17 = 10.64.17

devāir no devy aditiṁ ni pātu 1.106.7; 4.55.7

ta ādityā ā gatā sarvatātaye 1.106.2; 10.35.11

ādityā yan mumocati 8.18.12; 67.18

añho cid urucakrayaḥ (8.18.5, °*cakrayo 'nehasaḥ*) 5.67.4; 8.18.5. Both Ādityas.

bṛhan mitrasya varuṇasya ṇarma (10.10.6, *dhāma*) 2.27.7; 10.10.6

mitrāya vocaṁ varuṇāya saprathaḥ (1.136.6, *miḥhuṣe*) *sumṛṇikāya saprathaḥ* (1.136.6, *miḥhuṣe*) 1.129.3; 136.6

upa naḥ sutam ā gataṁ varuṇa mitra dāṇuṣaḥ 5.71.3; *mahi vo mahatām avo varuṇa mitra dāṇuṣe* 8.47.1

ā no mitrāvaruṇā ghr̥tāir gavyūtim ukṣatam 3.62.16 ; ā no mitrāvaruṇā havyajuṣṭim ghr̥tāir gavyūtim ukṣatam ilābhiḥ 7.56.4

çrutam me mitrāvaruṇā havemā 1.122.6 ; 7.62.5

rtāvāno varuṇo mitro agniḥ, yachantu candrā upamaḥ no arkam 7.39.7 = 7.40.7 ; 7.62.3
mā (5.4.2, te) no mitro varuṇo aryamāyuh 1.162.1 ; 5.41.2.—Cf. 1.94.13^c ; 162.22^c ; 2.40.6^c

Āditya-worship in general

prati vām sūra udite vidhema 7.63.5 (Mitra and Varuṇa) ; . . . uditesūktāiḥ 7.65.1 (Mitra and Varuṇa) ; prati vām sūra udite 7.66.7 (Mitra and Varuṇa, followed by Aryaman)

mitrāya varuṇāya ca 9.100.5 ; 10.85.17

varuṇo mitro aryamā 1.26.4 ; 41.1 ; 4.55.10 ; 8.18.3 ; 28.2 ; 83.2 ; cf. the eleven instances of

RV. pādas which end in the same three words, cited on p. 11.

varuṇa mitrāryaman 5.67.1 ; 8.67.4 ; 10.126.2

aryamā mitro varuṇaḥ pariṇā (8.27.17, sarātayaḥ) 1.79.3 ; 8.27.17 ; 10.93.4

mitro aryamā varuṇaḥ sajoṣaḥ 1.186.2 ; 7.60.4

(mitrasya) aryamṇo varuṇasya ca 1.136.2 ; 8.47.9.—Cf. 1.136.4^a ; 2.27.2^b ; 8.18.21^b.

Viṣve Devāḥ

The repetitions which concern the Viṣve Devāḥ (also simply Devāḥ) number around 30. They include lists of particular gods in Viṣve Devāḥ stanzas. They consist of praise and appeals for help, and are devoid of specific mythic aspects.

viṣve devāsa ā gata 1.3.7 ; 2.41.13 = 6.52.7

viṣve devāso adruhaḥ 1.19.3 ; 9.102.5. Cf. 2.1.14

viṣve devā amatsata 8.66.11 ; 9.14.3

yam devāso avatha vājasātāu 10.35.14 ; 63.14

manor yajatrā amrtā rtajñāḥ 7.35.15 ; 10.65.14

gojātā uta ye yajñīyasaḥ 7.35.4 ; 10.53.5

te no rāsantāni urugāyam adya yūyam pāta svastibhiḥ sadā nah 7.35.15 ; 10.65.15 = 10.66.16

devo-devo suhavo bhūtu mahyam mā no mātā prthivi durmatāu dhāt 5.42.16 ; 43.15

advese dyāvaprthivi huvema devā dhatta rayim asme suviram 9.68.10 ; 10.45.12

ādityān dyāvaprthivi apaḥ svaḥ 7.44.1 ; 10.36.1

indrāvayū brhaspatim 1.14.3 ; 10.141.4

dadhikrām agnim uṣasaḥ ca devim 3.20.5 ; 10.101.1

vanaspatīr osadhī rāya ese (5.42.16, rāye aṣyāḥ) 5.41.8 ; 42.16

āpa osadhīr vanino juṣanta (10.66.9, vanināni yajñīyā) 7.34.25 = 7.56.25 ; 10.66.9

pra vo vāyūm rathayujam kṛnūdhvam (10.64.7, purandhim) 5.41.6 ; 10.64.7

ahiḥ çr̥notu budhnyo havimani 10.64.4 ; 92.12 (both in Viṣve Devāḥ stanzas)

grāvā yatra madhuṣud ucyate brhat 10.64.15 ; 100.8 (both in Viṣve Devāḥ stanzas)

rtāvāno varuṇo mitro agniḥ, yachantu candrā upamaḥ no arkam 7.39.7 = 7.40.7 ; 7.62.3

sukṣātrāso varuṇo mitro agniḥ 6.49.1 ; 51.10

triṣv ā rocane divaḥ 1.105.5 ; 8.69.3

huve (7.44.1, indram) viṣṇūm pūṣanām brahmaṇas patim 5.46.3 ; 7.44.1

indraviṣṇū (10.65.1, ādityā viṣṇur) marutah svar brhat 10.65.1 ; 66.4

tad aryamā (6.49.14, tat parvatas) tat savitā cano dhāt 1.107.3 ; 6.49.14

Cf. also 1.107.2^a ; 3.8.8^a ; 8.57 (Vāl. 9).2^a ; 10.35.10^c ; 65.1^c.

Sūrya (Sūra) and Savitar (Tvaṣṭar, Bhaga)

Conveniently the small group of repeated pādas pertaining to these related or contiguous gods are here listed together :

āprā dyāvaprthivi antariksam, to Sūrya 1.115.1 ; to Sūrya-Savitar 4.14.2

ā sūryo aruhas chukram arṇaḥ 5.45.10 ; 7.60.4

ud u sya devaḥ savitā damūnāḥ 6.17.4 ; . . . savitā yayāma 7.38.1 ; . . . savitā savāya 2.38.1 ;

. . . savitā hiraṇyayā 6.71.1

ūrdhvaṁ bhānuṁ (4.14.2, ketuṁ) savitā devo açret 4.13.2; 14.2; 7.72.4; . . . savitev açret, of

Agni, patterned after the preceding, 4.6.2

rju marteṣu vrjinā ca paçyan 4.1.17; 6.51.2; 7.60.2

ratnaṁ devasya savitur iyanāḥ (7.52.3, iyanāḥ) 7.38.6; 52.3

devas tvaṣṭā savitā viçvarūpaḥ 3.55.19; 10.10.5

suvāti savitā bhagaḥ 5.82.3; 7.66.4

tat su naḥ savitā bhagaḥ 4.55.10; 8.18.3

tvaṣṭā devebhīr janitā sajoṣāḥ (10.64.10, pitā vacaḥ) 6.50.13; 10.64.10

Cf. also 1.35.8^a, 9^b; 115.4^c; 5.42.3^d; 6.50.8^a; 7.63.4^b.

Rbhus

The special quality of the Rbhus as cunning artificers or magic contrivers comes out in four of their five repeated pādas; cf. p. 18 :

niç carmaṇo gām ariṇīta dhītibhiḥ 1.161.7; 4.36.4

ekam vicakra camasaṁ caturdhā (4.36.4, caturvayam) 4.35.2; 36.4

ratham ye cakruḥ suvṛtam nareṣṭhām (4.36.2, suçetasah) 4.33.8; 36.2

punar ye cakruḥ (4.35.5, çacyākarta) pitarā yuvānā 4.33.3; 35.5

saṁ vo madāso agmata 1.20.5; . . . madā agmata saṁ purandhiḥ 4.34.2

Vāyu

The span of Vāyu, the so-called niyutaḥ (Nighaṇṭu 1.15; Bṛhaddavatā 4.140), and Vāyu's character as a charioteer appear prominently in these repeated pādas. Note that there is only one repeated pāda pertaining to Vāta, Vāyu's later and less personal double (5.78.8; 10.23.4):

ā no niyudbhīr çatinibhīr adhvaram sahasrinibhīr upa yāhi vītayo (7.92.5, yajñam) 1.135.3;
7.92.5

vaha vāyo niyuto yāhy asmayuḥ (7.90.1, aha) 1.135.2; 7.90.1

niyutvān indrasārathiḥ 4.46.2; 48.2

pra vo vāyur rathayujam kṛṇudhvam (10.64.7, purandhim) 5.41.6; 10.64.7

ayam çukro ayāmi te 2.41.2; 8.101.9; vāyo çukro ayāmi te 4.47.1

pibā sutasyāndhaso madāya (5.51.5, abhi prayāḥ) 5.51.5; 7.90.1.—Cf. 1.135.4¹

Bṛhaspati

bṛhaspatir bhinad adriṁ vidad gāḥ 1.62.3; 10.68.11

Rudra

pari ṇo (6.28.7, vo) hetī rudrasya vrjyāḥ 2.33.4; 6.28.7. Cf. pari ṇo heḷo varuṇasya vrjyāḥ

7.84.2; see p. 573.

tmāne (2.33.15, mīdhvas) tokāya tanayāya mṛṣā 1.114.6; 2.33.14

Parjanya

sa retodhā vṛṣabhaḥ çaçvatīnām 3.56.3 (either Parjanya, or Dyāus Parjanya, or some Tvāṣṭar-like god); 7.101.6 (Parjanya)

sa naḥ (10.169.2, tābhyaḥ, sc. gobhyaḥ) parjanya mahi çarma yacha 5.83.5; 10.169.2

Viṣṇu

trīṇi padā vi cakrame 1.22.18; 8.12.27

sakhe viṣṇo vītaram vi kramasva 4.18.11; 8.100.12¹

¹ This item properly belongs to the rubric 'Indra and Viṣṇu'; see p. 617.

Sarasvatī

vājebhir vājīnivatī 1.3.10 ; 6.61.4

uta gyā nah sarasvatī 6.61.7 ; . . . sarasvatī juṣāṇā 7.95.4

Vāc

tām ābhṛtyā vy adadhuh purutrā 10.71.3 ; tām mā devā vy adadhuh purutrā 10.125.3

Trātar

devas trātā trāyatām aprayuchan 1.106.7 ; 4.55.7

Ahi Budhnya

mā no 'hir budhnyo riṣe dhāt 5.41.16 ; 7.34.17

ahih ṛṇotu budhnyo havimani 10.64.4 ; 92.12

Dadhikrā

udirāṇā yajñam upaprayantah 4.39.5 ; 7.44.2

Devapatnyaḥ

ā rodasī varuṇānī ṛṇotu 5.46.8 ; 7.44.22

Pitarah

yenā nah pūrve pitarah padajñāḥ 1.62.2 ; 9.97.39

Uçijah

vrajaṁ gomantam uçijo vi vavruḥ 4.1.15 ; 16.6 ; 10.45.11.—Cf. 1.159.4^d ; 5.22.4^{de} ; 7.42.1^a

Grāvan or Press-stones

grāvā yatra madhusud ucayate bṛhat 10.64.15 ; 100.8

Āpri-divinities

The following repeated pādas serve to illustrate the close parallelism of the themes of the Āpri ; the regularity, on the whole, of their arrangement in the hymns ; and the formulaic character of the language addressed to their divinities and ritual objects. See above, p. 16 bottom. Hymns 1.13 and 1.142 share no less than six of these pādas ; stanzas 3.4.7-11 are identical with 7.2.7-11 ; see p. 17.

vi prayantām ṛtāvṛdhaḥ, dvāro devīr asaṣcataḥ, to the Divine Doors, 1.13.6 ; 142.6

madhumantaṁ tanūnapāt, to Tanūnapāt, 1.13.2 ; 1.142.2

naktosāśa supeṣasā, to Night and Morn, 1.13.7 ; 142.7

usāsānaktā sudugheva dhenuḥ, to the same, 1.186.4 ; 7.2.6

yahvi ṛtasya mātaraḥ, to the same, 1.142.7 ; 5.5.6

hotārā dāivya kavi yajñāṁ no yaksatam imam, to the two Divine Hotars, 1.13.8 ; 142.8 ; 188.7

dāivya hotārā prathamā viduṣṭarā 2.3.7 ; . . . prathamā ny ṛṇje 3.4.7 = 3.7.8 ; . . . prathamā purohitā 10.66.13 ; . . . prathamā suvācā 10.110.7. To the same.

ijīto agna ā vahendram citram iha priyam, to Agni, 1.142.4 ; 5.5.3

prācinam barhir ojasā 1.188.4 ; barhiḥ prācinam ojasā 9.5.4. To Barhis ; see also p. 578.

Dānastuti or Praise of liberality to the priests

sūdyo dānāya māñhate 6.45.32 ; 10.26.8

sahasrā daṣa gonām 8.5.37 ; 6.47

rādhas te dasyave vṛka 8.55(Vāl.7).1 ; prati te dasyave vṛka 8.56(Vāl.8).1

catvāry (8.21.18, sahasram) ayutā datat 8.2.41 ; 21.18

Dissimilar Dual Gods or Devatādvandvas

General statement.—Repeated pādas addressed to dual divinities, such as the Aṣvins on the one hand, or Indra and Agni on the other, are in the main given to such generalities as fit indifferently the character of either god of the pair. This indifference is shown even more clearly in the case of such repeated pādas as are applied to two or more pairs of dual divinities (below, p. 628). The ritualistic origin of the dissimilar combinations is reflected in all these repetitions; cf. Hillebrandt, *Ved. Myth.* iii. 294 ff. The degree of dissimilarity varies in different pairs. Of course, the Aṣvins, later differentiated as Dāśra and Nāsatya, are not dissimilar at all. The Dāivyāu Hotārāu of the Āpri-stanzas are an undifferentiated, colourless unit. Mitra and Varuṇa also, although each exists independently, represent, whenever they occur together, whether in or out of the dual, the same ancient ethical Āditya conception. Similarly Naktośāsā or Uśāsānakta represent in reality the unit idea of the junction (saṁdhyā), or seam between night and morn, and that, too, ritualistically; that is to say, they represent the beginning of the ritual day much as does Uṣas by herself. In the following list the Aṣvins are left out because they have been treated above (p. 602). Also, the pair Mitra and Varuṇa, whether they occur singly by the side of one another, or in devatādvandva, may be easily gathered up from the rubric 'Āditya-group' (p. 605). The repetitions concerning Uśāsānakta and Dāivyā Hotārā are listed under the Āpri-pādas (p. 608). The remaining repetitions are addressed to dissimilar dual divinities, either in the Vedic double dual (devatādvandva), or in the singular, side by side, to wit:

Indra and Agni

indrāgni tā havāmahe 1.21.3; 5.86.2; 6.60.14
 indrāgni havāmahe 5.86.4; 6.60.5
 indrāgni čarma yachataṁ 1.21.6; 7.94.8
 endrāgni sāumanasāya yātaṁ 1.108.4; 7.93.6
 indrā nṛ agni avase huvadhyāi 5.45.4; . . . avaseha vajriṇā 6.59.3
 sajitvanāparājitā 3.12.4; vṛtrahanāparājitā 8.38.2

Indra and Vāyu

indraḥ **ca** vāyav eṣāṁ somānāṁ (5.51.6, sutānāṁ) pītiṁ arhathah 4.47.2; 5.51.6. Cf. sutānāṁ pītiṁ arhasi, to Vāyu 1.134.6

Indra and Varuṇa

rayiṁ dhataṁ (6.68.6, dhattho) vasumantaṁ purukṣum 6.68.6; 7.84.4 Similar pādas also of several other dual and plural groups; see under 1.159.5^d

Indra and Viṣṇu

upā brahmāṇi ṛṇṇtāṁ giro me 6.69.4; . . . ṛṇṇtāṁ havāṁ me 6.69.7

Indra and Brhaspati or Brahmanaspati

aviṣtāṁ dhiyo jigrtaṁ purandhīr jajastāṁ aryo vanuṣāṁ aratīh, to I. and Brhaspati 4.49.4; to I. and Brahmanaspati 7.97.9. The first pāda also to Mitra and Varuṇa 7.64.5 = 7.65.5

Dyāvā-Prthivī or Dyāvā-Bhūmī

pra dyāvā yajñāih prthivī rtāvrdhā 1.159.1 ; . . . prthivī namobhih 7.53.1
dyāvābhūmī adite trāsīthām nah 4.55.1 ; 7.62.4
devāir dyāvāprthivī prāvataim nah 1.31.8 ; 9.69.10 ; 10.67.12
kim svid vanam ka u sa vṛkṣa āsa yato dyāvāprthivī niṣṭatakṣuḥ 10.31.7 ; 81.4
advese dyāvāprthivī huvema 9.68.10 ; 10.45.12
Cf. also under 4.23.10^c ; 6.68.4^d ; 10.82.1^d.

Prthivī and Antarikṣa

prthivī nah pārvivat pātv āhāso 'ntarikṣam divyat pātv asmān 7.104.23 ; 10.53.5. Cf. 4.55.5

CLASS B : REPETITIONS RELATING TO TWO DIFFERENT GODS OR GROUPS OF DIVINITIES

General statement.—The mass of repetitions which concern two gods or groups of gods is large, perhaps, as a whole, out of proportion to its significance (cf. above, p. 585). In the majority of cases it is difficult to detect any very great meaning in this extensive use of the same verses in connexion with two different divinities, because their value is of that general sort which makes them applicable indifferently to more than one god. For the most part these repetitions do not touch the most peculiar qualities of a given god, what may be called his leitmotifs. E.g., Indra's heroic fight against Vṛtra for the waters or rivers does not figure in the pādas which belong to Indra and Agni, though both gods are warrior gods, and share quite a number of pādas redolent of war. If we find, on the other hand, that Indra and the Maruts are assimilated rather more closely (p. 616), this is due to the official position of the Maruts as Indra's Myrmidons. Again, however, the repetitions do not touch really the most intimate qualities of either.

That the difference between the gods is felt is shown in this that a good many of the repetitions contain variations which do justice, sometimes very neatly, to the different characters of the two gods (see above, p. 587) ; at times, again, the same expression has really a slightly different sense in its two applications. So, e.g., sadyo jajñāno havyo babbūtha (or, babbūva) is applied to Indra in 8.96.21 ; to Agni in 10.6.7. In the former case it refers to the youthful exploits of Indra which render him worthy of adoration ; in the latter case the meaning is, more simply, that Agni flares up quickly, and so becomes at once fit for sacrifice. Throughout it is a question of detail, rather than a question of far-reaching mythological principle or tendency.

What these repetitions really do show are the settled habits of expression, the imitativeness, and, underneath the glittering wealth of Vedic diction, a certain mental sterility on the part of the Vedic poets of historical times. This is supported, as we know, by that henotheistic indifference to the special

mythological and ritual character of the individual gods which we have tried to put into the right light above (p. 575).

The lists given in the present class may be supplemented at the proper points from the following (third) general class in the manner indicated above, p. 588.

Agni with other divinities

Agni and Indra

The two gods share something like 50 items. This number is increased still further in the third general class, which contains a considerable number of cases that belong in common to Agni and Indra and some additional god. More than half the items under the present rubric deal in general terms with the benevolence of the two gods and the piety of their worshippers. As for the remainder, the chief emphasis is upon the warlike character of both gods; they share also some cosmic qualities. The pair *Indrāgnī* (above, p. 609) does not add anything to this account (cf. Hillebrandt, *Ved. Myth.* ii. 294 ff.). Also, the *pādas* which *Indrāgnī* share with other dual gods (below, p. 629) exhibit no signs of real individuality:

çuṣmīntamo hi te mādo dyumīntama uta kratuh, to A. 1.127.9; to I. 1.175.5
ā no gahi sakhyebhiḥ çivebhir mahān maṭibhir ūtibhiḥ saranyan, to A. 3.1.19; to I. 3.31.18
tvayā ha svid yujā vayan, to A. 8.102.3; to I. 8.21.11
hr̥ṇyamāno apa mad hy āreḥ prame devānām vratapā uvāca, &c., to A. 5.2.8; *nidhiyamānam*
apagūlham apsu pra me devānām vratapā uvāca, &c., to I. 10.32.6
ā rodasi apr̥ṇā (and, *apr̥ṇā*) *jāyamānah*, to A. 3.6.2; 7.13.2; to I. 4.18.5; 10.45.6
yo asya pāre rajasā (sc. *ajāyata*), to A. 10.187.5; . . . *rajaso viveṣa*, to I. 10.27.7
tantuṁ tanuṣva pūrvyam, to A. 1.142.1; . . . *pūrvyam yathā vide*, to I. 8.13.14
samrājān carṣaninām, to A. 5.21.4; to I. 10.134.1 (cf. 8.16.1)
devo na yaḥ pṛthivīm viçvadhāyā upakseti, &c., to A. 1.73.3; *imām ca naḥ pṛthivīm viçva-*
dhāyā upakseti, &c., to I. 3.55.21
mahānti vṛṣṇe savanā kṛtemā, to A. 3.1.20; *sthirāya vṛṣṇe*, &c., to I. 3.30.2
netā sindhūnām vṛṣabha stiyānām, to A. 7.5.2; *vṛṣā sindhūnām*, &c., to I. 6.44.21
sahasrastarīḥ çatanitha p̥bhvā, to A. 10.69.7; *sahasracetāḥ*, &c., to I. 1.100.12
pra mar̥ṣiṣṭha abhi viduḥ kavīḥ san, to A. 1.71.10; *ava dyubhir abhi viduḥ*, &c., to I. 7.18.2
vṛṣabhāya kṣītinām, to A. 10.187.1; *juhotaṇa vṛṣabhāya*, &c., to I. 7.98.1
sadyo jājūno havyo babhūtha (8.96.21, *babhūva*), to A. 10.6.7; to I. 8.96.21
mahān asy adhvarasya praketaḥ, to A. 7.11.1; *dāçvān asy*, &c., to I. 10.104.6
adroghavacām matibhir yaviṣṭham, to A. 6.5.1; . . . *matibhiḥ çaviṣṭham*, to I. 6.22.2
vrajām gōmantam uçijo vi vavruḥ, to A. 4.1.15; 10.45.11; to I. 4.16.6
nyaññ uttānām anv eṣi (10.27.13, *eti*) *bhūmim*, to A. 10.142.5; to I. 10.27.13
sum̐r̥ḷiko bhavatu jātavedāḥ, to A. 4.1.20; . . . *bhavatu viçvavedāḥ*, to I. 6.47.12 = 10.131.6
agnasya cie chignathat pūrvyāni, to A. 6.4.3; to I. 2.20.5
yudhā devobhyo varivaç cakārtha, to A. 1.59.5; to I. 7.98.3
kṛṇvāno amṛtatvāya gātun, to A. 1.72.9; to I. 3.31.9
puroyāvānam ājiṣu, to A. 8.84.8; to Indra-worshippers' chariot 5.35.7
yena vañsāma pṛtanāsu çardhataḥ (6.19.8, *çatrūn*), to A. 8.60.12; to I. 6.19.8
anānataṁ damayantaṁ pṛtanyūn, to A. 7.6.4; to I. 10.74.5
ririkvānsas tanvaḥ kṛṇvata svāḥ (4.24.3, *trām*), to A. 1.72.5; to I. 4.24.3
tuvidyumna yaçasvatā, to A. 3.16.6; . . . *yaçasvatāḥ*, to I. 1.9.6
vayā ivānu rohate, to A. 2.5.4; . . . *rohate juṣanta yat*, to I. 8.13.6
tvam içīṣe vasunām (1.170.5, *vasupate vasūnām*), to A. 8.71.8; to I. 1.170.5

Part 2, Chapter 4B: Repetitions relating to two different gods [612

çreṣṭhaṁ no dhehi vāryam, to A. 3.21.2; . . . vāryaṁ vivakṣase, to I. 10.24.2
 sakhe vaso jaritṛbhyah, to A. 8.71.9; to I. 1.30.10; . . . jaritṛbhyo vayo dhāh, to I. 10.24.1
 (agne) brahma yajñam ca vardhaya, to A. 10.141.6; (brahma) indra yajñam, &c., to I. 1.10.4
 asme dhehi çravo brhat, to A. 1.9.8; 44.2; to I. 8.65.9
 asaavāṁso vi çṛṇvire, to A. 4.8.6; to I. 8.54 (Vāl. 6).6
 asmadryak samā mīmīhi çravāṁsi, to A. 3.54.22; 5.4.2; to I. 6.19.3
 pra na naya vasyo aha, to A. 8.71.6; pra taṁ (6.47.7, no) naya prataraṁ vasyo aha, to A.
 10.45.9; to I. 6.47.7
 adhā te sumnam imahe, to A. 8.75.16; to I. 3.42.6; 8.98.11
 tvām vardhantu no girāḥ, to A. 8.44.19; to I. 1.5.8
 ni tvā yajñasya sādhanam, to A. 1.44.11; girā yajñasya sādhanam, to A. 3.27.2; yajñasya
 sādhanam girā, to A. 8.23.9; stomāir yajñasya sādhanam, to I. 8.6.3
 gira stomāsa irate, to A. 8.43.1; to I. 8.3.5
 abhi tvām gotamā girā, to A. 1.78.1; to I. 4.32.9
 agne (8.88.1, abhi) vatsam na avasareṣu dhenavaḥ, to A. 2.2.2; to I. 8.88.1
 abhi tvā pūrvapīṭaye, to A. 1.19.9; to I. 8.3.7
 taṁ ghem itthā namasvina upa svarājāṁ āsate, to A. 1.36.7; to I. 8.69.17
 tvām stasāma tvayā suvirā drāghīya āyuh prataraṁ dadhānāḥ, to A. 1.115.8; to I. 1.53.11
 vājayanāto havāmahe, to A. 8.11.9; to I. 8.53 (Vāl. 5).2
 purupracastam ūtaye, to A. 8.71.10; . . . ūtaya ṛtasya yat, to I. 8.12.14
 prajānan vidvāḥ upa yāhi somam, to A. 3.29.16; to I. 3.35.4
 viçvebhīḥ (sc. devebhīḥ) somapīṭaye, to A. 1.14.1; viçvebhīḥ (sc. dhāmabhiḥ) somapīṭaye, to
 I. 8.21.4
 edam barhiḥ sado mama, to A. 3.24.3; to I. 8.17.1
 mādayasva svarṇare, to A. 8.103.14; mādayāse, &c., to I. 8.65.2
 devebhyo havyavāhana, to A. 3.9.6; 10.118.5; 150.1; . . . havyavāhanah, to I. (?) 10.119.13
 agnim ukthāni vāvṛduḥ 2.8.5; indram ukthāni vāvṛduḥ 8.6.35; 95.6
 Cf. under 1.32.15^a; 59.5^a; 2.12.12^a; 4.1.11^b, 13^a; 26.2^d; 6.10.6^d; 7.32.2^a

Agni and Soma

The repetitions which belong to these two gods, 20 in number, show in part the close ritual relationship of the two gods; in part their assumed origin in heaven. They do not point to any general mythic identification; see above, p. 586, and cf. Hillebrandt, *Ved. Myth.* i. 330 ff., 458 ff.:

divo na sānu stanayann acikradat, to A. 1.58.2; to S. 9.86.9
 devo na yaḥ savitā satyamanmā, to A. 1.73.2; to S. 9.97.48
 sīdant ṛtasya yonim ā, to A. 6.16.35; to S. 9.32.4; 64.11
 ṛtasya yonim āsadam, to A. 5.21.4; to S. 3.62.13; 9.8.3; 64.12
 yaḥ pañca carṣaṇir abhi, to A. 7.15.2; to S. 9.101.9
 viçvā yaç carṣaṇir abhi, to A. 4.7.4; 5.23.1; to S. 1.86.5
 tveṣaṁ rūpam kṛnuta uttaraṁ yat, to A. 95.8; . . . kṛnute varṇam aśya, to S. 9.71.8
 yā parvateṣu oṣadhīṣv apsu, of A.'s wealth 1.59.3; of S.'s dhāmāni 1.91.4
 çardhan tamāṁsi jighnase, to A. 8.43.22; to S. 9.61.19
 jahi rakṣāṁsi sukrato, to A. 6.16.29; to S. 9.63.28
 abhi āyama prtanyataḥ, to A. 2.8.6; to S. 9.35.3
 pūrvir iṣo brhatir āreaghāḥ (8.87.9, jiradāno), to A. 6.1.12; to S. 8.87.9
 sakḥā sakhibhya idyah, to A. 1.75.4; to S. 9.66.1
 dadhad ratnāni dāçuṣe, to A. 4.15.3; to S. 9.3.6
 parṣi rādho maghonām, to A. 8.103.7; to S. 9.1.3
 imam yajñam idam vaco jujusāna upāgahi, to A. 1.26.10; 10.150.2; to S. 1.91.10
 yad vo vayam pramināma vratāni, to A. 10.2.4; yat te vayam, &c., to S. 8.48.9
 agnir deveṣu patyate 8.102.9; indur deveṣu patyate 9.45.4
 sa no vṛṣṭim divas pari, to A. 2.6.5; te no vṛṣṭim divas pari, to Somāḥ 9.65.24
 hariṁ (10.188.1, açvaṁ) hinota vājinam, to A. 10.188.1; to S. 9.62.18

Agni and Bṛhaspati or Brahmanaspati

Cf. Max Müller, Contributions to the Science of Mythology, ii. 825 ff.; Hillebrandt, Ved. Myth. i. 404 ff.; ii. 102 ff.; Strauss, Bṛhaspati im Veda, pp. 4 ff., 12 ff.

bhadraṁ manah kṛṇuṣva vṛtratūrye, to A. 8.19.20; to Brahmanaspati 2.26.2
achidrā ɸarma jaritah puruṇi, to A. 3.15.5; achidrā ɸarma dadhire puruṇi, to the rivers in
a hymn to Brahmanaspati 2.25.5
ā rodasi vṛṣabho roraviti, to A. 10.8.1; to Bṛhaspati 6.73.1
supratūrtim anehasam, to A. 3.9.1; to Iḷā in a hymn to Brahmanaspati 1.40.4

Agni and Maruts

yuksvā hy aruṣī rathe, to A. 1.14.12; yuṅgdhvān hy, &c. to M. 5.56.6
vṛṣā ɸukraṁ duduhe pṛṇir ūdhaḥ, to A. 4.3.10; sakṛe ɸukraṁ, &c. to M. 6.66.1
stomaṁ yajñān ca dāṛṣṇuyā, to A. 5.20.3; to M. 5.52.4
kṛdhi na ūrdhvān carathīya jivase, to A. 1.36.14; ūrdhvān naḥ karta jivase, to M. 1.172.3

Agni and Vāyu

dakṣaṁ sacanta ūtayaḥ, in a hymn to A. 3.13.2; in a stanza to V. 1.134.2
abhi prayāṁsi vitaye, to A. 6.16.44; abhi prayāṁsi sudhitāni vitaye, to V. 1.135.4
agna ā yāhi vitaye 6.16.10; vāyav ā yāhi vitaye 5.51.5

Agni and Aṇvins

rājantam adhvarāṇam, to A. 1.1.8; 45.4; samrājantam adhvarāṇam, to A. 1.27.1; rājantāv
adhvarāṇam, to Aṇvins 8.8.18
priyamedhā ahūṣata, to A. 1.45.3; to Aṇvins 8.18.8; 87.3
mā no martaya ripave rakṣasvine, to A. 8.60.8; . . . ripave vājiniṣasū, to Aṇvins 8.22.14
sumṛlikāḥ svavān yātū arvān, to A. 1.35.10; to the Aṇvins' chariot 1.118.1
deveṣv asī āpyam, to A. 1.105.13; deveṣv adhy āpyam, to Aṇvins 8.10.3
uru jyotir janayann āryāya, to A. 7.5.6; uru jyotir cakrathur āryāya, to Aṇvins 1.117.21
mahah sa rāya eṣate patir dan, to A. 1.149.1; mahah sa rāya eṣate, of a worshipper in an Aṇvin
hymn 10.93.6.—Cf. also under 4.44.6^a.

Agni and Sūrya or Savitar

ūrdhvān bhānuṁ savitevācṛet, to A. 4.6.2; ūrdhvān bhānuṁ (4.14.2, ketuṁ) savitā devo
acṛet, to Savitar 4.13.2; 14.2; 7.72.4
haste dadhāno narya puruṇi, to A. 1.72.1; to Savitar 7.45.1
āpaprivān rodasi antarikṣam, to A. 1.73.8; to Sūrya 10.139.2
rayo budhnaḥ saṁgamaṇo vasūnam, to A. 1.96.6; to Sūrya 10.139.3
āpān garbham darṣṭam oṣadhinām, to A. 3.1.13; to Sarasvant or Sūrya 1.164.52
asya hi ɸvayacastarāḥ, in a hymn to A. 5.17.2; . . . yacastaram, in a hymn to Savitar 5.82.3
sahasraṅgrīṇo vṛṣabhas tadojāḥ, to A. 5.1.8; sahasraṅgrīṇo vṛṣabhaḥ, to Sūrya 7.55.7
vi yo rajāṁsy amimita sukratūḥ, to A. 6.7.7; vi yo mame rajasi sukratūyaya, to Sūrya 1.160.4

Agni and Tvaṣtar

tvam hi ratnadhā asi, to A. 7.16.6; to T. 1.15.3

Agni and Viṣṇu

taṁ tvā viprā vipanyavo jāgrvāṁsah sam indhate, to A. 3.10.9; tad vipraso vipanyavo
jāgrvāṁsah sam indhate (sc. viṣṇor yat paramam padam), to V. 1.22.21

Agni and Pūṣan

imaṁ naḥ ɸṛṇavad dhavam, to A. 8.43.22; to P. 10.26.9
yo viṇvābhi vipacyati bhuvanā saṁ ca paçyati, to A. 10.187.4; to P. 3.62.9

Agni and Uṣas

yatamāno raṁbibhiḥ sūryasya, to A. 5.4.4; yatamānā, &c., to U. 1.123.12

Agni and Varuṇa

(agnir) aṅvibhyām uṣasā sajuh, to A. 5.51.8; (varuṇo) aṅvibhyam, &c., to V. 1.44.14

Agni and Yama

juhota pra ca tiṣṭhata, to A. (Dravidādāḥ) 1.15.9; to Y. 10.14.14

Agni and Apām Napāt

yam vāghato vṛnate adhvaresu, to A. 1.58.7; yam viprāsa ilāte adhvaresu, to A. N. 10.30.4
agnih (2.35.14, asmin) pade parama tathivānsam, to A. 1.72.4; to A. N. 2.35.14

Agni and Manyu

mitro hotā varuṇo jātavedāḥ, to A. 3.5.4; manyur hotā, &c., to M. 10.83.2
vidma tam utsam yata ajagantha, to A. 10.45.2; . . . yata ābahlūtha, to M. 10.84.5

Agni and Sarasvatī

sa no viçvā ati dviṣaḥ, to A. 5.20.3; sā no, &c., to S. 6.61.9

Agni and Rātri

viçvā adhi çriyo dadhe, to A. 2.4.5; . . . çriyo dhiṣo vivakṣase, to A. 2.21.3; . . . çriyo 'dhita,
to R. 10.127.1

Agni and Viçve Devāḥ

saparyāmi prayasā yāmi ratnam, to A. 1.58.7; to V. D. 3.54.3
ariṣyantaḥ sacemahi, to A. 2.8.6; ariṣyanto ni payubhiḥ sacemahi, to V. D. 8.25.11
stirṇe barhiṣi samidhane agnāu, to A. 4.6.4; to V. D. 8.25.11

Agni and dissimilar dual gods

rayim viçvāyuposasam, to A. 1.79.9; to Indra and Agni 6.59.9
prātaryavabhīr ā gahi, to A. 5.51.3; . . . ā gatam, to Indra and Agni 8.38.7
sabādho vajasūtaye, to A. 8.74.12; to Indra and Agni 7.94.3
tam hi çaṅvanta ilāte, to A. 5.14.3; tā hi, &c., to Indra and Agni 7.94.5
dame-dame sapta ratnā dadhānāḥ, to A. 5.1.5; . . . ratnā dadhānā, to Soma and Rudra 6.74.1
asme bhadra sauçravasāni santu, to A. 6.1.12; to Soma and Rudra 6.74.2
uru kṣayāya cakrire, in a hymn to A. 1.36.8; . . . cakrire sudhātu, in a hymn to Mitra and
Varuṇa 7.60.11
viçvasu kṣāsu joguve, in a hymn to A. 127.10; in a hymn to Mitra and Varuṇa 5.64.2

Agni in miscellaneous relations

varco dhā yajñavāhase, to A. 3.24.1; to the sacrificial post (Yūpa) 3.8.3
pari tmanā viṣurūpo jigāsi, to A. 5.15.4; . . . viṣurūpā jigāti, of Ghṛtāci (sc. Juhū) 7.88.1
ṛtasya padam kavayo ni pānti, in a hymn to A. 10.5.2; ṛtasya pade, &c., in a hymn designated
as Mayābhedaḥ 10.177.2
salaksmā yad viṣurūpā bhavāti, in a hymn to Agni 10.12.6; in dialogue between Yama and
Yamī 10.10.2
strṇanti barhiḥ ānuṣak, in a hymn to Agni 8.45.1; strṇita, &c., in a stanza to Barhiṣ 1.13.5
yadā to marto anu bhogam ānaṭ, in a hymn to A. 10.7.2; in Aṅvastuti 1.163.7
svastibhir ati durgāni viçvā to A. 1.189.2; of the poet Brhaduktha 10.56.7
nabha prthivya adhi, in a hymn to A. 3.29.4; . . . adhi sānuṣu triṣu, in a stanza to the two
Divine Hoters 2.3.7

Indra with other divinities

Indra and Agni: see Agni and Indra, p. 611.

Indra and Soma

The connexion and alliance between Indra and Soma, is peculiarly close and intimate: Soma is Indra's beloved friend, 5.31.12; 9.98.6; see Bergaigne's collections, i. 217-219; ii. 251-253; 263-265. Indu, of course, is a synonym of Soma; cf. SV. 2.231^a with RV. 9.62.9^a. The names Indu and Indra are occasionally put together rather playfully, e.g. 9.5.9; 63.9. In one repetition, a na indra (9.65.13, indo) mahim isam, 8.6.23; 9.65.13, the two words and some of their attributes interchange. Indu delights in Indra's friendship: indav (or indur) indrasya sakhyam juṣaṇah, 8.48.2; 9.97.11. Cf. also 9.27.6; 66.28. I do not believe that it follows from this that there is any etymological connexion between the two words (so Bergaigne ii. 244, and others), or that there is any mythological or mystic identification of the two. Statements that fit Indra fit also his inspirer, Soma-Indu, and vice versa; see Hillebrandt, Ved. Myth. i. 314 ff. In general, passages redolent of battle are primarily Indra passages; see e.g. under 8.32.2. Similarly cosmic statements, e.g. 8.3.6 and 9.28.5. The following 30 repetitions must be supplemented by the Indra passages (above, p. 595) which exhibit Indra as the chief consumer of soma, and the Soma passages (above, p. 600) in which Soma benefits Indra as well as other gods. Occasionally this relation is calculated to clarify a passage descriptive of either god, as when, e.g. the pāda, utso deva hiranyayah, applies primarily to Soma in 9.107.4, secondarily to Indra 8.61.6 (see under 8.61.6):

janitā divo janitā prthivyaḥ, to I. 8.36.4; to S. 9.96.5
 ya ime rodasi ubhe, to I. 3.53.12; . . . rodasi mahi, to S. 8.6.17; 9.18.5
 tvam sūryam arocayah, to I. 8.98.2; yayā sūryam arocayah, to S. 9.63.7
 samudrasyādhi viṣṭapah, to I. 8.34.13; . . . viṣṭapi, to I. 8.97.5; to S. (Indu) 9.12.6; . . . viṣṭapi
 manisinah, to Somaḥ 9.107.14
 adha yo viçvā bhuvanābhi majmana, to I. 2.17.4; (adha . . .) imā ca viçvā bhuvanābhi
 majmanā, to S. 9.110.9
 utso deva hiranyayah, to I. 8.61.6; to S. 9.107.4
 yenā nah pūrve pitarah padajūnah, in a hymn to I. 1.62.2; to S. 9.97.39
 tvam (9.86.23, soma) gotram aṅgirobbho vṛṇor apa, to I. 1.51.3; to S. 9.86.23
 vadhid ugro rinann apah, to I. 8.32.2; ṛginann ugro, &c., to S. 9.109.22
 parjanya vṛṣṭimān iva, to I. 8.6.1; to S. (Indu) 9.2.9
 viçve devā amatsata, in a hymn to I. 8.69.11; to S. 9.14.3
 brahmadviṣe tapuṣim hetim asya, to I. 3.30.7; to S. 6.52.3
 kṛṣṇā tamaṁsi tvisyā jaghāna, to I. 10.89.2; kṛṣṇā tamaṁsi jaughānat, to S. 9.66.24
 yo asmān ādideçati, in a hymn to I. 10.134.2; to S. 9.52.4
 yas te mado varenyah, to I. 8.46.8; to S. 9.61.19
 sahasrote çatāmagma, to I. 8.34.7; sahasrotiḥ çatāmagmaḥ, to S. 9.62.14
 indram indo vṛṣa viça, in a hymn to I. 1.176.1; to S. 9.2.1
 satyam ittha vṛṣed asi, to I. 8.33.10; satyam vṛṣan vṛṣed asi, to S. 9.64.2
 ā na indra (9.65.13, indo) mahim isam, to I. 8.6.23; to S. (Indu) 9.65.13
 vayam ta indra (8.48.14, vayam somasya) viçvaha priyāsaḥ, to I. 2.12.15; to S. 8.48.14

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viçvā dhanāni jigyuṣaḥ, to I. 8.14.6; to S. 9.65.9
vasu martāya dāṣuṣe, to I. 1.84.7; to S. 9.98.4
vājāyānto rathā iva, of stomas in a hymn to I. 8.3.15; of soma libations 9.67.17
rayiṁ gomantam aṇvinam, to I. 8.6.9; to S. 9.62.12; 63.12; 67.6
aṇvāvad gomad yavamāt (9.69.8, yavamāt suvīryam), to I. 8.93.3; to S. 9.69.8
sisāsanto manāmahe, to I. 8.95.3; to S. 9.61.11
aram indrasya dhāmnē, in a hymn to I. 8.92.25; to S. 9.24.5
vatsam saṁçīvarī iva, in a hymn to I. 8.69.11; to S. 9.61.14
tam id vardhantu no girāḥ, to I. 8.13.18; 92.21; to S. 9.61.14
indram codāmi pītaye, to I. 8.68.7, somam, &c., to S. 3.42.8
Cf. also under 1.84.13^c; 175.3^c; 5.39.3^d; 8.95.9^d; 98.2^b

Indra and Maruts¹

vi vṛtrām parvaço rujan, to I. 8.6.13; . . . parvaço yayuḥ, to M. 8.7.2
yad āṅga taviṣiyase, to I. 8.6.26; . . . taviṣiyavāḥ to M. 8.7.2
brahmā kas tam saparyati, to I. 8.64.7; brahmā ko vaḥ saparyati, to M. 8.7.20
sam kṣoṇi sam u sūryam, to I. 8.52 (Val. 4).10; to M. 8.7.22
sutaḥ somo diviṣṭiṣu, in a hymn to I. 8.76.9; to M. 1.86.4
toke vā goṣu tanaye yad apsu, in a hymn to I. 6.25.4; toke vā goṣu tanaye yam apsu, of the
man whom the Maruts help 6.66.8
suvedā no vasū kṛdhi of I. 7.32.25; . . . vasū karat, of çardho marutam 6.48.15
uçanā yat parāvataḥ, in a hymn to I. 1.130.9; to M. 8.7.26
bhakṣiya te 'vaso dāivasya, to I. 4.21.10; bhakṣiya vo 'vaso, &c., to M. 5.57.7
ārāc cid dvesaḥ sanutar yuyotu, of I. 6.47.13 = 10.131.7; . . . dveso vṛṣaṇo yuyota, of
M. 7.58.6; . . . dvesaḥ sanutar yuyota, of M. 10.77.6
iṣkartā (nomen agentis) vīhṛutam punaḥ, of I. 8.1.25; iṣkartā (2^d plur. aorist imperative), &c.,
to M. 8.20.26
tvota it sanitā vājam arvā, to I. 6.33.2; marudbhīr it, &c., to M. 7.56.23
Cf. also under 1.100.15^b; 165.13^d; 8.7.1^a.

Indra and Aṇvins

gantārā dāṣuṣo grham namasvināḥ, to Indra's Hari 8.13.10; gantārā dāṣuṣo grham, to A.
8.5.5; 22.3
aṇvabhīḥ prūṣitapsubhīḥ, of I. 8.13.11; of A. 8.75.5
bhujyūm vājeṣu purvyam, of chariot in a hymn to I. 8.46.20; of chariot in a hymn to A. 8.22.2
arvāncām tvā saptayo 'dhvaraçriyo vahantu savanē upa, to I. 1.47.8; arvāncā vām, &c., to
A. 8.4.14. Cf. under 8.22.3^e
viçvet tā te savaneṣu pravācyā, to I. 1.51.13; 8.100.6; viçvet tā vām, &c., to A. 10.39.4
duhçaṇsam martyaṁ ripum, in a hymn to I. 8.18.14; duhçaṇso martyo ripuḥ, to A. 2.41.8
yad antarikṣa a gahi, to I. 8.97.5; . . . ā gatam, to A. 5.73.1
stomo vāhiṣṭho antamah, to I. 6.45.30; to A. 8.5.18
ā no viçvābhīr utibhīḥ sajoṣaḥ, to I. 7.24.4; ā no (and, vām) viçvābhīr utibhīḥ, to A.
8.8.1.18; 87.3
ā no yāhy upaçruti, to I. 8.34.11; . . . yātam upaçruti, to A. 8.8.5

Indra and Vāyu

tivrāḥ somāsa ā gahi, to I. 8.82.2; to V. 1.23.1
mandantu tvā mandināḥ sūtasaḥ, to I. 2.11.11; mandantu tvā mandino vāyav indavaḥ, to
V. 1.134.2
ghṛtām duhata āçiram, to I. 8.6.19; ghṛtām duhṛata āçiram, to V. 1.134.6
anu kṛṣṇe vasudhīti jihāte, to I. 3.31.17; anu kṛṣṇe vasudhīti, to V. 4.48.3

¹ The reason why these gods are related is stated briefly above, p. 610.

Indra and Rudra

mā no vadhīr indra mā parā dāh, to I. 1.104.8; mā no vadhī rudra, &c., to R. 7.46.4
 aśāhāya sahamānāya vedhase, to I. 2.21.2; to R. 7.46.1
 brhantaṁ ṛṣvām ajaraṁ yuvānam, to I. 3.32.7; 6.19.2; . . . ajaraṁ suṣumnam, to R. 6.49.10
 vy asmad dveṣo yuyavad vy aṇhaḥ, to I. 6.44.16; vy asmad dveṣo vitarāṁ vy aṇhaḥ, to
 R. 2.33.2

Indra and Bṛhaspati or Brahmanaspati

sa na stuto viravad dhātu gomat, to I. 7.23.6; to B. 1.190.8
 asmākāṁ bodhy avitā rathānām, to I. 7.32.11; asmākāṁ edhy avitā, &c., to B. 10.103.4
 vi dācuse bhajati sūnaraṁ vasu, to I. 5.34.7; yo vāghate dadāti sūnaraṁ vasu, to B. 1.40.4

Indra and Parjanya

yathāvaçāṁ tanvaṁ cakra eṣaḥ, to I. 3.48.4; to P. 7.101.3
 stuhi suṣṭutīm namasā vivasa, in a hymn to I. 8.96.12; stuhi parjanyaṁ, &c., to P. 5.83.1

Indra and Sūrya or Savitar

susandṛçāṁ tvā vayam, to I. 1.82.3; to Sūrya 10.158.5
 ubhe ā paprāu rodasī mahitvā, to I. 3.54.15; 4.16.5; to Sūrya 8.25.18
 na minanti svarājyam, to I. 8.93.11; to Savitar 5.82.2
 uruḥ pṛthulā sukṛtaḥ kartṛbhir bhūt, to I. 6.19.1; kratvā kṛtaḥ sukṛtaḥ, &c., to Sūrya 7.62.1
 vibhrajāṁ jyotiṣā svar agacho rocanaṁ divaḥ, to I. 8.98.3; to Sūrya 10.170.4

Indra and Tvaṣṭar

asmākam astu kevalaḥ, to I. 1.7.10; to T. 1.13.10

Indra and Viṣṇu

For the relation of these two gods see Hillebrandt, *Ved. Myth.* iii. 348 ff.

mṛgo na bhimaḥ kucaro giriṣṭhāḥ, to I. 10.180.2; to V. 1.154.2
 naro yatra devayavo madanti, in a hymn to I. 7.97.1; to V. 1.154.5
 sakhe viṣṇo vitarāṁ vi kramasva 4.18.11; 8.100.12

Indra and Pūṣan

mañhiṣṭhain vājasātaye, to I. 1.130.1; mañhiṣṭho vājasātaye, to I. 8.88.6; to P. 8.4.18
 vadhūyur iva yoṣaṇām, to I. 3.52.3 = 4.32.6; to P. 3.62.8

Indra and Uṣas

asme rayīm ni dhārāya vi vo made, to I. 10.24.1; asme rayīm ni dhārāya, to U. 1.30.32
 āiṣu dhā viravad yaçāḥ to I. 4.32.12; to U. 5.79.6
 çṛavāḥ sūribhyo amṛtaṁ vasutvanam, to I. 8.13.12; to U. 7.81.6

*

Indra and Varuṇa

yaçāç cakre asāmy ā, to I. 10.22.2; to V. 1.25.15.—Cf. under 1.23.6^c
 viçvā jatāny abhy asmi mahnā, to I. 8.100.4; viçvāni śānty abhy astu mahnā, to V. 2.28.1

Indra and Vena

vasāno atkāṁ surabhiṁ dṛçe kam, to I. 6.29.3; to V. 10.123.7

Indra and Manyu

adha vṛtrāṇi jaṅghanāva bhūri, to I. 8.100.2; to M. 10.83.7

Indra and Sarasvatī

anāçastā iva smasi, to I. 1.29.1; apraçastā iva smasi, to S. 2.41.16

Indra and Apvā

andhenāmītrās tamasā sacantām, to I. 10.89.15; to A. 10.103.12

Indra and Rodasi

samudrañ na sañcarāṇe sanīsyavaḥ, to I. 1.56.2; to R. 4.55.6
dhiyā syāma rathīyaḥ sadāsāḥ, to I. 4.16.21 = 4.17.21, &c. (refrain); to R. 4.56.4

Indra and Viçve Devāḥ

devāñ achā na dhītayaḥ, to I. 1.132.5; to V. D. 1.139.1

Indra and dissimilar dual gods

upa naḥ sutam ā gahi, to I. 1.16.4; 3.42.1; . . . ā gatam, to Mitra and Varuṇa 5.71.3
sūro dṛṣike vṛṣaṇaḥ ca pāuṇsye, to I. 10.92.7; to Indra and Varuṇa 4.41.6
yat sunvate yaḥmānāya çiksam, to I. 10.27.1; . . . çiksatyaḥ, to Indra and Varuṇa 8.59(Vāl.11).1
naraḥ tokasya tanayasya sātāu, to I. 4.24.3; . . . sātīṣu, to Indra and Varuṇa 7.82.9
upedañ savanañ sutam, to I. 1.16.5; to Indra and Agni 1.21.4; 6.60.3
abhi stomā anūṣata, to I. 1.11.8; to Indra and Agni 6.60.7
indratvotāḥ sāsahyāma pṛtanyato vanuyāma vanuṣyataḥ, to I. 1.132.1; sāsahyāma pṛtanyato
vanuyāma vanuṣyataḥ, to Indra and Agni 8.40.7
asmabhyam carṣaṇīṣaḥ, to I. 5.35.1; . . . carṣaṇīṣaḥ (sc. avasā) to Indra and Agni 7.94.7
patiñ turasya rādhasaḥ, to I. 6.44.5; pati, &c., to Indra and Agni 5.86.4
rayiñ gr̥ṇatsu dhārāya, to I. 8.13.12; . . . didhṛtam, to Indra and Agni 5.86.6
ghṛtañ na pūtam adriyaḥ, to I. 8.12.4; . . . adribhiḥ, to Indra and Agni 5.86.6
vahanu somapitayo (sc. harayaḥ), to I. 8.1.24; to Indra and Vāyu 4.46.3

Indra in miscellaneous relations

nakṣ tañ karmaṇā naçat, to I. 8.70.3; of a pious man in Daṁpatyor ūçīṣaḥ 8.31.17
dyaur na prathina çavaḥ, to I. 1.8.5; in a Daṁstuti of Praskaṇva 8.56(Vāl.8).1
satrāsāhañ varenyam sahodam, to I. 3.34.8; satrāsāhañ varenyam, of wealth conferred by
Agni 1.79.8
svastigām aneḥasaḥ, to I. 8.69.19; svastigām aneḥasaḥ, of a road 6.51.16
jetāram aparajitam, to I. 1.11.2; to a steed furnished by Agni 5.25.6
asmin yajñe barhiṣy ā niṣadya, to I. 3.35.6; of one that calls upon Yama and Vivasvant 10.14.5
Cf. also under 10.50.7^d

Soma with other divinities

Soma and Agni: see Agni and Soma, p. 612

Soma and Indra: see Indra and Soma, p. 615

Soma and Brahmanaspati

vasuvit puṣṭivardhanaḥ, to S. 1.91.12; to Brahmanaspati 1.18.2. Cf. under 1.91.23^d

Soma and Vena

ūrdhvo gandharvo adhi nāke asthāt, to S. 9.85.12; to V. 10.123.7
bhānuḥ çukreṇa çociṣā vy adyaut, to S. 9.85.12; . . . çociṣā cakānaḥ, to V. 10.123.8

Soma and Savitar

sakhāya ā ni ṣidata, to S. 9.104.1; to Savitar 1.22.8

Soma and Pūṣan

ayam pūṣa rayir bhagaḥ, to S. 9.101.7; āitu pūṣā, &c., to P. 8.31.11
açvasa vājasā uta, to S. 9.2.10; açvasam vājasam uta, to P. 6.53.10

Soma and Uşas

yena tokañ ca tanayam ca dhiāmahe, to S. 9.74.5; to U. 1.92.13
 sam̐ sūryeṇa rocace (9.2.6, rocate), to S. 9.2.6; to U. 8.9.18
 aganma yatra pratiranta āyuh, to S. 8.48.11; to U. 1.113.16
 urvīm gavyūtim abhayañ ca nas kṛdhi, to S. 9.78.6; . . . abhayañ kṛdhi naḥ, to U. 7.77.4

Soma and Sarasvant

bhakṣīmahī prajāñ iṣam, to S. 9.8.9; to Sarasvant 7.96.6

Soma and Varuṇa

vi yas tastambha rodasi, to S. 9.101.15; . . . rodasi cid urvi, to V. 7.86.1

Soma and Sadasaspati

priyam indrasya kāmīyam, to S. 9.98.6; to Sadasaspati 1.18.6

Soma and Anumati

soma rājan mṛṣayā naḥ svasti 8.48.8; anumate mṛṣayā, &c. 10.59.6

Soma and Viçve Devāḥ

vrajaiḥ gomantam açvinañ vivakṣase, to S. 10.25.5; vrajaiḥ gomantam açvinam, to Viçve Devāḥ 10.62.7

Soma and dissimilar dual gods

gavām poṣaṁ svaçvyam, to S. 9.65.17; to Agni and Soma 1.93.2
 somāḥ çukrā gavāçiraḥ, to S. 9.64.28; to Mitra and Varuṇa 1.137.1
 cārur ṛtāya pītaye, to S. 9.17.8; to Mitra and Varuṇa 1.137.2
 ā yad yonim hiranyayam (sc. sidati), to S. 9.64.20; . . . hiranyayam (sc. sadathah), to Mitra and Varuṇa 5.67.2
 nāma ṛtīyam adhi rocane divaḥ, to S. 9.75.2; to Viṣṇu and Indra 1.155.3
 vṛṇīmahe sakhyāya, to S. 9.66.18; . . . sakhyāya priyāya, to Indra and Varuṇa 4.41.7

Soma in miscellaneous relations

aganma bibhrato manaḥ, to S. 9.67.29; to Asamati (?) 10.60.1
 vāçrā arṣanti payaseva dhenavaḥ, to S. 9.77.1; to river waters in Nadistuti 10.75.4
 upa srakveṣu bapsataḥ, of S. 8.72.11; . . . bapsato ni çu svapa, of a dog 7.55.2
 Cf. under 1.56.4^b; 64.6^d; 91.4^d; 4.33.2^c

Açvins with other divinities

Açvins and Agni: see Agni and Açvins, p. 613

Açvins and Indra: see Indra and Açvins, p. 616

Açvins and Uşas

iṣaṁ pr̥cantaṁ sukr̥te sadānave, to A. 1.47.8; iṣaṁ vahantiḥ sukr̥te, &c., to U. (plur.) 1.92.3
 dadhatho ratnañ vidhate janāya, to A. 4.44.4; dadhāti, &c., to U. 7.75.6
 yae cid dhi vām pura ṛsayo juhūre 'vase narā, to A. 8.8.6; ye cid dhi tvam ṛsayah pūrva ūtaye juhūre 'vase mahi, to U. 1.48.14
 atārisma tamasaḥ pāram asya, to A. 1.183.6; 184.6; 7.73.1; to U. 1.42.6
 yad adya sūra udite, to A. 8.27.21; to U. 7.66.4; . . . sūrya udyati, to A. 8.27.19
 prāsmāi yachatam avrkam pr̥thu chardih, to A. 8.9.1; pra ṇo yachatad avrkam, &c., to U. 1.48.15

Açvins and Sūrya

pari dyāvāprthivi yāti sadyaḥ, of A.'s car 3.58.8 ; . . . yanti sadyaḥ, of S.'s Harits 1.115.3

Açvins and Sarasvatī

ā no divo brhataḥ parvatād ā, to A. 5.76.4 ; to S. 5.43.11

Açvins and Ādityas

madhyamīdina uditā sūryasya, to A. 5.76.3 ; to Ā. 5.69.3

Açvins and Maruts

asme vām astu sumatiḥ caṇiṣṭhā, to A. 7.70.5 ; asme vo, &c., to M. 7.57.4
rathe koṣe hiranyaye vṛṣaṇvasū, to A. 8.22.9 ; rathe koṣe hiranyaye, to M. 8.20.8

Açvins and dissimilar dual gods

ubhā devā diviṣprā, to A. 1.22.2 ; to Indra and Vāyu 1.23.2
dāçvānsan. upa gachatam, to A. 1.47.3 ; to Indra and Vāyu 4.46.5
ā yātāni somapitaye, to A. 8.22.8 ; to Indra and Vāyu 4.47.3
juṣethām yajñam iṣṭaye, to A. 5.78.3 ; to Indra and Agni 8.38.4
mā no riradhataṁ nide, to A. 8.8.13 ; to Indra and Agni 7.94.3
evā vām ahva ūtaye yathāhuvanta medhirāḥ, indrāgni (8.42.6, nāsatyā) somapitaye, to A. 8.42.6 ; to Indra and Agni 8.38.9
apatyasācām ṛutyām rārāthām, to A. 1.117.23 ; . . . rārāthe, to Indra and Soma 6.72.5
ratham hiranyavandhuram, hiranyābhiṣumaçvīnā (4.46.4, vandhuram indravāyū svadhivaram),
ā hi ṣṭhātho diviṣprā, to A. 8.5.28 ; to Indra and Vāyu 4.46.4
pibatām dāçuso gr̥he, to A. 8.22.8 ; to Indra and Vāyu 4.46.1 ; to Indra and Brhaspati 4.49.6
gantārā dāçuso gr̥ham, to A. 8.5.5 ; 22.3 ; to Indra's Hari 8.13.10
ghṛtāir gavyūtim ukṣatam, to A. 8.5.6 ; to Mitra and Varuṇa 3.62.16 ; . . . ukṣatam ilābhiḥ, to
Mitra and Varuṇa 7.56.4
pātām somam rtāvṛdhā, to A. 1.47.3,5 ; to Mitra and Varuṇa 2.41.4
sutaḥ soma rtāvṛdhā, to A. 1.47.1 ; to Mitra and Varuṇa 3.62.18 ; 7.66.19
juṣethām yajñam bodhataṁ yajñasya me, to A. 8.45.4 ; to Mitra and Varuṇa 2.36.6
ud vām pr̥ksāso madhumanta irate, to A. 4.45.2 ; ud vām pr̥ksāso madhumanto asthuh, to
Mitra and Varuṇa 7.60.4
ā no gantām riçādasā, to A. 8.8.17 ; to Mitra and Varuṇa 5.71.1
ādityāi rudrāir vasubhir sacābhuvā, to A. 8.35.1 ; to Mitra and Varuṇa 2.31.1
ā barhiḥ sīdataṁ sumat, to A. 8.87.4 ; sīdataṁ barhiḥ ā sumat, to Naktoṣāsā 1.142.7

Ādityas with other divinities

The correspondence of pādas addressed to Mitra, Mitra-Varuṇa, and the Ādityas, with pādas of other divinities is such as to make convenient here a rather different arrangement from that of the preceding and following cases ; cf. above, p. 605. I have listed first the pādas which Varuṇa alone shares with other gods. Next those which Mitra and Varuṇa share with others : they contain especially the pādas which Mitra-Varuṇa share with other dvandva-gods. Finally the pādas which the plural Ādityas, or Mitra, Varuṇa, and Aryaman, in a group, share with others. Each of these three rubrics is small ; it is therefore easy to pick out the particular contacts concerning which information is desired :

Varuṇa and other gods

bādhasva dūre nirṛtiṃ parācāḥ, to V. 1.24.9; āre bādhetām nirṛtiṃ parācāḥ, to Soma and Rudra 6.74.2

varuṇāya marudbhyaḥ 8.41.1; 9.33.3; 34.2; 61.12; 65.20

vi yas tastambha rodasī cid urvī, to V. 7.86.1; vi yas tastambha rodasī, to Soma 9.101.15
divaḥ ca gmaḥ ca rājasi, to V. 1.25.20; . . . rājathah, doubtful dual in a stanza to Indra 5.38.3
sakhāyām vā sadam id bhrātaram vā, to V. 5.85.7; . . . sadam ij jāspatiṃ vā, to Dyāvāpṛthivyāu, 1.185.8

(yad . . .) abhidroham manuṣyāḥ carāmasi, to V. 7.89.5; (yad . . .) abhidroham carāmasi, to Pracetas Āṅgīrasa 10.164.4

yad vā ghā satyam uta yan na vidma, to V. 5.85.8; to Viçvāvasu 10.139.5

pitṛṇām ca manmabhiḥ, in a hymn to V. 8.41.2; to Viçve Devāḥ 10.57.3

(varuṇo) aṣvibhyām uṣasā sajūh, to V. 1.44.14; (agnir) aṣvibhyām, &c., to Agni 5.51.8

yaçaç cakre aśamy ā, to V. 1.25.15; to Indra 10.22.2

viçvāni sānty abhy astu mahnā, to V. 2.28.1; viçvā jātāni abhy asmi mahnā, to Indra 8.100.4

Mitra and Varuṇa and other gods

viçvāsu kṣāsu joguve, to M. and V. 5.64.2; to Agni 1.127.10

uru kṣayāya cakrire sudhātu, to M. and V. 7.60.11; uru kṣayāya cakrire, to Agni 1.36.8

upa naḥ sutam ā gatam, to M. and V. 5.71.3; . . . ā gahi, to Indra 1.16.4; 3.42.1

sam u vātṃ yajñam mahayam namobhiḥ, to M. and V. 7.61.6; sam u vo yajñam mahayan, &c., to Viçve Devāḥ 7.42.3

viprā (dual) navisthayaḥ vipā, to M. and V. 8.25.24; viprā (plural), &c., of the poets themselves (in a hymn to Indra) 1.82.2

ni ketunā janānām, to M. and V. 5.66.4; ni ketavo janānām, in a magic practice 1.191.4

dhartārā carṣaṇīnām, to M. and V. 5.67.2; to Indra and Agni 1.17.2

havyebhir mitrāvaruṇā namobhiḥ, 1.153.1; havyebhir indrāvaruṇā, &c., 4.42.9; 7.84.1

apo na nāvā duritā tarema, to M. and V. 7.65.3; to Indra and Varuṇa 6.68.8

tā vām eṣe rathānām, to M. and V. 5.66.3; to Indra and Agni 5.86.4

Içāṇā pipyatām dhiyah, to M. and V. 5.71.2; to Indra and Agni 7.94.2; to Indra and Soma 9.19.2

aviṣtām dhiyo jigṛtām puramdhiḥ, to M. and V. 7.64.5 = 7.65.5; to Indra and Bṛhaspati 4.50.11; to Indra and Brahmanaspati 7.97.9

See also under Aṣvins and dissimilar dual gods on p. 620.

Ādityas and other gods

ā çarma parvatānām, to Ā. 8.18.16; in Dainpatyor aṣīṣah 8.31.10

avāṇsy ā vṛṇīmahe to Ā. 8.67.4; to Vāyu 8.26.21

pānti martyam riṣah, to Varuṇa, Mitra, Aryaman 1.41.2; 5.67.3; to Maruts 5.52.4

ariṣṭah sarva edhate, to Varuṇa, Mitra, Aryaman 1.41.2; to Viçve Devāḥ 8.27.16; ariṣṭah sa martō viçva edhate, to Ādityas 10.63.13

yūyam ṛtasya rathyah, to Ā. 7.66.12; to Viçve Devāḥ 8.83.3

apa sedhata durmatim, to Ā. 8.18.10; to Grāvāṇah 10.175.2

çarma yachantu sapratho yad imahe, to Ā. 8.18.3; çarma yachantu saprathah, to Viçve Devāḥ 10.126.7

agnijihvā ṛtāvṛdhah, to Ā. 7.66.10; to Maruts 1.44.14; divakṣāso agnijihvā ṛtāvṛdhah, to Viçve Devāḥ 10.65.7

tenā no adhi vocata, to Ā. 8.67.6; to Maruts 8.20.26

(eṣām) sumnam bhikṣeta martyah, to Ā. 9.18.1; to Maruts 8.7.15

mā vo bhujemāṇyajātam eno mā tat karma vasavo yac cayadhve, to Ā. 7.52.2; mā va eno anyakṛtām bhuje mā tat karma, &c., to Viçve Devāḥ 6.51.7

Cf. also under 1.122.11^b; 2.29.2^b

Maruts with other divinities

Maruts and Agni: see Agni and Maruts, p. 613

Maruts and Indra: see Indra and Maruts, p. 616

Maruts and Aṇvins: see Aṇvins and Maruts, p. 620

Maruts and Ādityas: see Ādityas and other gods, p. 621

Maruts and Viṣve Devāḥ

ād id svadhām isirām pary apaṇyan, to M. 1.168.9; to V. D. 10.157.5
viṣnor eṣasya prabhṛthe havāmahe, to M. 2.34.11; . . . prabhṛthe havirbhiḥ, to V. D. 7.40.5
asmabhyam ṇarma bahulam vi yantana, to M. 5.55.9; . . . yanta, to V. D. 6.51.5
te hi yajñeṣu yajñiyāsa ūmāḥ, to M. 10.77.8; to V. D. 7.39.4
pra sa kṣayam tirate vi mahir iṣo yo vo varāya dāṇati, to M. 7.59.2; to V. D. 8.27.16
agnijihvā ṛtāvṛdhah, to M. 1.44.14; divakṣāso agnijihvā ṛtāvṛdhah to V. D. 10.65.7

Maruts and Ṛbhus

yusmākam devā avasāhani priye, to M. 7.59.2; to R. 1.110.7

Maruts and Brahmanaspati

asi satya ṇayāvanedyah, to the gaṇa of the M. 1.87.4; . . . ṇayā brahmanas pate, to B. 2.33.11
nāya vartā na tarutā nv asti, of the man whom the Maruts help 6.66.8; . . . tarutā mahādhanē,
to B. 1.40.8

Maruts and Vāyu

yuṅgdhvam hari ajirā dhuri voḥhave vahiṣṭhā dhuri voḥhave, to M. 5.56.6; vāyū rathe ajirā,
&c., to V. 1.134.3

Maruts and dissimilar dual gods

pra ṇa spārhābhīr ūtibhis tireta, to M. 7.58.3 . . . tiretam, to Indra and Varuṇa 7.84.3
uktham madaḥ ca ṣasyate, to M. 1.86.4; to Indra and Bṛhaspati 4.49.1
Cf. also under 5.55.3^c

Maruts in miscellaneous relations

raṇa gāvo na yavase, to M. 5.53.16; . . . yavase vivakṣase, of pious men's delight in
soma 10.25.1
tat su no viṣve aṇvā ā sadā gṛṇanti kāravaḥ, to M. 8.94.3; to Bṛbu Takṣan (Dānastuti) 6.45.33

Uṣas with other divinities

Uṣas and Agni: see Agni and Uṣas, p. 614

Uṣas and Indra: see Indra and Uṣas, p. 617

Uṣas and Soma: see Soma and Uṣas, p. 619

Uṣas and Aṇvins: see Aṇvins and Uṣas, p. 619

Uṣas and Sūrya or Savitar

jyotir viṣvasmāi bhuvanāya kṛṇvati, to U. 1.92.4; . . . kṛṇvan, to Sūrya 4.14.2
vyūrṇvati dāḥṣe vāryāṇi, to U. 5.80.6; vyūrṇute, &c., to Savitar 6.50.8

Uṣas and Sarasvatī

coda rādho maghonām, to U. 1.48.2; to S. 7.96.2

Uṣas and Vāc

eṣā syā navyam āyur dadhānā, to U. 7.80.2; sā pakṣyā navyam, &c., to V. 3.53.16

Uṣas in miscellaneous relations

ṛtaṣya panthām anv eti sādhu, to U. 1.124.3; 5.80.4; . . . anv emi sādhuṣā, of a worshipper in a stanza to the Dāivya Hotārā 10.66.13

vy u prathate vitarām variyah, to U. 1.124.5; to Barhis 10.110.4

etā u tyāḥ praty adṛṣran purastāt, to the Uṣases; eta u tye praty adṛṣran, in a magic charm 1.191.5

Viṣve Devāḥ and other divinities

Viṣve Devāḥ and Agni: see Agni and Viṣve Devāḥ, p. 614

Viṣve Devāḥ and Indra: see Indra and Viṣve Devāḥ, p. 618

Viṣve Devāḥ and Soma: see Soma and Viṣve Devāḥ, p. 619

Viṣve Devāḥ and Varuṇa

pitṛnām ca manmabhiḥ, to V. D. 10.57.3; to V. 8.41.2

Viṣve Devāḥ and Ādityas: see Ādityas and other gods, p. 621

Viṣve Devāḥ and Maruts: see Maruts and Viṣve Devāḥ, p. 622

Viṣve Devāḥ and Pitarāḥ

ta ā gamantu ta iha ṣruvantu to V. D. 6.49.1; to P. 10.15.5

Viṣve Devāḥ and dissimilar dual gods

sam u vo yajñām mahayan namobhiḥ, to V. D. 7.42.3; sam u vām yajñām mahayām, &c., to M. and V. 7.61.6

apṛathayan pṛthivīm mātaram vi, to V. D. 10.62.3; aprathatām, &c., to Indra and Soma 6.72.2.

Cf. also under. 4.37.1^b

Sūrya or Savitar or Tvaṣṭar with other divinities

Sūrya and Savitar, and Agni: see Agni, and Sūrya and Savitar, p. 613

Tvaṣṭar* and Agni: see Agni and Tvaṣṭar, p. 613

Sūrya and Savitar, and Indra: see Indra, and Sūrya and Savitar, p. 617

Tvaṣṭar and Indra: see Indra and Tvaṣṭar, p. 617

Savitar and Soma: see Soma and Savitar, p. 618

Sūrya and Aṣvins: see Aṣvins and Sūrya, p. 620

Sūrya and Savitar, and Uṣas: see Uṣas, and Sūrya and Savitar, p. 622

Sūrya and Parjanya

sūrya ātmā jagataḥ tasthuṣaḥ ca, to S. 1.115.1; tasminn ātmā, &c., to P. 7.101.6

Sūrya and Savitar in miscellaneous relations

deva iva savitā satyadharmā, to Sūrya 1.139.3; in gambler's charm 10.34.8
trir ā divo vidathe patyamānāḥ, to Savitar 3.54.11; . . . patyamānāḥ, to the three water
women (Apyā Yoṣaṇāḥ) 3.56.5
Cf. also 1.35.11^d; 2.23.15^d; 8.101.11^e; 10.37.4^a

Rbhus with other divinities

Rbhus and Maruts

yusmākaiḥ devā avasāhani priye, to R. 1.110.7; to M. 7.59.2

Rbhus in miscellaneous relations

viṣṭvī ṣamibhiḥ sukr̥taḥ sukr̥tyayā, to R. 3.60.3; viṣṭvī grāvāṇaḥ sukr̥taḥ sukr̥tyayā, to Grā-
vāṇaḥ 10.94.2
iha prajāṁ iha rayiṁ rarāṇāḥ, to R. 4.36.9; . . . rarāṇāḥ, to Yajamāna 10.183.1
Cf. also under 4.34.9^b

Vāyu with other divinities

Vāyu and Indra: see Indra and Vāyu, p. 616

Vāyu and Ādityas

avāṅsy ā vṛṇīmahe to V. 8.26.21; to Ā. 8.67.4

Vāyu and Maruts: see Maruts and Vāyu, p. 622

Vāyu and Sindhu

pra vāyum achā bṛhatī manīṣā to V. 6.49.4; pra sindhum achā, &c., to S. 3.33.5

Vāyu and Indra-Vāyu

sutānām pītim arhasi, to V. 1.134.6; sutānām pītim arhathaḥ, to I. and V. 5.51.6; somānām
pītim arhathaḥ, to I. and V. 4.47.2

Bṛhaspati (Brahmaṇaspati) with other divinities

Bṛhaspati and Agni: see Agni and Bṛhaspati, p. 613

Bṛhaspati and Indra: see Indra and Bṛhaspati, p. 617

Brahmaṇaspati and Soma: see Soma and Brahmaṇasapti, p. 618

Brahmaṇaspati and Maruts: see Maruts and Brahmaṇaspati, p. 622

Bṛhaspati and Rudra

brahmadviṣaḥ ṣarave hantavā u, to B. 10.182.3; brahmadviṣe ṣarave, &c., to R. in a hymn to
Vāc 10.125.6

Bṛhaspati (Brahmaṇaspati) and Sarasvatī

upabrūte dhane hite, to B. 1.40.2; to S. 6.61.5
bṛhaspate devanido ni barhaya 2.23.8; sarasvati devanido ni barhaya 6.61.3

Bṛhaspati and Aponaptar

yajñāir vidhema namaśā havirbhiḥ, to B. 4.50.6; to A. 2.35.12

Brahmaṇaspati, and Indra and Agni

(mā naḥ . . . araruṣo) dhūrtilḥ prajāñ martyasya, to B. 1.8.3; to I. and A. 9.94.8

Rudra with other divinities

Rudra and Indra : see *Indra and Rudra*, p. 617

Rudra and Bṛhaspati : see *Bṛhaspati and Rudra*, p. 617

Parjanya with other divinities

Parjanya and Indra : see *Indra and Parjanya*, p. 617

Parjanya and Sūrya : see *Sūrya and Parjanya*, p. 623

Parjanya and Viçvakarman

yasmin viçvāni bhuvanāni tasthuh, to P. 7.101.4; to V. 10.82.6

Viṣṇu with other divinities

Viṣṇu and Agni : see *Agni and Viṣṇu*, p. 319

Viṣṇu and Indra : see *Indra and Viṣṇu*, p. 617

Pūṣan with other divinities

Pūṣan and Agni : see *Agni and Pūṣan*, p. 613

Pūṣan and Indra : see *Indra and Pūṣan*, p. 617

Pūṣan and Soma : see *Soma and Pūṣan*, p. 618

Pūṣan and Indra-Agni

aghā aryo arātayah, to P. 6.48.16; to I. and A. 6.59.8

yajamānasya sunvatah, to P. 6.54.6; to I. and A. 6.60.15. Cf. *yajamānāya sunvate*

Sarasvatī (Sarasvant) with other divinities

Sarasvatī and Agni : see *Agni and Sarasvatī*, p. 614

Sarasvatī and Indra : see *Indra and Sarasvatī*, p. 617

Sarasvatī and Soma : see *Soma and Sarasvant*, p. 619

Sarasvatī and Açvins : see *Açvins and Sarasvatī*, p. 620

Sarasvatī and Uṣas : see *Uṣas and Sarasvatī*, p. 623

Sarasvatī (Sindhu) and Vāyu : see *Vāyu and Sindhu*, p. 624

Sarasvatī and Brahmanaspati : see *Brahmanaspati and Sarasvatī*, p. 624

Vāc with other divinities

Vāc and Uṣas : see *Uṣas and Vāc*, p. 623

Vāc and Viçvakarman

paro divā para enā pṛthivyā, to Vāc 10.125.8; to Viçvakarman 10.82.5

Vena with other divinities

Vena and Indra: see **Indra and Vena**, p. 617

Vena and Soma: see **Soma and Vena**, p. 618

Viçvakarman with other divinities

Viçvakarman and Parjanya: see **Parjanya and Viçvakarman**, p. 625

Viçvakarman and Vâc: see **Vâc and Viçvakarman**, p. 625

Manyu with other divinities

Manyu and Agni: see **Agni and Manyu**, p. 614

Manyu and Indra: see **Indra and Manyu**, p. 617

Pitarah with other divinities

Pitarah and Viçve Devâh: see **Viçve Devâh and Pitarah**, p. 623

Pitarah and Indra-Agni

madhye divah svadhayâ mâdayante, to P. 10.15.14; . . . mâdayethe, to I. and A. 1.108.12

Grāvāṇah (Grāvāṇâu) with other divinities

Grāvāṇah and Ādityas: see **Ādityas and other gods**, p. 621

Grāvāṇah and Rbhus: see **Rbhus in miscellaneous relations**, p. 624

Grāvāṇâu and Uṣāsānaktâ

ubhe yathâ no ahani sacâbhuvâ, to G. 10.76.1; . . . ahani nipâtaḥ, to U. 4.55.3

Āpri-divinities in miscellaneous relations

Under this rubric are united all the correspondences of āpri-pādas with pādas outside the sphere of the āpra. The technical character of these ritual lines is in general very evident, and is properly illustrated by the repeated āpri-pādas collected on p. 608. It is interesting to observe that the ideas of the āpra are, nevertheless, not shut off from the main body of mythic poetry, and that they are, occasionally, evidently of secondary origin. Thus the pāda, vy u prathate vitarāṁ vartyaḥ, below, belongs primarily to Uṣas, 1.124.5; secondarily to Barhiṣ, 10.110.4; the pāda, ṛtasya panthām anv, &c., with equal certainty originated with Uṣas in 1.124.3; 5.80.4, rather than with the Two Divine Hotars in 10.66.13. Perhaps also the pāda çuciḥ pāvako adbhutaḥ, addressed to Narāçansa in 1.142.3, originated in the sphere of Agni or Soma Pavamana. In the main, however, contacts with outside pādas concern statements of the most general sort. It would seem that the āpra contain ancient technical (ritualistic) conceptions very much blended with the ideas of a later time, and dressed out in the language of the poets of a later time:

ṛtasya pathā namasā miyedhaḥ, to Narācaṇsa 10.70.2; . . . namasā haviṣmatā, to Agni 1.128.2; . . . namasā vivāset, to Waters 10.31.2
 çuciḥ pāvako adbhubaḥ, to Narācaṇsa 1.142.3; to Pavamāna Soma 9.24.6; çuciḥ pāvaka ucyaṭe, to Pavamāna Soma 9.24.7; çuciḥ pāvaka ucyaṭe so adbhubaḥ, to one who praises Indra 8.13.19
 nābhā pṛthivyā adhi sānuṣu triṣu, to Dāivyā Hotārā 2.3.7; nābhā pṛthivyā adhi, to Agni 3.29.4
 imaṁ no yajñam ā gatam, to Dāivyā Hotārā 5.5.7; . . . gaman, to Tisro Devīḥ 9.5.8
 sidhram adya diviṣpṛçam, to Dāivyā Hotārā 1.142.8; to Heaven and Earth 2.41.20; . . . diviṣpṛçam, to Agni 5.13.2
 ṛtasya panthām anv emi sādhuṣā, in a stanza to Dāivyā Hotārā; . . . anv eti sādhu, to Uṣas 1.124.3; 5.80.4
 vy u prathate vitarām variyāḥ, to Barhis 10.110.4; to Uṣas 1.124.5
 strṇita barhir ānuṣak, to Barhis 1.13.5; strṇanti, &c., to Agni 8.45.1; tistirc, &c., to Indra 3.41.2
 yahvī ṛtasya mātārā, to Naktosāsā 1.142.7; 5.5.6, and perhaps also 9.102.7; to Heaven and Earth 10.59.8; yahvī ṛtasya mātaraḥ, to female prayers, personified as cows 9.33.5
 ubhe yathā no ahanī nipātaḥ, to Uṣāsānaktā 4.55.3; . . . ahanī sacābhuvā, to the Grāvāṇāu 10.76.1
 idam no barhir āsade, to Uṣāsānaktā 1.13.7; to Indra 8.65.6; to Agni 10.188.1
 sīdataṁ barhir ā sumat, to Naktosāsā 1.142.7; ā barhiḥ sīdataṁ sumat, to Aṣvins 8.87.4

Dānastuti in miscellaneous relations

It will be observed that the language of the dānastuti occasionally draws upon that of the mythic descriptions of the gods or upon that of prayers to the gods. Antecedently it is likely that the language of the dānastuti is secondary in all such cases. The case of dyāur na prathinā çavaḥ, the first of the following three, is particularly clear; see under 1.8.5. I have assumed that the dānastuti is secondary in all three cases; see the body of the work under the respective pādas.

dyāur na prathinā çavaḥ, in a dānastuti of Praskaṇva S.56 (Vāl.8).1; to Indra 1.8.5
 imaṁ naro marutaḥ saçatānu, in a dānastuti 7.18.25; . . . saçatā vṛdham, to Maruts 3.16.2
 tat su no viçve aṛya ā sadā gṛṇanti kāravaḥ, in a dānastuti of Br̥hu Takṣan 6.45.33; to Maruts 8.94.3

Minor divinities and personifications in relation with major gods

In the mass of correspondences given above there appear from time to time less important divine personifications which are so sporadic, or faint, or momentary that it did not seem worth while to furnish them with a rubric of their own. At times they shade off to a mere sacrificial object or some inanimate object which is supposed to contain some power or virtue. For instance, the group 'Agni in miscellaneous relations' (p. 614) contains a repeated pāda which involves Agni and Juhū (Ghṛtāci). Now Juhū is not rubricated by itself in the preceding lists. And so on, through the rest of the gods from that point on to the present rubric, there are items of personification of the most variegated character; the more characteristic of these are conveniently brought

together under the present rubric. These may be supplemented, according to the judgement of the reader, from the Third Class (Repetitions relating to more than two divinities), which follows a little below, p. 631 :

soma rājan mṛlayā nah svasti, to Soma 8.48.8 ; anumate mṛlayā, &c., to Anumati 10.59.6
devā devānām api yanti pāthah, to Yūpāh 3.8.9 ; devir, &c., to Āpāh 7.47.3
tat parvatas tat savitā cano dhāt, to Parvata 6.49.14 ; tad aryamā tat, &c., to Aryaman
1.107.3
rājan soma prati havyā grbhāya, to Soma 1.91.4 ; deva ratha prati, &c., to a divine car 6.47.28
(yad . . .) abhidroham carāmasi, to Pracetas Āṅgīrasa 10.164.4 ; (yad . . .) abhidroham
manuṣyāḥ carāmasi, to Varuṇa 7.89.5
pra sindhum achā bhratī manīṣā, to Sindhu 3.33.5 ; pra vāyū achā, &c., to Vāyu 6.49.4
yaṁ viprāsa lāte adhvaṛṣu, to Apām Napāt 10.30.4 ; yaṁ vāghato vṛṇate adhvaṛṣu, to
Agni 1.58.7
yadā te marto anu bhogam ānat, in Aṣvastuti 1.163.7 ; of Agni 10.7.2
pari tmanā viṣurūpā jigāti, of Ghṛtāci (sc. Juhū) 7.88.1 ; . . . viṣurūpo jigāsi, of Agni 5.15.4
trīr ā divo vidatthe patyamānāḥ, to Sūrya 3.54.11 ; . . . patyamānāḥ, to the Āpyā Yoṣaṇāḥ 3.56.5
aganma bibhrato manāḥ, to Asamāti (?) 10.60.1 ; to Soma 9.67.29
varco dhā yajñavāhase, to Yūpa 3.8.3 ; to Agni 3.24.1
sa no mṛlātīdṛṣe, to Kṣetrapati 4.57.1 ; tā no mṛlāta idṛṣe, to Indra and Varuṇa 1.17.1 ; to
Indra and Agni 6.60.5
juhota pra ca tiṣṭhata, to Yama 10.14.14 ; to Agni Draviṇodāḥ 1.15.9
viçvā adhi çriyo 'dhita, to Rātri 10.127.1 ; . . . çriyo dadhe, to Agni 2.4.5 ; . . . çriyo dhise
vivakṣase, to Agni 10.21.3
jetāram aparājitam, of a steed furnished by Agni 5.25.6 ; of Indra 1.11.2
andhenāmītrās tamasā sacantām, to Apvā 10.103.12 ; to Indra 10.89.15
samudram na samcarane sanisyaṇavah, to Rodasi 4.55.6 ; to Indra 1.56.2
dhiyā syāma rathyaḥ sadāsāḥ, to Rodasi 4.56.4 ; to Indra 4.16.21 = 4.17.21, &c. (refrain)
viçvā rūpāny āviçan, to Vāstospati 7.55.1 ; to Indra 8.15.13 ; to Soma 9.25.4
bhakṣīmahi prajām iṣam, to Sarasvant 7.96.6 ; to Soma 9.8.9
priyam indraasya kāmyam, to Sadasaspati 1.18.6 ; to Soma 9.98.6
yad vā ghā satyam uta yan na vidma, to Viçvāvasu 10.139.5 ; to Varuṇa 5.85.8
yajñāir vidhema namasā havirbhiḥ, to Aponaptar 2.35.12 ; to Brhaspati 4.50.6
achidra çarma jaritah purūṇi, to Agni 3.15.5 ; achidra çarma dadhire purūṇi, to rivers in
a hymn to Brahmanaspati 2.25.5
supratūrtim aneḥasam, to Agni 3.9.1 ; to Ilā in a hymn to Brahmanaspati 1.40.4
sumṛlikāḥ svavāḥ yātū arvāḥ to Agni 1.35.10 ; to Aṣvins' chariot 1.118.1
pareṣu yā guhyeṣu vrateṣu, of seats of the gods 3.54.5 ; of the three Nirrtis 10.114.2
sahasrasāve pra tiranta āyuh, of Āṅgīrasa 3.53.7 ; of frogs 7.103.10
duduhre vajriṇe madhu, of Pṛçnis in a Marut hymn 8.7.10 ; of gāvaḥ in a hymn to
Indra 8.69.6
ā dadhikrāḥ çavasā pañca kṛtīḥ, &c., to Dadhikrā 4.38.10 ; sadyaḥ cid yaḥ çavasā pañca
kṛtīḥ, &c., to Tārksya 10.178.3
Cf. also under 1.190.2^b ; 4.58.3^d ; 5.11.5^d

Dual gods in relation to other dual gods and also to plural gods

In this last rubric of the second general class are gathered all the correspondences of dual gods, both similar and dissimilar, with other dual gods and with plural gods. The correspondences of dual gods with single gods are not repeated here a second time, because they may be easily collected from the preceding lists (pp. 611 ff.). In order to show the habits of the poets in this matter with

approximate completeness, I have added all correspondences of this sort that are contained in the Third Class (p. 632 ff.). The present list shows very pointedly that phrases about the dual gods tend to repetition in a superior degree. As might be expected, the themes of the repetitions are of the most general, almost vacuous sort, just such as are universally applicable, and no others. There is in this list perhaps not a single pāda which could not be fitted to any Vedic god, and there is not a single pāda which marks the character of a devatādvandva so that it could be properly placed, unless the names of the gods are actually mentioned therein. This corresponds precisely to the intrinsic quality of the repetitions concerning one and the same pair of dual gods, as stated above, pp. 609 ff. The following two examples illustrate this indifference in a quite ideal fashion :

8.38.9 : 8.42.6

evā vām ahva ūtaye yathāhuvanta medhirāḥ,
indrāgnī (8.42.6, nāsatyā) somapitaye

4.46.4 : 8.5.28

ratham hiraṇyavandhuram indravāyū svadhvaram (8.5.28, °vandhuram hiraṇyābhiṣum
aṣvinā),
ā hi sthātho diviṣṛṣam

Açvins : see p. 620

Indra-Agni

gr̥ṇutaṁ jaritur havam, to I. and A. 7.94.2 ; to Aṣvins 8.85.4

stomebhir̥ havanaçrutā, to I. and A. 6.59.10 ; to Aṣvins 8.8.7

juṣethām yajñam iṣṭaye, to I. and A. 8.38.4 ; to Aṣvins 5.78.3 ; juṣethām, &c., to Mitra and Varuṇa 5.72.3

mā no riradhatāṁ nide, to I. and A. 7.94.3 ; to Aṣvins 8.8.13

evā vām ahva ūtaye yathāhuvanta medhirāḥ, indrāgnī (8.42.6, nāsatyā) somapitaye, to I. and A. 8.38.9 ; to Aṣvins 8.42.6

asya somasya pitaye, to I. and A. 6.59.10 ; to Aṣvins 1.32.1 ; to Indra and Vāyu 1.23.2 ; to Indra and Brhaspati 4.49.5 ; to Mitra and Varuṇa 5.71.3

yā vām santi puruṣpr̥ho niyuto dācuṣe narā, to I. and A. 6.60.8 ; to Indra and Vāyu 4.47.4

ā yātaṁ somapitaye, to I. and A. 1.17.2 ; to Mitra and Varuṇa 5.67.2

tā vām eṣe rathānām, to I. and A. 5.86.4 ; to Mitra and Varuṇa 5.66.3

iṣānā pipyatāṁ dhiyaḥ, to I. and A. 7.94.2 ; to Indra and Soma 9.19.2 ; to Mitra and Varuṇa 5.71.2

somapā somapitaye to I. and A. 1.21.3 ; to Indra and Brhaspati 4.49.3

vṛṣṇaḥ somasya vṛṣaṇā vṛsethām, to I. and A. 1.108.3 ; to Indra and Varuṇa 6.68.11

tā no mṛlāta idr̥ce, to I. and A. 6.60.5 ; to Indra and Varuṇa 1.17.1

Cf. under 1.21.5^b ; 93.4^a

Indra-Vāyu

ubhā devā diviṣṛṣā, to I. and V. 1.23.2 ; to Aṣvins 1.22.2

dācvaṁsam upa gachatam, to I. and V. 4.46.5 ; to Aṣvins 1.47.3

ā yātaṁ somapitaye, to I. and V. 4.47.3 ; to Aṣvins 8.22.8

pibatāṁ dācuṣo gr̥he, to I. and V. 4.46.1 ; to Aṣvins 8.22.8 ; to Indra and Brhaspati 4.49.6

asya somasya pitaye : see under prec. group

yā vām santi puruṣpr̥ho niyuto dācuṣe narā, to I. and V. 4.47.4 ; to Indra and Agni 6.60.8

gr̥ham indraç ca gachatam, to I. and V. 1.135.7 ; to Indra and Brhaspati 4.49.3 ; gr̥ham indraç
ca ganvahi, to poet and Indra 8.6. -

Indra-Varuṇa

havyebhir indrāvaruṇa namobhiḥ, to I. and V. 4.42.9 ; 7.84.1 ; havyebhir mitrāvaruṇa namobhiḥ, to Mitra and Varuṇa 1.153.1
 apo na nāvā duritā tarema, to I. and V. 6.68.8 ; to Mitra and Varuṇa 7.56.3
 tā no mṛjāta idṛṣe, to I. and V. 1.17.1 ; to Indra and Agni 6.60.5
 rayiṁ dhattāṁ vasumantāṁ puruḥṣum, to I. and V. 7.84.4 ; rayiṁ dhatho, &c., to I. and V. 6.68.6 ; rayiṁ dhattāṁ catagvinam, to Indra and Bṛhaspati 4.49.4 ; rayiṁ dhattāṁ vasumantāṁ catagvinam, to Dyāvapṛthivī 1.159.5 ; rayiṁ dhatha vasumantāṁ puruḥṣum, to Bṛhas 4.34.10
 viṣe janāya mahi ṣarma yachataṁ, to I. and V. 7.82.1 ; to Agni and Soma 1.93.8
 vṛṣṇaḥ somasya vṛṣṇā vṛsethāṁ, to I. and V. 6.68.11 ; to Indra and Agni 1.108.3
 pra na spārḥābhīr ūtibhis tiretaṁ, to I. and V. 7.84.3 ; . . . tireta, to Maruts 7.58.3
 āsadyāsmin barhiṣi mādayethām, to I. and V. 6.68.11 ; . . . mādayadhvam, to Viṣve Devāḥ 6.12.13

Indra-Bṛhaspati or Indra-Brahmaṇaspati

pibatāni daṁṣo grhe, to I. and Bṛhaspati 4.49.6 ; to Aṇvins 8.22.8 ; to Indra and Vāyu 4.46.1
 aya somasya pitaye : see under Indra-Agni, p. 629
 aṣṭāṁ dhiyo jigrāṁ puramdhīḥ, to I. and Bṛhaspati 4.50.11 ; to I. and Brahmaṇaspati 7.97.9 ; to Mitra and Varuṇa 7.64.5 = 7.65.5
 rayiṁ dhattāṁ, &c. : see prec. group
 somapā somapitaye, to I. and Bṛhaspati 4.49.3 ; to Indra and Agni 1.21.3
 grham indraḥ ca gachataṁ : see under Indra-Vāyu, p. 629
 ukthāṁ madaḥ ca ṣyate, to I. and Bṛhaspati 4.49.1 ; to Maruts 1.86.4

Indra-Soma

apatyasācam ṣrutyaṁ rarāthe, to I. and S. 6.72.5 ; . . . rarāthām, to Aṇvins 1.117.23
 iṣānā pipyatāṁ dhiyaḥ, to I. and S. 9.19.2 ; to Indra and Agni 7.94.2 ; to Mitra and Varuṇa 5.71.2
 aprathatāṁ pṛthiviṁ mātaraṁ vi, to I. and S. 6.72.2 ; aprathayan, &c., to Viṣve Devāḥ 10.62.3
 Cf. also under 7.104.7^b

Indra-Viṣṇu

uruṁ yajñāya cakrathur u lokam, to I. and V. 7.99.4 ; to Agni and Soma 1.93.6

Indra-Pūṣan

huvema vajasūtaye, to I. and P. 6.57.1 ; huveya, &c., to Aṇvins 8.9.13

Indra's Hari

gantārā daṁṣo gṛhami, to Indra's Hari 8.13.10 ; to Aṇvins 8.5.5 ; 22.3

Agni-Soma

urum yajñāya cakrathur u lokam, to A. and S. 1.93.6 ; to Indra and Viṣṇu 7.99.4
 viṣe janāya mahi ṣarma yachataṁ, to A. and S. 1.93.8 ; to Indra and Varuṇa 7.82.1

Agni-Parjanya

agniparjanyaṁ avatāṁ dhiyaṁ me 6.52.16 ; somāpuṣanāv avatāṁ, &c. 2.40.5

Soma-Pūṣan

See preceding item

Mitra-Varuṇa

pātāṁ somam ṛtāvṛdhā, to M. and V. 2.41.4 ; to Aṇvins 1.47.3, 5
 grṇānā jamadagninā, to M. and V. 3.62.18 ; to Aṇvins 8.101.8
 sutaḥ soma ṛtāvṛdhā, to M. and V. 3.62.18 ; 7.66.19 ; to Aṇvins 1.47.1
 ud vām pṛkṣāso madhumanto asthūḥ, to M. and V. 7.60.4 ; . . . madhumanta irate, to Aṇvins 4.45.2. — Cf. also under 7.65.4^c

juṣethām yajñam bodhatam yajñasya me, to *M.* and *V.* 2.36.6; to *Açvins* 8.45.4
 ā no gantām riçādaśā, to *M.* and *V.* 5.71.1; to *Açvins* 8.8.17
 ādityāi rudrāir vasubhir sacābhuvā, to *M.* and *V.* 2.31.1; to *Açvins* 8.35.1
 sākan sūryasya raçmibhiḥ, to *M.* and *V.* 1.137.2; 8.101.2; to *Açvins* 1.47.7
 asya somasya pitayo : see under *Indra-Agni*, p. 629
 dhartārā carṣaṇinām, to *M.* and *V.* 5.67.2; to *Indra and Agni* 1.17.2
 tā vām eṣe rathānām, to *M.* and *V.* 5.66.3; to *Indra and Agni* 5.86.4
 içānā pipyataṁ dhiyaḥ : see under *Indra-Agni*, p. 629
 haveyebhir mitrāvaruṇā namobhiḥ, to *M.* and *V.* 1.153.1; haveyebhir indrāvaruṇā namobhiḥ,
 to *Indra and Varuṇa* 4.42.9; 7.84.1
 apo na nāvā duritā tarema, to *M.* and *V.* 7.56.3; to *Indra and Varuṇa* 6.68.8
 avistam dhiyo jigṛtaṁ purāṁdhiḥ : see under *Indra-Bṛhaspati*, p. 630
 sam u vām yajñam mahayam namobhiḥ, to *M.* and *V.* 7.61.6; sam u vo yajñam mahayan, &c.,
 to *Viçve Devāḥ* 7.42.3
 viprā (dual) navisthayā vipā, to *M.* and *V.* 8.25.24; viprā (plural), &c., of the poets themselves
 (in a hymn to *Indra*) 1.82.2
 juṣetām yajñam iṣtaye, to *M.* and *V.* 5.72.3; juṣethām, &c., to *Açvins* 5.78.3; to *Indra and Agni* 8.38.4

Uṣāsā-Naktā

sīdatam barhiḥ ā sumat, to *U.* 1.142.7; ā barhiḥ sīdatam sumat, to *Açvins* 8.87.4
 yavhi ṛtasya mātārā, to *U.* 1.142.7; 5.5.6, and perhaps also 9.102.7; to *Dyāvapṛthivi* 10.59.8;
 yavhi ṛtasya mātaraḥ, to female prayers, personified as cows 9.33.5
 ubhe yathā no ahanī nipātāḥ, to *U.* 4.55.3; . . . ahanī sacābhuvā, to *Grāvāṇau* 10.76.1
 Cf. under 1.144.4^b

Dyāvā-Pṛthivī

sīdhram adya divispr̥cam, to *D.* 2.41.20; to *Dāivyā Hotārā* 1.142.8
 yavhi ṛtasya mātārā : see under *prec. rubric*
 rayim dhattam, &c. : see under *Indra-Varuṇa*, p. 630

Dāivyā Hotārā

sīdhram adya divispr̥cam, to *D. II.* 1.142.8; to *Dyāvapṛthivi* 2.41.20
 imam no yajnam ā gatam, to *D. II.* 5.5.7; . . . gaman, to *Tisro Devīḥ* 9.5.8

Grāvāṇau

ubhe yathā no ahanī sacābhuvā, to *G.* 10.76.1; . . . ahanī nipātāḥ, to *Uṣāsānaktā* 4.55.3

CLASS C: REPETITIONS RELATING TO MORE THAN TWO DIVINITIES

General statement.—From the nature of the case a passage which applies to three or more gods, or fits into three or more different situations or connexions, tends to become a formula. The formulaic character of much that appears here is evident on the surface; some passages, such as, e.g., *suvryasya patayah syāma*, or, *suvirāso vidatham ā vadema*, border on refrain. The latter differs from *bṛhad vadema vidathe suvirāḥ* (2.1.16 ff.), a true refrain, in that it occurs much less often, and not in a continuous chain of hymns in a given book, ascribed to the same author. I have included in this list all repetitions

that are concerned with three or more divinities, or three or more different situations, prayers, figures of speech, and so on. These passages mark high water in the poets' imitativeness and reciprocal dependence. For obvious reasons, namely compactness and dislike of repetition, these passages have not been listed in the second general class which deals with the repetitions that concern no more than two gods; see pp. 610 ff. The present class, therefore, is in more than one aspect a supplement to the second class. E. g. in considering the repetitions which concern Agni and Indra alone, the reader should turn to the present class. He will then observe that its first item, a sūryam rohayad (rohayo) divi describes Agni, Indra, and Soma. It is to be noted, too, that in some cases the present class shows contact between two divinities which does not reappear in the second class; e. g., viçvasya sthātur jagato janitrīḥ (jagataç ca gopāḥ, and jagataç ca mantavaḥ) which applies to the Waters, to Surya, and Viçve Devāḥ. All this may be readily supplied under the rubrics of the second class which are concerned:

List of correspondences

- ā sūryam rohayad (and rohayo) divi, to Indra 1.7.3; 8.89.7; . . . rohayo divi, to Soma 9.107.7; to Agni 10.156.4
- viçvam ā bhāsi rocanam, to Uṣas 1.49.4; to Sūrya 1.50.4; . . . bhāti rocanam, to Indra 3.44.4
- divaç cid rocanād adhi, to Uṣas 1.49.1; to Maruts 5.56.1; to Aṇvins 8.8.7
- viçvasya sthātur jagato janitrīḥ, to Waters 6.50.7; . . . jagataç ca gopāḥ, to Sūrya 7.60.2; . . . jagataç ca mantavaḥ, to Viçve Devāḥ 10.63.8
- çuciḥ pāvako adbhutaḥ, to Narāçaṇsa 1.142.3; to Soma 9.24.6; çuciḥ pāvaka ucyate, to Soma 9.24.7; çuciḥ pāvaka ucyate so adbhutaḥ, of Indra's worshipper 8.13.19
- arvadbhir vājaiḥ bharate dhanā nr̥bhīḥ, to Maruts 1.64.13; sa putrāir vājaiḥ, &c., to Brahmanaspati 2.26.3; maksū sa vājaiḥ, &c., to Indra 10.147.4
- agnijihvā ṛtāvṛdhah, to Maruts 1.44.14; to Ādityas 7.66.10; divakṣāso agnijihvā ṛtāvṛdhah, to Viçve Devāḥ 10.65.7
- sidhram adya divispr̥cam, to Divine Hotars 1.142.8; to Heaven and Earth 2.41.20; . . . divispr̥caḥ, to Agni 5.13.2
- devi devebhir yajate yajatrāiḥ, to Heaven and Earth 4.18.2; . . . yajatā yajatrāiḥ, to Uṣas 7.75.5; devā deveṣu yajatā yajatra; to Samiti in a hymn to Agni 10.11.8
- sākani sūryasya raçmibhiḥ, to Aṇvins 1.47.7; to Mitra and Varuṇa 1.137.2; 8.101.2; to Uṣas 5.79.8
- ṛtasya pathā namasā haviṣmatā, to Agni 1.128.2; . . . namasā miyedhah, to Narāçaṇsa 10.70.2; . . . namasā vīvāset, to Viçve Devāḥ 10.31.2
- antarikṣeṇa patatām, of birds 1.25.7; . . . patatāḥ, of Maruts 8.7.35; . . . patati, of Muni 10.136.4
- jāyeva patya uçati suvāsāḥ, to Uṣas 1.124.7; to Vāc 10.71.4; to Agni 4.3.2; 10.91.13
- guhā hitam guhyam gūlham apsu, of Vṛtra 2.11.5; of Soma (?) 10.148.2; of Madhu 3.39.6
- yah pañca carṣaṇir abhi, to Agni 7.15.2; to Pavamāna Soma 9.101.9; yā, &c., to Indrāgni 5.86.2
- na tam aṇho na duritam kutaç cana, to Brahmanaspati 2.23.5; na tam aṇho devakṛtam kutaç cana, to Agni 8.19.6; na tam aṇho na duritam, to Viçve Devāḥ 10.126.1
- viçvā rūpāny āvāṇ, to Vāstospati 7.55.1; to Indra 8.15.13; to Soma 9.25.4
- uta tyad āçvaçvyam, to Agni 5.6.10; to Indra 8.6.24; Dampatyor āçīṣah 8.31.18
- içānā pipyatam dhiyah, to Mitra and Varuṇa 5.71.2; to Indra and Agni 7.9.2; to Indra and Soma 9.19.2
- juṣetām yajñam istaye, to Mitra and Varuṇa 5.72.3; juṣetham, &c., to Aṇvins 5.78.3; to Indra and Agni 8.38.4

aviṣṭam̐ dhiyo jigr̥tam̐ puram̐dhiḥ, to Mitra and Varuṇa 7.64.5 = 7.65.5; to Indra and Br̥haspati 4.50.11; to Indra and Brahmanaspati 7.97.9
 iṣānam̐ vāryānam̐, to Indra 1.5.2; to Savitar 1.24.3; iṣe yo vāryānam̐, to Agni 8.71.13; iṣānā vāryānam̐, to the Waters 10.9.5
 iṣānam̐ rāya imahe, to Pūṣan 6.54.8; to Vāyu 8.26.22; to Indra 8.53 (Vāl.5).1
 uta no gomatiṣ iṣaḥ, to Uṣas 5.79.8; to Aṣvins 8.5.9; to Soma 9.62.24
 viṣvā vāmāni dhimahi, to Savitar 5.82.6; to Aṣvins 8.22.18; to Agni 8.103.5
 viṣvam̐ puṣyanti vāryam̐, of Indra's worshippers 1.81.9; of plural Agnis 5.6.6; viṣvam̐ puṣyasi vāryam̐, of Indra 10.133.2
 sa dhatte akṣiti ṇvavaḥ, of Agni 8.103.5; of Brahmanaspati 1.40.4; dadhāno akṣiti ṇvavaḥ, of Soma 9.66.7
 dhuṣṣanta pipyuṣim̐ iṣam̐, of Maruts 8.7.3; dhuṣṣasva, &c., of Indra 8.54 (Vāl.6).7; of Soma 9.61.15; dhuṣṣasva pipyuṣim̐ iṣam̐ avā ca naḥ, of Indra 8.13.25
 stomebhīr havanacrūtā, to Indra and Agni 6.59.10; to Aṣvins 8.8.7; . . . °crutam̐, to Indra 8.12.23
 gr̥nānā jamadagninā, to Mitra and Varuṇa 3.62.18; to Aṣvins 8.101.8; . . . jamadagnivat, to Sarasvatī 7.96.3; gr̥nāno jamadagninā, to Soma 9.62.24; 65.25
 sa na stavāna ā bhara, to Agni 1.12.11; to Indra 8.24.3; sa naḥ punāna ā bhara, to Soma 9.40.5; 61.6. All have rayim̐ for object
 āsadyāsmiṇ barhiṣi mādayadhvam̐, to Viṣve Devāḥ 6.12.13; . . . mādayethām̐, to Indra and Varuṇa 6.68.11; . . . mādayasva, to Sarasvatī 10.17.8
 idam̐ no barhiṣ āsade, to Night and Morn 1.13.7; to Indra 8.65.6; to Agni 10.188.1
 janāya vṛktabarhiṣe, to Mitra 3.59.9; janāso vṛktabarhiṣaḥ, to Indra 5.35.6; 8.6.37; to Agni 5.23.3; to Aṣvins 8.5.17
 tā no mṛlāta idṛṇe, to Indra and Varuṇa 1.17.1; to Indra and Agni 6.60.5; sa no mṛlātidṛṇe, to Kṣetrapati 4.57.1
 ṇṛutam̐ jaritur havam̐, to Indra and Agni 7.94.2; to Aṣvins 8.85.4; ṇṛnudhi, &c., to Indra 8.13.7
 pibatam̐ dācuṣo gr̥he, to Indra and Vāyu 4.46.6; to Indra and Br̥haspati 4.49.6; to Aṣvins 8.22.8
 asya somasya pitaye, to Aṣvins 1.22.1; to Indra and Vāyu 1.23.2; to Indra and Br̥haspati 4.49.5; to Mitra and Varuṇa 5.71.3; to Indra and Agni 6.59.10; to Indra 8.76.6; refrain 8.94.10-12
 yajamānāya sunvate, to Agni 5.26.5; to Indra 8.14.3; 17.10; to the press-stones 10.175.4 Cf. yajamānasya sunvataḥ 6.54.6; 60.15
 prayasvanto havāmahe, to Agni 5.21.3; to Indra and Agni 6.94.6; to Indra 8.65.6
 havante vājasātaye, to Indra 5.35.6; 8.6.37; 34.4; huvema, &c., to Pūṣan and Indra 6.57.1; huveya, &c., to Aṣvins 8.9.13
 sāśahyāma prtanyutah, to Indra 1.8.4; to Indra and Agni 8.40.7; to Soma 9.61.29
 mā no duḥṇāṁsa iṣata, to Indra 1.23.9; to Indra and Agni 7.94.7; . . . iṣatā vivakṣase, to Soma 10.25.7
 viṣvam̐ āyur vy aṇavat, of worshipper 1.93.3; . . . aṇvutah, of Daṁpati 8.31.8; . . . aṇvutām̐ of bride and groom in Sūryā hymn 10.85.42
 rāyas poṣām̐ yajamānāya dhattam̐, to Indra and Varuṇa 8.59 (Vāl.11).7; . . . dhehi, to Sarasvatī 10.17.9; . . . dhārāya, to Agni 10.122.8
 rayim̐ dhattam̐ (4.34.10, dhattha; 6.68.6, dhattho) vasumantam̐ purukṣum̐, to Indra and Varuṇa 7.84.4; to R̥bhus 4.34.10; to Indra and Varuṇa 6.68.6; rayim̐ dhattam̐ (1.159.5, dhattam̐ vasumantam̐) ṇvaginam̐, to Indra and Br̥haspati 4.49.4; to Heaven and Earth 1.159.5
 vayan̐ syāma patayo rayin̐am̐, to Br̥haspati 4.50.6; to Maruts 5.55.10; to Indra and Agni 8.40.12; to Soma 8.48.13; to Ka 10.121.10
 suvīryasya patayaḥ syāma, to Uṣas 4.51.10; to Indra 6.47.12 = 10.131.6; to Soma 9.89.7; 95.5
 suvīrāso vidatham̐ ā vadema, to Aṣvins 1.117.25; to Indra 2.12.15; to Soma 8.48.14
 āpo na pravatā yatīḥ, of the Kāṇvas' song 8.6.34; of Indra's liberalities 8.13.8; of gāvah̐ (milk) 9.24.2

CHAPTER V: RELATIVE CHRONOLOGY OF BOOKS (MAṆḌALAS) AND MINOR COLLECTIONS

Untrustworthiness of Anukramaṇi-statements shown by the repetitions.—I have endeavoured to show in the earlier parts of this work that RV. repetitions are often due to more or less conscious imitation. Such imitations, moreover, frequently are so clearly inferior in structure and style as to furnish fairly good criteria for the relative age of the passages concerned.

The statements of the Sarvānukramaṇi, ascribed to Katyāyana, and its commentary, the Vedārthadīpikā of Śaḍguruṣiṣya,¹ betray the dubiousness of their authority in no particular more than in relation to the repetitions. As is generally known their account of the authors of the hymns is based in part upon a slender stock of true tradition as to the chief families of Vedic poets. But their more precise statements shrink for the most part into puerile inventions. Especially, the Anukramaṇi finds it in its heart to assign, with unruffled insouciance, one and the same verse to two or more authors, or to ascribe it to two or more divinities, according as it occurs in one book or another, in one connexion or another. The āpri stanzas, 3.4.8-11 = 7.2.8-11 are ascribed in the third book to Viṣvāmitra Gāthina; in the seventh book, to Vasiṣṭha Maitravaruṇi. And thus many more times, as may be seen in the main body of this work, where each verse is furnished with the data of the Anukramaṇi.

Critical value of author-names mentioned in the verses themselves.—In these circumstances the quasi-historical statements of the Anukramaṇi do not help to determine the relative values or dates of repetitions. On the other hand, the names of authors mentioned in repeated passages do at times throw light on their relative dates. The distich 6.25.9^{cd} mentions the name Bhara-dvājāḥ; this word is changed, secondarily, to Viṣvāmitraḥ in the solitary Viṣvāmitra hymn of the tenth book, 10.89.17; see under 1.4.3. Stanza 1.147.3, belonging to the Dīrghatamas group, mentions the metronymic Māmateya which occurs otherwise also only in the Dīrghatamas hymns. The same stanza is repeated, secondarily no doubt, in the Vāmadeva book, 4.4.13; see under 1.147.3. The direct mention of Vasiṣṭha in 10.65.15 = 10.66.15, together with the

¹ Edited by A. A. Macdonell, Oxford, 1886. Cf. Ludwig, *Der Rig-Veda*, iii. 41, 100 ff.; Oldenberg, *ZDMG.* xlii. 222 ff.; Regnaud, *Journal Asiatique*, Xth Series, vol. V. pp. 77-104.

Vasiṣṭha refrain, *yūyam pāta svastibhiḥ sadā naḥ*, render it exceedingly likely that the stanza in question is an imitation of 7.35.15 (q.v.).

Such cases are rare; in the main the criteria by which the relative value of repetitions may be judged are purely intrinsic: subject-matter, style, grammar, metre, and so on.

Intrinsic criteria of relative dates.—A repeated passage nts one god or one connexion better than another; see above, pp. 587 ff. Anacoluthon marks a certain repetition as inferior; see under 1.12.12; 1.107.2. The subject of parenthesis develops new character in the light of repetitions, because parenthetic pādas often recur in primary well-knit connexions; see under 1.10.7; 12.6; 12.11; 15.9; 24.10; 134.2; 176.1; 3.19.2; 52.3; 4.55.1, &c.¹ Tautology is liable to betray the inferiority of a repetition, as when 8.44.19 is inferior to 1.5.1 (q.v.): see also under 6.19.8; 7.44.1; 8.26.21. Original and intentional antithesis may be disturbed in repetition; see 1.92.11, 12; 3.22.7; 7.15.8. Longer passages may reveal themselves as dilutions of earlier shorter passages; see under 1.12.1; 1.23.20; 1.142.3; 4.46.3; 5.51.3. Or, on the other hand, a passage may represent a condensed version of a fuller and earlier composition, as is probably the case in 1.105.8 as compared with 10.33.2, 3; or 8.13.31 as compared with 8.33.11. Ellipsis shows inferiority; see under 2.3.11; 8.5.7. Grammatical differences of one sort or another may determine priority: see under 1.30.21; 39.6; 4.17.3. Finally metrical differences of considerable variety quite frequently teach the relative value and date of repeated passages; see under 1.14.1; 14.12; 41.2; 62.12; 80.10; 144.7, &c.; and the chapter on metre. All these, and, in addition, many subtler and less easily statable criteria play their part in the appraisal of the relative character and date of repeated materials. The Index of subjects at the end of this book contains them all to the extent to which they can be expressed in definite catchwords.

How these criteria determine the relative dates of single hymns.—To what extent, now, may these indications be used to establish the relative date of entire hymns, groups of hymns, or entire books (maṇḍalas)?

The repetitions often show that imitative stanzas are inferior to their patterns. As a rule the inferior stanza is not a later addition to its hymn, but part of it in good standing: in such cases we may therefore assume that the hymn which contains the imitative and later stanza is itself later than the hymn which contains the pattern. Thus 1.10.7 contains the parenthesis, *indra tvādatam id yaçāḥ*, borrowed from 3.40.6; nothing is in the way of assuming that the entire hymn, ascribed to a Viçvamitrid poet by the name of Madhuchandas, is a later product of the poetic school which had previously produced 3.40, whose author is plain Viçvamitra (in both cases, of course, according to the *Anukramanī*).² When Gotama Rāhūgaṇa composed the obviously truncated

¹ For parenthesis in the RV. cf. Ludwig vi, pp. 236^a ff.; Pischel and Geldner, *Ved. Stud.* (Indices) i. 326; ii. 331; Oldenberg, *Rig-Veda Noten* i, p. 427^b.

² Note that 1.10.7 shares another pāda, namely d with 8.64.1^b.

or elliptic pāda addressed to Indra, *vṛtram jaghanvān asrjat*, 1.80.10, the pāda, *vṛtram jaghanvān asrjad vi sindhūn*, must have been present to his mind. The latter occurs in 4.18.7; 19.8, ascribed to Vāmadeva: we may therefore conclude that 1.80 as a whole was composed after these Vāmadeva hymns; cf. the similar relation between 7.24.3 and 8.79.4. The body of this work shows seriatim, whenever possible, the relative dates of the individual items, namely, pādas, distichs and stanzas; my conclusions on this subject are throughout intrinsic, that is to say, they are based upon the merits of the passage itself without reference, as a rule, to other indications as to the relative standing, or the chronology of the hymns or the books confronted in the comparisons.

Examination of such hymns for other indications of relative date.—It would seem now a natural next step to examine the hymns that contain the repeated pādas for which relative chronology has been assumed, in order to see whether they contain other criteria which corroborate the verdict of the repetitions. Such criteria would be linguistic, metrical, traditional (questions of authorship), order of the stanzas in the hymns and of the hymns in the maṇḍalas, and so on. This sort of examination would of necessity assume very large proportions; would indeed be the larger whole in which the present results could figure but as the smaller part. I confess to great scepticism as to the fruitfulness of such an examination, because I am loath to trust most of these criteria when it is a question of smaller subdivisions of the RV. I do not, of course, mean such broad distinctions as those which separate the tenth book from the rest of the canon, and the like.

In the tangled web of the epigonal and hackneyed mass of *ṛcaḥ* which we have in our hands such an investigation is certainly very difficult, probably premature, and perhaps destined never to become timely. Of the ritual background of the Rig-Veda in general we have mere glimpses¹; the rôle and extent of the Saman compositions in the RV. is not altogether determined, nor their meaning defined; the distinction between hieratic and popular passages, which I proposed some years ago,² is not as yet applied definitely and clearly to the entire body of the text; and there are liable to be clannish and geographical dialecticisms of great intricacy and covering very large periods of time. Indeed the most serious criticism of the attempts to arrange the Rig-Veda 'historically' is, that they have hitherto been undertaken without regard to the fact that something like one-fifth of the mass is repeated in the most haphazard manner imaginable, and the rest honeycombed almost infinitely with identical, technical, and intentional groups of two, three, and more words.³ The first thing to do, surely, with a hymn that shares, say, half a dozen lines with other hymns is to correlate it with those hymns. That has not been done, and, as we shall see, is not easy to do.

¹ So, e.g. the Praskanva collection, 1.44-50. is devoted to the opening of the ritualistic day. All its hymns are addressed to morning divinities. See Oldenberg, *Prol.* p. 226.

² JAOS. xxi. 46.

³ See especially the Index of Final Cadences, pp. 653 ff.

Take, for instance, the two versions of the pada,

sa jāyamanah parame vyoman 7.5.7

sa jāyamanah parame vyomani 1.143.2 ; 6.8.2.

The expression applies every time to Agni, or some form of Agni (Vaiṣvānara, Jātavedas). Which is the older? Under the influence of a certain type of specious linguistic 'history' we should say the version with vyoman, which is Vedic only, is the older, whereas vyomani, which is both Vedic and Classical, is the younger. Yet so far as the Vedic authors are concerned, the two forms are metrical doublets, and nothing more.¹ Or, it is a well-known fact that the hieratic language, on the whole, shows a preponderance of nom. acc. neuter plurals in -ā from a-stems, as compared with forms in āni, whereas the popular language favours the forms in āni, which finally prevail in Classical Sanskrit. Is it possible really to fit this observation to such cases in hymns taken individually? Can we judge with its help, e.g., the relative chronology of the two hymns which contain the forms viçvā and viçvāni,

viçvā jātāny abhy asmi mahnā 8.100.4

viçvāni sānty abhy astu mahnā 2.28.1?

Here viçvā jātāni and viçvāni sānti are metrical doublets, and if, forsooth, viçvā is 'older' than viçvāni, the markedly hieratic form sānti bids us pause in casting any reflection upon viçvāni sānti. I confess, myself, to a prejudice in favour of the priority of 2.28.1, because hymns in which Indra brags in the first person (ātmatuti) are presumably late: 'Here I am, O poet, look at me; I excel in greatness all things born!' Cf. under 4.17.3. For the interchange between -ā and -āni cf. the even-syllable verse-endings viçvāni vāriā, 9.3.4; 11.9; 18.4; 21.4; 42.5; 63.30, or viçvāni kāviā 2.5.3; 8.41.6; 9.23.1, with the odd-syllable verse-endings duriāni viçvā, 5.77.3, or bhuvanāni viçvā 1.154.2, 4; 3.61.3; 7.80.1; 10.82.3. I cannot imagine Vedic composition without both viçvāni and viçvā. See for this entire matter Lanman, JAOS. x. 347.

The technique of the verses is responsible for a great many pairs of words, one of which is for some reason or other suspected of being of later origin than the other, and therefore a sign of lateness on the part of the hymn in which it figures.² As far as the hieratic hymns taken by themselves are concerned, choices like the ones just discussed, or between nom. plurals in ās and āsas, or nom. acc. duals in ā and āu are simply literary. The late Vāṅkhyā hymns are almost impudent in their choice of the 'older' forms in the case of all these doublets. They archaize smirkingly.³ In cases, therefore, like the relation of 1.10 to 3.40, or 1.80 to 4.18 and 19, I have been content to let the repeated pādas speak for themselves. The hymn 1.10 contains seven pādas repeated

¹ See the chapter on Metre, p. 530.

² Cf. e.g. the use of sahasrāṇi and sahasrebhiḥ in 8.73.14, 15; or somāsaḥ and somāḥ in 5.30.10, 11.

³ See Hopkins, JAOS. xvii. 25.

elsewhere. The only other correspondence which suggests relative date is that of 1.10.^{8b} = 1.176.^{1c}. Here 1.176.1 is open to the charge of lateness because its second pāda, indram indo vṛṣā viṣa, is surely a parenthesis which occurs elsewhere (9.2.1) in good connexion; see under 1.176.1. I have considered circumspectly all the circumstances of 1.10: its authorship; its place in the set of Madhuchandas Vaiṣvāmītra hymns (1.1-11); its possible relation to sāman; and its language which is good hieratic speech, rather archaic than otherwise (kartvam, kakṣyaprā, puruniṣṣidhe, rghāyamāṇam, ārutkarṇa, &c.). I cannot find anything in these quarters which connects itself profitably or constructively with the conviction that the hymn has borrowed its parenthetic pāda 8^b, and that the same stanza shares its pāda d with 8.64.1^b. And yet I should not wish my abstemiousness to be construed into a doubt that 1.10 is later than 3.40. On the contrary I believe that just this kind of comparison, carried out as it is here completely, furnishes us with the most certain indication of the relative age of individual hymns.

Massing of repetitions as a criterion of the relative date of maṇḍalas or other collections.—On the other hand, when it comes to the question of the relative date of larger parts of the Rig-Veda, the repeated verses become an important criterion. It may happen that a larger continuous tract of the text contains so many repeated pādas as to become suspect on that account alone. For, I take it, a hymn which contains an unusual amount of repetition is, on the whole, not the source of these repetitions, but is itself the borrower.¹ Consider, e.g., the strophic hymn 8.8, which the Anukramanī ascribes to a Kaṇvid poet of the name of Sadhvaṇsa, but which itself mentions several times Vatsa, 'the son of Kaṇva', as its author. Its first 19 stanzas of 76 pādas contain no less than 34 repeated pādas. I would ask the reader to underline the repeated pādas (1^{abcd}, 2^{ab}, 4^c, 5^{ab}, 6^{abcd}, 7^{ad}, 8^{cd}, 10^a, 11^{ab}, 12^{ab}, 13^d, 14^{abcd}, 15^b, 16^d, 17^a, 18^{abc}, 19^d) in his Aufrecht text, and then see how the text looks. Let him then consider whether he can escape the conviction that that particular hymn belongs to a late period of hieratic composition. Similarly, the three preceding hymns 5-7 abound in repetitions, whereas the first four hymns of the book are decidedly more sparing in this practice. The tract 8.5-8 (as also, to be sure, some of the neighbouring hymns) is related to the Praskaṇva collection, 1.44-50. Oldenberg, Prol., p. 262 ff., has had occasion to guess that the Praskaṇva hymns show signs of being older than those parts of the eighth book, notably the Vatsa-hymns, which exhibit correspondences with them. So, very conspicuously, the pāda, rājantāv adhvarāṇām, applied to the Aṇvins in 8.8.18, is palpably inferior to rājantam adhvarāṇām, applied to Agni in 1.45.4 (also 1.1.8, q.v.). The mix-up between dual harī and plural saptayaḥ in 8.4.14 shows that that stanza is patterned upon 1.47.8. And

¹ This, of course, does not exclude the possibility that one or more of its repeated pādas may be original with it, and borrowed by a yet later composer.

the expression *yajñasya sādhanam*, applied to Indra in 8.6.3, is inferior to the same expression applied to Agni in 1.44.11. All this is evidence for the relatively late date of 8.5-8.

Massing of repetitions in the eighth book.—If we should in due time be led to regard massing of repetitions as a criterion of lateness, hymns 8.12 and 13, respectively with 26 and 27 repeated *pādas*, decidedly attract attention. Both belong to the class of hymns in *uṣṇih* metre with tetrasyllabic refrain *pāda* (8+8+8+4).¹ There need be no squeamishness in associating this artificial form with the frequency of the repetitions. Similarly the short hymn 8.87 has two stanzas, 2 and 4, which repeat the same statement in Valakhilya fashion; and altogether fifteen of its twenty-four *pādas* are repeated. The eighth book, as a whole, is the most markedly repetitious book in the RV., aside from the ninth which iterates endlessly its own Soma Pavamāna formulas, but shows in this respect, as also in other respects, comparatively little contact with other books. Contrariwise the three short *Viṣve Devāḥ* hymns, 8.28-30, have only a few partial repetitions, yet by no means impress with the sense of their antiquity. Especially the riddle *nivid* 8.29 is certainly an extremely clever, ingeniously constructed product of later Brahman theology.²

Hopkins, JAOS. xvii. 23 ff., has examined the vocabulary of Book VIII, with a view to its relative chronology. He criticizes the claims of extreme antiquity which had been made in behalf of the book for grammatical and lexical reasons (Ludwig, Hirth, Lanman), and, conversely, is not very much taken with Brunnhofer's statistic which makes the book out to be very late.³ His own conclusion is that much of the Kūṇva collection is late. It seems to me that no exception can be taken to this moderate statement,⁴ and that the great mass of repeated material, the many refrains, and the frequent *uṣṇih* stanzas with tetrasyllabic refrain go to establish at least as much as that. But the matter is not ripe for final decision as long as there is wanting a clear conception of the ritual relations of the strophic hymns of the Veda. They are in some way dependent upon *Sāman* and the ritual of the *Udgatar*,—of that I have no doubt. But this throws this type of composition, though not all its products, back into extreme antiquity, for the Veda cannot be imagined without *Sāman* and *Udgatar*.⁵ Therefore, surely, some of the *tr̥cas* and *pragāthas* of

¹ See p. 536.

² See Bloomfield, Transactions of the Congress of Arts and Science in St. Louis (1904), vol. II, pp. 486 ff.

³ See Hopkins's citations, and cf. also Collitz, Bezz. Beitr. vii. 182; Hillebrandt, Ved. Myth. i. 207, 438; iii. 63.

⁴ Previously, in 1877, Aufrecht in the Preface to his second edition of the RV., p. vii, had expressed the conviction that sundry hymns of this book are late concoctions.

⁵ Cf. Oldenberg ZDMG. xlii. 445, 464. In my articles, 'On *reṣama*, an epithet of Indra', JAOS. xxi. 50 ff.; and, 'The God Indra and the *Sāmaveda*', WZKM. xvii. 156 ff., I have shown that the old and characteristic epithet of Indra, *reṣama*, means 'he for whom the *Sāman* is sung upon the *Re*', and that this word is essentially, though not entirely, a word which belongs to the sphere of strophic composition. The word marks both the antiquity and originality of some aspects of this type of composition.

those Kaṇvids and suppositious Aṅgirasids who are so prominent in books 8 and 1.1-50 are sure to belong to the oldest stock. But which? The question in this form is no easier to answer than the parallel question, which hymns in the RV. as a whole are surely old? We have some sense here and there of relatively younger hymns, but we can nowhere point to primordial or aboriginal hymns. I do not imagine that there will be any one so bold as to question the lateness of 10.98 or 1.191, but, conversely where is the brahma purāṇam (jyestham) or the pratnaṁ manma in the Vedic? Now this sense that the eighth book is plethoric with relatively younger and inferior products of the Rishis' muse is well supported by the great number of its repetitions. Nevertheless, just as there are old words and forms in the book, so also it is very likely that some—probably not very many—of its strophes date from the early period of Vedic composition.

Superior or inferior quality of repetitions in a given collection as a criterion of date.—In book VIII the steady trickle of repetitions amounts in the end to quite a stream, as we pass from the beginning to the end of the book as a whole, especially if we include the Vāḷakhilya hymns. The same condition, perhaps, prevails in the related strophic collections of the first book (hymns 1-50). Here also repetitions are constant and frequent. Book IX is self-repeating; its repetitions represent a formulaic ritualistic type which, again without doubt, roots in antiquity, but became common property at a very early time. In the rest of the books and minor author-collections the repetitions are constant, but their numerical distribution is not such as to prejudice for or against any one of them. There is yet another possibility that the repetitions might throw light on the relative age of the books, or some larger tracts in the books. Let us suppose that we compare the repetitions in a given book¹ with their correspondents in other books, and find that the repeated verses in the book which is made the basis of the comparison are regularly either superior or inferior in sense to their correspondents in the other books. We should then possess a criterion for the relative age of that book, really more substantial or certain than any other that has been so far suggested.

Application of this criterion to the Vāḷakhilya hymns.—The Vāḷakhilya hymns share the following pādas with the rest of the collection :

1. ā na stomam upa dravat Vāl. 1.5^a : 8.5.7^a. Here Vāl. has to supply a verb ; in 8.5.7 yātam follows in the sequel.
2. Vāl. 2.9^b : 8.24.8^b. There is good reason to assume that Vāl. is secondary : see the discussion under 8.24.8.
3. Vāl. 4.4^{cd}, taṁ tvā vayanṁ sudughām iva goduhe juhūmasi çravasyavaḥ : 1.4.1^{ab}, surūpakṛtṇum ūtaye sudughām iva goduhe (juhūmasi). Here, as I have

¹ Or larger unit, such as the Praskaṇva hymns in the first maṇḍala, or the Vāḷakhilya hymns in the eighth.

shown under 1.4.1, the canny proportion, *surūpakṛtnum* : *sudughām* = *ūtaye* : *goduhe*, marks 1.4.1 as the source of the repeated expression.

4. Vāl. 4.10 and 8.7.22 are patterned after one another. There can be no doubt that the Vāl. stanza is a conglomeration, so banal as to be almost incredible: *sam indro rāyo brhatir adhūnuta sam kṣonī sam u sūryam* 'Indra has shaken together (brought together) great wealth, the sun, and heaven and earth!' See under 8.7.22.

5. Vāl. 5.7, *yas te sādhiṣṭho 'vase te syāma bhareṣu te*, simply makes no sense, but is founded on the plainest of sense in 5.35.1, *yas te sādhiṣṭho 'vasa indra kratus ṭam ā bhara*; see under 5.35.1.

6. The pāda *dyāur na prathinā ṣavaḥ* in the *dānastuti*, Vāl. 8.1, is a mere solecistic tag to the stanza, borrowed from the simple connexion in 1.8.5, q.v.

There are only two other pāda correspondences of Vāl. with outside stanzas. One is Vāl. 1.1^d, *yat sunvate yajamānāya cikṣathah*, addressed to Indra and Varuṇa, parallel to 10.27.1^b, *yat sunvate yajamānāya cikṣam*, in which Indra utters the same sentiment in the first person. As I have said before (p. 637), I am prejudiced against these first person statements, especially when they recur in the third person. It is quite possible, though I perceive no other criterion (both stanzas are very good), that 10.27 is here the borrower. See under 8.59 (Vāl. 1).1.—The other case involves the formulaic pāda, *dhuṣṣasva* (and *dhuṣanta*) *pipyuṣm iṣam*, Vāl. 6.7^d, and shows nothing as far as Vāl. is concerned; see under 8.7.3.

We need not hesitate to say that, in the case of Vāl. repetitions, priority is obviously with the outside hymns, just what we should expect in the general circumstances attending this batch of hymns.

Application of the same criterion to the eighth book as a whole leads to a more positive sense of its lateness.—Could we but find, similarly, one-sided priority in the relations of the pādas in any two other books, or continuous tracts of the *Saṁhitā*, we should then have in hand a truly solid instrument for judging their relative age. If, e.g., the eighth book steadily showed its repeated pādas in sense connexions inferior to those in which the same pādas occur in the other books, this result, supported as it is by other considerations, would amount to certainty. As may be readily guessed, such is not altogether the case. The repetitions of the eighth book are to a large extent within the book itself; in this respect the eighth book is next to the ninth. So, e.g., *nānā havanta ūtaye* 8.1.3; 15.12; 68.5; or *gantārā daṣuṣo grham* 8.5.5; 13.10; 22.3. Neither pāda occurs outside the eighth book. The materials which it shares with other books are to a considerable extent quite indifferent, sometimes mere formulas. E. g., *bhadraṁ manah kṛṇuṣva vṛtrātūrye* 'have good courage in the demon fight' is used indifferently in 2.26.2; 8.19.20. Or, *ā sūryam rohayo* (*rohayad*) *divi* is a 'henotheistic' formula, 1.7.3; 8.89.7; 9.107.7; 10.156.4; see p. 576.

Yet, in a surprising number of cases, book VIII is indeed more or less markedly inferior. Who will question that 8.1.24 is a diluted version of 4.46.3?

a tvā sahasram a çatām yukta rathe hiranyaye,
brahmayujo haraya indra keçino vahantu somapitaye (8.1.24).
a vām sahasram haraya indrāvāyū abhi prayah,
vahantu somapitaye (4.46.3).

The indications of relative date on the part of the repetitions are discussed in the body of this work; for briefness' sake I must content myself with recalling here the best instances in which book VIII shows itself to be inferior to its correspondents:

8.1.24 inferior to 4.46.3	8.38.7 inferior to 5.51.3
8.4.14 1.47.8	8.44.19 1.5.8; 3.10.1
8.5.18 6.45.30	8.47.5 1.4.6
8.6.1 9.2.9	8.61.6 9.107.4
8.6.3 1.44.11, and others	8.63.9 1.155.4
8.6.34 9.24.2	8.69.11 9.14.3; 61.14
8.7.28 1.39.6	8.71.12 5.28.6 (less certain)
8.8.18 1.1.8; 45.4	8.73.14, 15 6.60.14
8.9.1 1.48.15	8.74.7 1.144.7 (less certain)
8.12.5 1.8.7 (less certain)	8.75.12 6.59.7
8.13.8 9.24.2	8.79.4 7.24.3
8.13.14 1.142.1	8.84.1 1.186.3 (less certain)
8.13.16 2.5.4	8.85.1 1.133.5
8.13.19 1.142.3, and others	8.87.5 1.92.18, and others
8.13.25 9.61.15, and others	8.91.2 3.52.1
8.13.32, 33 5.40.2, 3 (less certain)	8.92.12 1.91.13
8.15.13 7.55.1; 9.25.4	8.92.25 9.24.5
8.18.5 5.67.4	8.93.3 9.69.8 (less certain)
8.19.3 1.12.1	8.93.34 4.37.5
8.19.7 7.15.8	8.94.3 6.45.33
8.20.14 5.87.2 (less certain)	8.96.21 10.6.7
8.21.4 1.14.1 (less certain)	8.97.15 7.37.5
8.21.13 1.102.8; 10.133.2	8.102.1 7.15.2 (less certain)
8.25.24 1.82.2	8.102.12 4.15.6
8.32.23 4.47.2	8.103.5 5.82.6
8.35.22 7.74.2	

Sporadic instances in which the eighth book shows superior verses.—

Let me repeat that, as a rule, repetitions tend to be indifferently well used in the several connexions in which they appear. Hence it must be granted that a list of about fifty instances of inferiority has a good deal of significance. The list is evidently supported by other tests that have been applied to the date of the maṇḍala, and shows beyond doubt that book VIII contains late materials on a large scale. This is well borne out by the negative test: the book shows very few, scarcely any, cases of superiority over the family books, and not many as compared with the remaining books. As regards the latter class, 10.83.7 contains a stanza addressed to the secondary conception Manyu, 'God Wrath', which is an undisguised replica of the Indra stanza, 8.100.2. More or

less certainly 8.18.3 is superior to 10.126.7; and 8.11.6 to 10.141.3; and 8.14.7 to 10.153.3; and 8.18.10 to 10.175.2. In a couple of cases, 8.60.3 to 1.127.2; and 8.6.19 to 1.134.6, our book shows itself superior to Parucchepa's artificial compositions. A number of cases of contact with other parts of the first book involve less certain relations: 8.5.7 with 1.14.5; 8.5.17 with 1.47.4; 8.7.11 with 1.37.12; and 8.7.12 with 1.15.2. But again, 8.36.4 seems better and prior to 9.96.5; and 8.32.2 to 9.109.22. As regards the family books, the pāda, a no viçvābhīr ūtibhīh sajoṣāh, 7.24.4, is composite as compared with a no (or vām) viçvābhīr ūtibhīh, in 8.8.1, 18; 87.3. Less clear are the relations of 8.12.4 and 5.86.6; or 8.12.4 and 7.66.6;—and that apparently exhausts the possibilities in that direction. I conclude, therefore, that both the frequency of repetitions in the eighth book, as well as the sense and connexion of its repeated verses point unmistakably to its late date in the main.

Quality of repetitions in the strophic collections of the first book (hymns 1-50).—Interested inquiry in this direction turns next to the six smaller, mostly strophic collections at the beginning of the first book, hymns 1-50. Their consanguinity with book VIII is obvious. Like book VIII they abound in repeated pādas, many of which they indeed share with that book. So, e.g., the hymn 8.8 shares no less than ten of its pādas with the Praskaṇva hymns, 1.45-49; or, four pādas of 8.7 recur in the Kaṇva Ghāura hymns 1.37-39. The relative date of books 8 and 1.1-50 as a whole resolves itself into a question of the relation of book VIII to each of the six minor collections embraced in 1.1-50. But the smallness of these minor groups prevents judgement, aside from the above mentioned (p. 638) fairly clear superiority of the Praskaṇva hymns to their correspondents in the eighth book.

On the whole the Madhuchandas hymns, 1.1-11, show a considerable degree of inferiority in the use of verses which recur in the family books.¹ So, e.g. the trochaic pāda, 1.2.7^a, mitram huve pūtadakṣam, is a scooped-out form of mitram huve varuṇam pūtadakṣam, 7.65.1^b; the pāda, ṛtena mitrā-varuṇāu, 1.2.8^a, is, perhaps, a truncated remnant of ṛtena mitrāvaruṇāu sacethe, 1.152.1^d; and 1.10.7^b is a parenthetic pāda borrowed directly from 3.40.6^c. It is tempting even to regard 1.3.6^b, upa brahmāṇi harivaḥ, as a truncated form of upā brahmāṇi harivo haribhīyam, 10.104.6^a.

In the group of Medhātithi Kaṇva, 1.12-23, the pāda, kavir gṛhapatir yuvā, 1.12.6^b, feels like a secondary parenthesis, as soon as we compare its use in 7.15.2^c. Pāda 1.12.11^b is a parenthetic intrusion between two pādas that are a modulated form of 9.61.6^{ab}. Stanza 1.12.12 is patchwork. Pāda 1.14.6^c, in a strained connexion, seems to come from 6.16.44^c. The ṛtuyāja hymn 1.15 contains three lines, 2^c, 7^a, and 9^b in awkward connexions, or bad form, as compared with their form or connexion elsewhere. Finally the distich 1.22.21^{ab}

¹ Cf. Oldenberg, Prol. p. 261, note 3.

was originally addressed to Agni, 3.10.9^{ab}, and adapted, from real to mystic, in a stanza to Viṣṇu.

The group of *Çunaḥṣepa Ājigarti*, 1.24-30, has in 1.24.10 a stanza addressed to Varuṇa, one of the gems of Rig-Veda composition. The stanza seems superior to 3.54.18 with which it shares the pāda, *adabdhāni varuṇasya vratāni*. Contrariwise, the vocative pāda, *aṇve na citre aruṣi*, 1.30.21^c, is pretty certainly an imitation of the nominative pāda, *aṇveva citrārūṣi*, 4.52.2^a. The banal stanza 1.25.15 is apparently patterned after 10.22.2. The additional pāda in 1.23.20 as compared with 10.9.6 is surplusage. Note especially the certainly secondary pāda 1.27.1^c, *samrājantam adhvarāṇām*, which for its own purposes turns trochaic the iambic pāda, *rājantam adhvarāṇām*, 1.1.8^a; 45.4^a.

In the *Hiraṇyastūpa Āngirasa* group (1.31-35) 1.33.12^c seems to be an insipid imitation of 7.91.4^a. In the *Kaṇva Ghāura* group (1.36-43) 1.36.15^{ab} is patterned after 7.1.13^{ab}; and 1.40.4^d is inferior to 3.9.1^d. Perhaps, also, on grounds of metre, 1.43.3^a is a truncated remnant of 3.4.6^c. The group of *Praskaṇva Kaṇva*, 1.44-50, which, with reasonable certainty, shows signs of superiority to parts of book VIII¹, happens also to betray no inferiority to the family books, as far as its repeated pādas are concerned.

This is none too much, but enough to show that the strophic collection, 1.1-50, is, on the whole, in the same relation to the rest of the collection as is book VIII. Like book VIII the hymns 1.1-50 exhibit a few cases of superiority to the rest of the collection. As stated above, 1.24.10 is distinctly superior to 3.54.18, which sinks 1.24.10^c into a parenthesis. In 1.26.4^c the reading, *sīdantu manuṣo yathā*, seems to me the mother of the pāda, *sīdanto vanuṣo yathā*, in 9.64.29. The pāda, *sumṛīkaḥ svavañ yātv arvāñ*, is addressed better to Savitar in 1.35.10 than to the Aṇvins' car in 1.118.1.

The ninth, or Pavamāna Soma book.—It is apart from my purpose to examine with any great degree of precision the proportions between primary and secondary uses of verses in each of the remaining books or other recognized subdivisions of the *Saṁhitā*. The *Pavamāna* book does not lend itself well to such inquiries, because for the most part it repeats itself. I would merely remark that there are about 30 cases of repetitions which book IX shares with other books, of which 10 are with book VIII. In these correspondences book IX is regularly superior to book VIII: 9.2.9: 8.6.1;—9.14.3: 8.69.1;—9.24.2: 8.6.34; 13.8;—9.24.5: 8.92.25;—9.24.6: 8.13.19;—9.25.4: 8.15.13;—9.61.14: 8.69.11;—9.69.8: 8.93.3;—9.107.4: 8.86.6. This adds a little extra emphasis to the character which we have assigned to the eighth book (p. 642).

Quality of the repetitions in the family-books: The second maṇḍala.—The family books are in a perfect tangle: not one of them is there that has not lines in both superior and inferior connexion. Thus, as regards the second book, 2.3.11 shows the pāda, *anuṣvadhā ā vaha mādayasva*, without the

¹ See above, p. 638.

object devān, which rightly and originally precedes the same pāda in 3.6.9. On the other hand my discussion shows that the Āditya stanza, 2.27.9, is the the original source of the pāda, tri rocanā divya dhārayanta, and that the same pāda owes its presence in the Indra stanza, 5.29.1, to a *tour de force*. Book II shows furthermore inferiority in 2.1.13 : 1.94.3 ; but superiority in 2.5.4 : 8.13.6 ;—2.15.2 : 1.103.2 ;—2.22.4 : 1.105.16 ;—2.23.8 : 6.61.3.

The third maṇḍala.—In this book 3.2.10 is inferior to 5.4.3 and 6.1.8 ;—3.5.5 : 4.5.8 ;—3.17.5 : 5.3.5 ;—3.48.4 : 7.101.3 ;—3.52.3 (62.8) : 4.32.16. On the other hand 3.1.21 ; 59.4 are superior to 6.47.13 ;—3.2.5 : 10.140.6 ;—3.2.8 : 10.150.4 ;—3.4.6 : 1.43.3 ;—3.4.11 = 7.2.11 : 10.15.10 ;—3.6.9 : 2.3.11 ;—3.9.1 : 1.40.4 ;—3.19.2 : 4.6.3 ;—3.31.8 : 10.111.5 ;—3.34.8 : 1.79.8 ;—3.40.6 : 1.10.7 ;—3.52.1 : 8.91.2 ;—3.53.7 : 7.103.10 ;—3.55.21 : 1.73.3 ;—3.56.7 : 1.71.9 ;—3.62.9 : 10.187.4 ;—3.60.3 : 10.94.2 ;—3.62.9 : 10.187.4 ;—3.62.16 : 7.103.10. Note that the third book exhibits its superiority mostly over the extra-family books.

The fourth maṇḍala.—The fourth book is conspicuous for the rather large number of its inferior repetitions. As an example, the glaring paradox, vṛṣā çukraṁ duduhe pṛṇir udhaḥ, 4.3.10, is certainly patterned after sakre çukraṁ duduhe pṛṇir udhaḥ, in 6.66.1. The following additional cases show the book in the same relation to its compeers: 4.4.13 : 1.147.3 ;—4.6.3 : 3.19.2 ;—4.12.3 : 7.16.12 ;—4.37.7 : 5.10.6 ;—4.45.2 : 7.60.4 ;—4.54.6 : 1.107.2 ; 10.66.3 ;—4.55.1 : 7.62.4. On the other hand 4.17.5 is superior to 1.177.1 ;—4.18.7 or 4.19.8 are conspicuously the source of the truncated pāda 1.80.10^d ;—4.24.3 is superior to 1.72.5 ;—4.32.16 to 3.52.3 ; 62.8 ;—4.36.1 to the mythic *tour de force* 1.152.5 ;—4.37.5 to the punning tangle 8.93.34 ;—4.41.7 to 9.66.18 ;—4.45.2 to 7.60.4 ;—4.46.3 to 8.1.24 ;—4.47.2 to 8.32.23 ;—and 4.52.2 to 1.30.21. Again we note that book IV exhibits its superiority mostly over the extra-family books.

The fifth maṇḍala.—In the fifth book 5.29.1 is inferior to 2.27.9. Very strikingly 5.56.6 betrays itself by various tests as inferior to both 1.14.12 and 1.134.3 ; and 5.86.6 is, less certainly, patterned after 8.12.4. On the other hand the book contains many repetitions that place it in a position of vantage as regards the other family books: 5.3.5 : 3.17.5 ;—5.9.4 : 6.2.9 ;—5.10.6 : 4.37.7 ;—5.15.4 : 7.84.1 ;—5.35.2 : 6.46.7 ;—5.46.8 : 7.34.22 ;—5.51.5 : 7.90.1 ;—5.52.4 : 6.16.22 ;—5.80.6 : 6.50.8 ;—5.82.3 : 7.66.4 ;—5.87.5 : 7.56.11. The fifth book contains also many repetitions that betray its superiority over the extra-family books ; see 5.2.8 : 10.32.6 ;—5.2.11 and 5.29.15 : 1.130.6 ;—5.28.6 : 8.71.12 ;—5.35.1 : 8.53 (Väl. 5) 7 ;—5.43.10 : 10.35.13 ;—5.51.3 : 8.38.7 ;—5.51.8 : 1.44.14 ;—5.55.9 : 10.78.8 ;—5.67.4 : 8.18.5 ;—5.87.2 : 8.20.14.

The sixth maṇḍala.—The sixth book, rather in contrast with the preceding, exhibits quite a number of inferior repetitions. Thus 6.2.9 : 5.9.4 ;—6.16.22 : 5.52.4 ;—6.46.7 : 5.35.2 ;—6.47.12 : 10.131.6 ;—6.52.12 : 8.44.9. The superiority of the book is, for the most part, in relation to the extra-family books. Thus 6.16.44 : 1.14.6 ;—6.19.8 : 10.47.4 ;—6.25.9 : 10.89.17 ;—6.45.30 : 8.5.18 ;—

6.45.32 : 10.62.8 ;—6.45.33 : 8.94.3 ;—6.47.12, 13 : 10.131.6, 7 ;—6.59.7 : 8.75.12 ;—6.60.14 : 8.73.14 ;—6.66.1 : 4.3.10 ;—6.72.2 : 10.62.3.

The seventh maṇḍala.—The seventh book also has a surprising number of inferior repetitions. When it asserts its superiority it does so rather over the extra-family books. Thus 7.24.4^a seems composite and secondary to 8.8.1^a, 18^a ; 87.3^a. Also the following repetitions show book VII in an unfavourable light : 7.34.22 : 5.46.8 ;—7.56.11 : 5.85.5 ;—7.58.6 : 6.47.13 ;—7.60.4 : 4.45.2 ;—7.65.4 : 3.62.16 ;—7.66.4 : 5.82.3 ;—7.66.6 : 8.12.4 ;—7.84.1 : 5.15.4 ;—7.90.1 : 5.51.5 ;—7.92.5 : 1.135.3 ;—7.101.3 : 3.48.4 ;—7.103.10 : 3.53.7. On the other hand repetitions of book VII are superior in the following cases, mostly in relation to the extra-family books : 7.1.13 : 1.36.15 ;—7.2.6 : 1.186.4 ;—7.10.5 : 1.70.5 ;—7.15.2 : 9.101.9, and 1.12.6 ; 8.102.1 ;—7.15.8 : 8.19.7 ;—7.16.12 : 4.12.3 ;—7.32.11 : 10.103.4 ;—7.32.23 : 1.81.5 ;—7.35.14 : 10.53.5 ;—7.35.15 : 10.65.14 ;—7.37.5 : 8.97.15 ;—7.44.1 : 10.36.1 ;—7.46.4 : 1.104.8 ;—7.60.4 : 1.186.2 ;—7.61.1 : 1.108.1 ;—7.62.4 : 4.55.1 ;—7.62.5 : 1.22.6 ;—7.65.1 : 1.2.7 ;—7.71.5 : 1.117.9 ;—7.78.3 : 1.191.5 ;—7.86.1 : 9.101.15 ;—7.91.4 : 1.33.12 ;—7.93.7 : 1.179.5.

Conclusions as to the family books as a whole.—Neither does the mass of repetitions as a whole, which permeate the family books, become so unbalancing at any point, as to arouse the suspicion that some particular book, or part of a book, is of peculiarly late date. The sound conclusion that may be drawn from repetitions in the family books, in their every aspect, is simply this, that all these books depend upon a long antecedent activity, and that they represent the mixed final precipitate of a later time, and to some extent also, the eclectic choice of a comparatively late redaction, but that they are, on the whole, earlier than the non-family books.

On the relations of the third and seventh maṇḍalas.—There comes to mind in this connexion the traditional hostility of the Viçvāmitras, the reputed authors of the third book, and the Vasiṣṭhas, the reputed authors of the seventh book.¹ This centres about the so-called vasiṣṭhadveṣiṇyaḥ (sc. reāḥ), RV. 3.53.21-23, which are supposed to contain a curse of the Viçvāmitras against the Vasiṣṭhas ; see BrhadD. 4.117 ; Śaḍguruçīṣya to Kātyāyana's Sarvānukramaṇī (ed. Macdonell), p. 108 ; RVidh. 2.4.2 ; Durga to Nirukta 4.14 : Sāyaṇa to RV. 3.53.21. As early as TS. 3.1.7.3 ; 5.4.11.3 Viçvāmitra and Vasiṣṭha are opposing parties in a vihava, or conflicting call upon the gods.² Roth, *ibid.*, p. 141, and Geldner, *l.c.*, regard the traditional hostility of the two Rṣi clans as old. But the hymns do not express it. At least it is strange that their two Aprī-hymns, 3.4 and 7.2, share no less than four stanzas word for word. We

¹ See Roth, *Zur Litteratur und Geschichte des Weda*, p. 108 ff. ; Weber, *Ind. Stud.* i. 120 ; Muir, *Original Sanskrit Texts*, vol. i, pp. 343 ff., 371 ff. ; Max Müller *RV*³, vol. ii, p. 23 ; SBE. xxxii, p. xlvi, note b ; Geldner, *Ved. Stud.* ii. 158 ff. ; D. R. Bhandarkar, *Indian Antiquary*, xl. 8 ff.

² See the author in *Johns Hopkins University Circulars*, 1906, No. 10, p. 1054.

should expect diversity there if anywhere.¹ Of course the two books share quite a number of other lines: 3.6.2^a: 7.13.2^b;—3.6.6^d: 7.13.2^b;—3.10.3^b: 7.14.1^a;—3.11.4^c: 7.16.12^b;—3.16.2^a: 7.18.25^a;—3.35.1^b: 7.23.4^c;—3.41.7^a: 7.31.4^a;—3.48.4^b: 7.101.3^b;—3.50.2^d: 7.29.1^c;—3.53.7^d: 7.103.10^d;—3.56.3^d: 7.101.6^a;—3.62.16^{ab}: 7.65.4^{ab};—3.62.18^a: 7.96.3^c;—and 3.62.18^c: 7.66.19^c.

These parallels do not make the smallest impression of historical difference. All we can see is a collection ascribed to a shadowy Vasiṣṭha and his family (book VII) in an advanced stage of assimilation to another collection, ascribed to a somewhat less shadowy Viçvāmītra and his family (book III). There is no difference between the relation of these two books and the relations of any other two family books. The supposititious tradition of hostility between the two is probably founded on the notion of the rivalry of the two as Purohitas of King Sudas.² This is likely to have induced later Vasiṣṭhas to insinuate that Viçvāmītra was no Brahman, but a Kṣatriya: a claim, to be sure, which is not on all fours with RV. 3.53.9, where Viçvāmītra is designated as mahān ṛṣir devajā devajātaḥ.

The remaining groups of the first maṇḍala (hymns 51-191).—There are left to consider the first book from hymn 50 onwards, and the tenth book. The former, as is known, consists of nine minor groups of hymns, each of which shows a steady though by no means excessive flow of repetitions. Their quantity tells nothing about the relative date of these minor collections, nor is their quality by any means one-sided. Yet, as the whole, the repetitions of 1.51-191 seem such as to favour the view that this mass of hymns is to a considerable extent of later origin and redaction. This is true, in a noteworthy degree, of the groups of Parāçara Çaktya, 1.65-73; Gotama Rāhugaṇa, 1.74-93; and Parucçhepa Dāivodasi, 1.127-139. Even in these there appear, however, some cases that point in the opposite direction. The repetitions in these nine groups appear under the following aspects:

The group of Savya Aṅgīrasa, 1.51-57, contains rather strikingly, a jagati stanza, 1.56.2, one of whose pādas, samudraṁ na saincarane saniṣyavaḥ, is imbedded in the triṣṭubh stanza 4.55.6, and is therefore suspicious in the latter connexion.

The group of Nodhas Gāutama, 1.58-64, shows one or two inferior pādas: 1.59.5: 7.98.3; and 1.59.3: 1.91.4, where the inferiority of 1.59.3 is quite characteristic. On the other hand 1.60.4 is superior to 1.72.1; and, very obviously 1.62.3 is primary in relation to 10.68.11.

The group of Parāçara Çaktya, 1.65-73 (in Aufrecht's judgement,³ 'rubbish'), contains, indeed, a number of inferior repetitions: 1.70.5^a is probably a direct loan from 7.10.5; and still more probably 1.71.9^c is a reminiscence of 3.56.7^b.

¹ See Bloomfield, *Religion of the Veda*, p. 72.

² Cf. Hillebrandt, *Ved. Myth.* i. 110.

³ Preface to the second edition of the RV., p. vii. Max Müller, SBE. xxxii, p. xlvii, note b, remarks that not a single verse of them occurs in any of the other Vedas.

The pāda 1.72.5^c, ririkvāṁsaḥ tanvaḥ kṛṇvata svāḥ, is a curious 'verballhornung' of 4.24.3^b, ririkvāṁsaḥ tanvaḥ kṛṇvata trām; and the stanza 1.73.3 is an imitation of 3.55.21. Also 1.72.3 is inferior to 1.60.4. On the other hand, though less stringently, 1.71.4 seems superior to 1.148.1, and very certainly 1.73.2 is superior to 9.97.48, although the pāda in question, devo no yaḥ savita satyamanmā, may be an older formula, original in neither connexion.

The group of Gotama Rāhugāṇa, 1.74–93, has attached to it a traditional name which is kept rather vividly alive in later Vedic times.¹ Repetition in this group points to some sort of modernity: 1.78.1 is inferior to 4.32.9;—1.79.8: 3.34.8 (cf. 9.63.11);—1.81.5: 7.32.23 (cf. 1.102.8);—1.81.9: 5.6.6;—1.84.7: 1.7.8;—1.85.9: 1.56.5;—1.92.11, 12: 1.124.2;—and 1.92.13: 4.55.9 and 9.74.5. On the other hand the group contains some repetitions that mark superiority over books VIII and X, to wit: 1.76.4: 10.2.2;—1.82.2: 8.25.24;—1.91.4: 1.59.3;—1.91.8: 10.25.7;—1.91.13: 8.92.12;—and 1.92.16: 8.35.22. Note that this group has no indications of superiority to any of the family books.

The group of Kutsa Āṅgīrasa, 1.94–115, falls into line with the general aspect of these small collections: it contains a noteworthy number of inferior repetitions. The pāda 1.103.2^a seems a direct loan from 2.15.2, where it appears in a well-knit connexion. The Indra pāda 1.104.8^a seems epigonal to the Rudra pāda 7.46.4^a; and 1.105.16 is inferior to 2.22.4. Perhaps most convincingly, 1.108.1 is secondary to 7.61.1. I believe also that the stanza 1.105.8 is a contracted form of 10.33.2, 3. As against this, 1.96.8 is decidedly better than 1.15.7;—1.96.6 furnishes one of its pādas to the rubbishy conglomerate, 10.139.3;—and 1.107.2 seems superior to 4.54.6.

The group of Kakṣivat Dāirghatamaśa, 1.116–126, contains few and rather dubious indications as to priority: 1.122.6 is probably posterior to 7.62.5; and 1.118.1 to 1.35.10. On the other hand 1.124.2 is demonstrably part source of 1.92.11, 12; and in the same beautiful Uṣas hymn, 1.124 pāda 7^c, jāyeva patya uṇatī suvāsāḥ, appears in its primary application, to be repeated in various applied secondary connexions in 10.71.4; 10.91.3; and 4.3.2.

The group of Paruccheḥpa Dāivodāsi, 1.127–139. I have always been of one mind with reference to the relative date of the hymns of this group, the *locus classicus* of the complicated atyaṣṭi metre.² They are certainly very late. Thus the very first repeated pāda in this group, viprebhiḥ ṣukra manmabhiḥ, 1.127.2^c, is evidently wrenched from another connexion, 8.60.3^d, and given a meaning which originally did not belong to it. The distich, ṣuṣmintamo hi te mado dyumnintama uta kratuḥ, applied to Agni in 1.127.9^{de}, is primarily an Indra motif, as in 1.175.5^{ab}. And so 1.128.2 is composite and secondary in relation to 6.14.2 and 5.1.7;—1.130.6 is secondary to 5.2.11: 29.15;—1.134.6 to 4.47.2; 5.51.6;—1.135.2 to 8.82.5;—1.135.6 to 9.62.1; 67.7;—and 1.137.1 to 9.64.28.

¹ Cf. RV. 1.78.5; and the well-known legend ÇB. 1.4.1.10.

² Cf. Ludwig, *Der Rig-Veda*, iii. 114.

For all that, the Paruccheṇa hymns occasionally appear in a better light than either the tenth book or the eighth book. Thus 1.129.9: 10.93.11; and 1.134.6: 8.6.19. And in an instance or two Paruccheṇa is in better form than the family books: 1.135.3: 7.92.5;—1.135.7: 4.49.3;—and possibly 1.134.2: 3.13.2.

The group of *Dirghatamas Ācuthya*, 1.140–164, is very non-committal, especially as regards its correspondences with the family books. Conspicuously 1.152.5 is an overdone version of 4.36.1. On the other hand the stanza 1.147.3 = 4.4.3 must have been composed in the sphere of *Dirghatamas*, because it mentions *Māmateya*, a metronymic of *Dirghatamas*. As regards the extra-family books, 1.144.7 is superior to both 8.74.7 and 10.64.11;—1.152.1 to 1.2.8 (less certainly);—and 1.155.4 to 8.63.9. But 1.148.1 seems inferior to 1.71.4;—and 1.149.1 to 10.93.1.

The group of *Agastya Maitravaruṇi*, 1.165–191. In this, the last group, the *pādas* 1.176.1^{bc} are inferior respectively to 9.2.1^a and 1.10.8^b; so also 1.176.5 to 1.4.8. Other cases of inferiority are: 1.177.1: 4.17.5;—1.177.3: 7.24.2;—1.179.5: 7.93.7;—1.186.2: 7.60.4;—1.186.4: 7.2.6;—and 1.191.5: 7.78.3. On the other hand 1.175.5 is superior to 1.127.9;—1.183.5: 8.85.1;—and 1.186.3: 8.84.1.

The tenth maṇḍala.—The appraisal of the relative value and date of the repetitions in the tenth book is somewhat more certain than in the case of 1.50–191. As a collection, or redactorial product, the book is an aftermath, later than the rest of the *Saṁhitā*.¹ Antecedently the most reasonable view of such a collection is that it is made up largely of really later compositions. It is equally probable that so large a collection—it contains 191 hymns, exactly the total of the minor collections of the first book—should contain some ancient materials, which either eluded the earlier collectors, or were alien to the literary or ritualistic purposes of the remaining collections. For instance, there is really no prejudice against 10.14–18, because they contain funeral stanzas, a theme which is foreign to the other books. The mere fact that they appear in an appendix does not tell whether they were composed late or early. As a matter of fact this little *Yama-Saṁhitā* shows few repetitions, and 10.14.14 is pretty certainly prior to 1.15.9; and 10.15.14 to 1.108.12. It is similarly imaginable that some of the popular (*Atharvanic*), or epic, or theosophic hymns of book X come from an early time.

The tenth book is not excessive in the quantity of its repetitions, if we bear in mind its very large size. Perhaps the most notable quantity is in the *Vimada* hymns which have seven repeated *pādas*, to which they add their various refrains; see above, p. 536. I have taken this as a good sign of lateness. But the book as a whole contains so large a number of repetitions inferior in quality, as to leave no room for doubt that its hymns, in the main, were composed at a later time; conversely, its exhibit of superior repetitions is comparatively small. It

¹ Cf. especially Oldenberg, *Prolegomena*, pp. 265 ff.

is not going too far to say that the repetitions of the tenth book amply justify the universal conviction that the great majority of these hymns were not only gathered at a later time, but also composed at a later time. The tenth book, on the one hand, is pivotal in these questions. On the other hand, the relative valuation of its repeated *pādas* is not likely to be entirely free from subjective elements. Therefore I would recommend the reader to test for himself and check off the following list of repetitions, all of which seem to me to show the inferiority of this book; on most of them opinion cannot but be unanimous:

10.10.2: 1.7.6.4 (less certain)	10.83.7: 8.100.2
10.11.8: 4.56.2; 7.75.7	10.88.2: 4.3.11
10.15.10: 3.4.11 = 7.2.11	0.89.17: 1.4.3; 6.25.9
10.21.1: 3.9.8; 5.20.3, &c.	0.93.11: 1.129.9
10.25.7: 1.91.8	0.94.2: 3.60.3
10.28.7: 4.17.3	0.103.4: 7.32.11
10.22.6: 5.2.8	0.104.6: 7.11.1
10.34.8 and 10.139.3 (both inferior)	0.110.4: 1.124.5
10.35.13: 5.43.10	0.111.5: 3.31.8
10.36.1: 7.44.1	0.111.9: 4.17.1
10.40.13: 8.87.2 (less certain)	0.119.13: 3.9.6, &c.
10.45.11: 4.1.15; 16.6	0.126.1: 2.23.5
10.47.4: 6.19.8	0.126.7: 8.18.3
10.53.5: 7.35.14	0.131.3: 4.17.16
10.62.3: 6.72.2	0.133.6: 9.61.4; 65.9
10.62.8: 6.45.32	0.139.3: 1.96.6
10.63.13: 8.27.16	10.140.6: 1.45.7
10.64.11: 1.144.7	0.141.3: 8.11.6
10.65.7: 1.44.14; 7.66.10	0.141.7: 1.14.3
10.65.14: 7.35.15	0.153.3: 8.14.7
10.65.15 = 10.66.15: 7.35.15	0.154.4: 1.179.2
10.66.13: 1.124.3; 5.80.4	0.175.2: 8.18.10
10.68.11: 1.62.3	0.183.1: 4.36.9
10.69.7: 1.100.12	10.187.4: 3.62.9

The tenth book shows very few, and, on the whole, much less certain cases of superior repetitions. I have pointed out above that the two funeral stanzas 10.14.14 and 10.15.14 seem to me to be respectively superior to 1.15.9 and 1.108.12. Similarly 10.9.6 antedates 1.23.10. Other good cases are 10.22.2: 1.25.15;—10.23.7: 7.22.9;—10.33.2,3: 1.105.8;—and 10.6.7: 8.96.21. Less certain are the following: 10.45.12: 9.68.10;—10.61.10: 2.1.2;—10.93.1: 6.68.4;—10.93.6: 1.149.1;—and 10.131.6: 6.47.12. It is observable that the superiority of book X is frequently over book I, and that the family books play almost no rôle in these confrontations.

PART THE THIRD

LISTS AND INDEXES

1. REPEATED CADENCES OF RIG-VEDA LINES ALPHABETIZED REVERSELY

This list of repeated cadences of Rig-Veda verses is of course arranged according to the usual direct order of the letters of the Sanskrit alphabet, but the alphabetization is based on the sequence of the letters of each line taking these letters in a reversed order, that is, from the end of each line backwards towards the beginning of each line. Thus the list begins with **-ka**; it then gives the cadences in **-ca**, under which come **-ā ca**, **-i ca**, **-m̐ ca**, **-ç ca**; then the cadences in **-cha**, under which come **-m̐ acha**, **-ty acha**, **-hy acha**, **v acha**; then the cadences in **-ṭha**; in **-ṇa**; in **-ta**; and so on.

The interest and value of the list for the purposes of Vedic study appear abundantly in the course of this work. Incidentally the list reveals the extreme lack of variety of the finals of the Vedic vocables. Apart from **k** and **n̐** and **ṭ**, which occur sporadically as finals, these cadences all end either in vowel-sounds (**a**, **ā**, **i**, **ī**, **u**, **ū**, **e**, **āi**, **o**, **āu**), or else in **ḥ** (**s**) or **m̐** (**m̐**) or **n** or **t**.

Taking the list of about 1675 repeated cadences as it stands, and not counting the repetitions, the approximate number of occurrences of each final is as follows :

1. Vowel-sounds, 575.

In particular,	a , 157	i , 68	u , 37
	ā , 96	ī , 19	ū , 4
		e , 177	o , 4
		āi , 7	āu , 5

2. Visarga, 652.

3. Other consonants, 448. In particular,

Sporadic :	k , 7	n̐ , 2	ṭ ,
Final t , 79			
Final n , 81			
Final m , 278			

The frequent finals in the order of frequency are :

Visarga, 652	Final ā , 96
Final m , 278	Final n , 81
Final e , 177	Final t , 79
Final a , 157	Final i , 68

CADENCES ENDING IN VOWEL-SOUNDS

ka

vajra sāyaka 10.83.1; 84.6
 tanvā tanā ca 6.49.13; 7.104.10, 11
 çavasā vardhayanti ca 5.11.5; 10.120.9
 pitarām mātaram ca 1.163.13; 10.88.15
 ksām apaç ca 2.50.7; 6.22.8
 sātīm acha 4.19.5; 9.97.25
 yanty acha 1.71.3; 5.47.6
 yāhy acha 2.18.7; 7.90.1
 gantv acha 1.186.6; 7.18.4
 uçato yaviṣṭha 10.1.7; 2.1
 jaritārām yaviṣṭha 1.189.4; 5.3.11; 10.80.7
 kṛṇavaḥ çaviṣṭha 5.29.13; 6.35.3
 sute raṇa 5.51.8-10; 8.13.9
 abhavo vicakṣaṇa 3.3.10; 9.86.23
 kāmām ā prṇa 1.16.9; 57.5; 8.64.6
 para enāvareṇa 1.164.17, 18, 43
 brhātā raveṇa 7.33.4; 9.97.36

ta

çarma yachata 5.46.7; 7.59.1; 8.18.12; 27.9;
 47.2; 10.63.7
 indrīya gāyata 1.4.10; 5.4; 8.45.21; 89.1
 mā riṣanyata 8.1.1; 20.1
 atke avyata 9.101.14; 107.13
 vācam akrita 7.103.8; 10.34.5; 66.14; 71.2;
 94.14
 maruto yam āvata 1.64.13; 166.8
 devā akrīvata 1.36.5; 3.11.4; 7.16.12
 mahimānam āçata 1.85.2; 8.59(Vāl. 11).2
 camasāṇ apiṇçata 1.169.9; 3.60.2
 arkā anūsata 5.5.4; 8.63.5
 vāṇir anūsata 1.7.1; 8.9.19; 9.104.4
 mahiṣā aheçata 9.73.2; 86.25
 sargā arṣkṣata 9.64.7; 66.10
 kāmā ayaṇsata 10.40.12; 64.2
 tanvaṇi sujāta 7.8.5; 10.7.6
 tvā puruṣtāta 6.56.4; 8.6.45; 32.10
 agna āhuta 5.11.3; 28.5; 7.15.7
 varuṇo juṣanta 2.27.2; 7.64.1
 maruto juṣanta 5.41.2; 7.58.6
 vasavo juṣanta 7.11.4; 35.14; 56.20
 aṅgirasō juṣanta 7.42.1; 52.3
 kratum juṣanta 1.68.3, 9
 yam avatha 4.37.6; 5.86.1
 yathāsatha 5.61.4; 10.103.13
 ojaś vavakṣitha 2.22.3; 8.12.4
 varivaç cakārtha 1.59.5; 7.98.3; 10.116.3
 asya veda 1.164.18, 32; 4.23.3; 10.73.10; 111.3
 ko vi veda 1.185.1; 10.12.5

na

açnoti kaç cana 2.16.3; 10.62.9
 çaravaḥ sthana 5.59.3; 10.94.10
 abhiṃ jaghāna 2.12.11; 5.29.8
 ya imā jajāna 8.96.12; 10.82.7
 rodasi rtena 1.133.1; 5.1.7
 āhutaṃ ghrtena 7.8.1; 10.36.6
 suyujā rathena 1.113.14; 117.15; 4.14.3
 vasumatā rathena 1.118.10; 125.3; 4.4.10;
 7.67.3
 brhātā rathena 3.53.1; 7.78.1
 trivṛtā rathena 1.34.12; 118.2
 suvṛtā rathena 1.118.3; 3.58.3; 4.44.5; 10.70.3
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 mātātā vadhena 1.32.5; 4.18.7; 5.32.8;
 7.104.16
 avasā nūtanena 5.42.18; 43.17; 76.5; 77.5;
 7.51.1
 jivasā nūtanena 1.118.11; 5.78.4
 avasā çantamena 5.76.3; 10.15.4
 marçayati dvayena 1.147.4, 5; 5.3.7
 sutāṇ upa 5.78.1-3; 8.6.42; 10.167.2
 adhvarāṇ upa 1.48.11; 135.5; 8.35.21; 10.32.2
 suṣtutir upa 8.17.4; 35.20
 sutāṇ piba 1.10.11; 16.7; 8.4.4; 8.6.36; 32.21;
 65.5

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 10.10.6; 89.8; varuṇasya dhāma 1.123.8;
 4.5.4
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 9.96.16
 sakhye syāma 4.17.9; 7.54.2
 sumatāu syāma 1.98.1; 3.59.3; 8.48.12
 çarman syāma 1.51.15; 2.27.16
 vāmabhājāḥ syāma 3.55.22; 6.71.6
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 bhagavantaḥ syāma 7.41.4
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 prṇāna jāyema 2.40.5; 10.128.1
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 8.42.3; 10.113.10

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nāma bhadrām 1.108.3; 4.39.4
çarma bhadrām 3.54.20; 5.1.10; 7.60.8
achā samudram 2.19.3; 6.30.4
soma indram 6.38.9; 10.42.1
puruhūtam indram 4.20.5; 6.47.11
tumram indram 4.17.8; 18.10
çatavat sahasram 10.102.5, 9

vam

samudram arṇavam 1.19.7; 10.58.5
çṛṇavad dhavam 8.33.9; 43.22; me çṛṇavad
dhavam 5.14.5; 8.61.10

çrutā havam 1.23.8; 10.63.2
 çṛnudhī havam 4.9.7; 8.3.18; 52(Vāl.4).8;
 74.11
 çrudhī havam 1.2.1; 10.9; 45.3; 142.13;
 5.24.3; 6.45.11; 8.6.18; 74.11
 çṛṇatām havam 1.47.2; 6.60.15; 8.38.8; 85.2
 çṛṇatām havam 2.41.4; 5.75.1-9
 ma imaiṁ havam 2.41.13; 6.52.7; 8.73.10;
 imaiṁ havam 5.74.10; 8.45.18; 73.5
 sadma pārthivam 1.38.10; 5.87.7
 vahatam aṇvinā yuvam 1.34.4, 5; 92.17;
 157.4; aṇvinā yuvam 1.34.3; 5.75.8; 78.6;
 8.8.10; 9.1

partṛbhiṣ tvam 6.48.10; 7.16.10
 yathā tvam 4.30.1; 8.14.1
 tan mahitvam 1.115.4; 3.32.9
 ūsas tvam 1.48.12; 49.2; 5.79.10
 ṛbhavo mūdāyadhvam 3.54.12; 4.34.2
 tavase (6.66.9, svaṭavase) bharadhvam 6.66.9;
 7.5.1
 namobhir ā kṛṇudhvam 1.77.2; 10.6.5
 avase kṛṇudhvam 1.186.10; 4.3.1; 10.74.5
 pṛṣatīr ayugdhvam 1.39.6; 85.4, 5; 5.55.6;
 57.3

çam

sūra etaçam 8.1.11; 9.63.8
 pipyuṣīm iṣam 8.7.3; 54(Vāl.6).7; 72.16;
 9.61.15; 86.18
 mahīm iṣam 2.34.8; 4.32.7; 8.6.23; 9.41.4;
 65.13; 10.140.5
 anu joṣam 5.33.2; 6.66.4
 rodasī antarikṣam 1.73.8; 5.85.3; 10.139.2
 rajo antarikṣam 6.61.11; 10.66.11
 urv antarikṣam 1.91.22; 3.54.19; 5.1.11;
 6.47.4; 7.98.3; 9.81.5; 10.124.6
 adhvarasya pracetasam 7.16.12; 10.140.5
 vajram āyasam 1.52.8; 81.4; 10.113.5
 viçvaha didivāṁsam 2.35.14; 6.1.3; 10.88.14
 apo vavṛvāṁsam 2.14.2; 6.20.2
 somino gr̥ham 1.22.4; 49.1
 dāçuṣo gr̥ham 1.110.2; 7.74.4; 8.5.5; 22.3;
 85.6

gām

uṣasaṁ sūryaṁ gām 7.44.3; 10.67.5
 pipyathur gām 1.116.22; 6.62.7
 pitur jām 9.89.2; 10.3.2
 janima mānuṣāṇām 6.18.7; 7.62.1
 havyā mānuṣāṇām 1.128.7; 5.7.3
 patī rayiṇām 1.68.7; 9.101.6
 rayipatī rayiṇām 1.60.4; 72.1; 2.9.4; 9.97.24

sadanām rayiṇām 1.96.7; 6.7.2; AV. 7.40.2;
 11.1.34
 iṣām rayiṇām 1.181.1; 6.60.13
 sthātār rayiṇām 8.24.17; 33.12; 46.1
 asi mānuṣiṇām 1.59.5; 3.34.2
 gr̥ṇatām ṛṣiṇām 6.44.13; 10.89.16
 çūra nṛṇām 7.32.11; 8.66.5
 apasi svasṛṇām 3.1.3, 11
 eha gachātām 1.21.4; 22.1
 asunitim etām 10.15.14; 16.2
 vṛṣaṇā juṣethām 1.93.7; 7.70.7 ff.
 indra panthām 6.17.12; 47.20

nām

prayujo janānām 10.33.1; 96.12
 atithim janānām 6.7.1; 10.1.5
 sanaye dhanānām 1.31.8; 124.7; 4.20.3;
 6.26.8; 9.96.20; 10.30.11
 devānām uta martyānām 4.12.5; 9.97.24;
 10.88.15; AV. 4.14.5, et al.; Kāuṣ. 106.7
 vṛṣabha carṣaṇiṇām 3.6.5; 8.96.18; 10.180.3
 vṛṣabhaṁ carṣaṇiṇām 3.62.6; 6.1.8; 18.1;
 8.96.4; TA. 3.15.2
 jagataç carṣaṇiṇām 6.30.5; 7.27.3; MS.
 4.14.13; 23.6.5
 havyo matinām 3.5.3; 49.3
 achoktibhir matinām 1.61.3; 184.2
 pañca kṣitīnām 1.7.9; 5.35.2
 vṛṣabha kṣitīnām 1.177.3; 6.32.4
 garbham oṣadhiṇām 7.101.1; 102.2
 padaviḥ kavīnām 3.5.1; 9.96.6, 18
 kavitaṁ kavīnām 5.42.3; 6.18.14
 vasupate vasūnām 1.170.5; 3.30.19; 10.47.1
 dāvane vasūnām 2.11.1; 9.93.4
 içe vasūnām 1.127.7; 7.75.5
 vasupatīm vasūnām 3.36.9; 5.4.1
 nāma gonām 5.3.3; 9.87.3
 çūra gonām 8.78.1; 10.47.1
 kṣaye maghonām 5.64.4, 5
 agre ahnām 5.1.4, 5; 80.2; 10.110.4
 sudinatve ahnām 3.8.5; 23.4; 7.88.4; 10.70.1
 abhipitve ahnām 1.126.3; 4.34.5; 35.6
 ketum ahnām 3.34.4; 7.5.5
 prthivīm dyām utemām 3.32.8; 34.8; 10.88.3, 9;
 121.1

yām

vimadāya jāyām 1.116.1; 117.20
 prāvṛṣy āgatāyām 7.103.3, 9
 sambhṛtam usriyāyām 3.30.14; 39.6
 prthivīm uta dyām 1.154.4; 3.30.11; 59.1;
 5.62.3; 85.4; 6.47.29; 51.8; 9.97.13;
 10.81.6; 89.4

iva dyām 1.127.2; 173.6
 nakṣati dyām 4.43.5; 10.3.5
 harivo haribhyām 3.30.2; 10.104.6
 yat prthivyām 1.108.11; 4.5.11
 amṛtatvam aṣyām 5.4.10; 10.62.1
 ayaso na dhārām 6.3.5; 47.10
 kṛṇvata trām 1.100.7; 4.24.3

vām

aṣvīnā vām 1.120.1, 6
 mahinā vām 1.180.5; 6.59.2
 sutesu vām 6.59.1, 4; 8.59(Vāl.11).1
 vartate vām 4.43.5; 5.62.4; 77.3
 huve vām 6.60.13; 10.61.4
 ratho vām 1.108.1; 116.18; 183.3
 kṛtām vām 1.117.8; 8.57(Vāl.9).3
 viṣpatim viṣām 3.13.5; 10.92.1
 eka eṣām 1.164.44; 7.103.6
 agna eṣām 5.10.3; 16.4
 iṣa eṣām 1.165.10; 6.51.8
 jānam eṣām 1.37.9; 5.53.1
 nūnam eṣām 5.56.5; 61.14; 8.18.1
 dadhiṣe svarsām 5.45.11; 10.8.6

im

jagatas tasthuṣas patim 1.89.5; 7.66.15
 çavasas patim 3.4.5; 6.44.4
 hrđā matim 1.105.15; 10.119.5
 ablii devavitim 9.89.7; 97.21

varuṇam mitram agnim 4.39.4; 6.50.1
 amṛtasya nābhim 2.40.1; 3.17.4; 5.47.2
 madhva ūrmim 3.47.1; 6.41.2
 madhumantam ūrmim 4.57.2; 10.30.7, 8
 gātum ūrmim 1.95.10; 7.47.4
 manyase rayim 5.20.1; 10.21.4
 sahasraṇām rayim 9.13.5; 98.4
 sānasim rayim 1.8.1; 10.140.5
 parvataṁ girim 5.56.4; 8.64.5
 sahasrasām ṛsim 1.10.11; 9.54.1
 indra sānasim 8.21.2; 10.63.14
 prtanāsu sāsaḥim 8.61.12; 70.4
 prtsu sāsaḥim 8.15.4; 61.3

im

uṣasam vibhātīm 3.61.5; 7.78.4
 viṣvataḥ śim 1.33.9; 100.14; 116.20; 122.6;
 5.47.2

um

uta kratum 1.80.15; 8.7.24; 15.7; 23.8;
 9.4.3; 10.25.1
 anu kratum 8.63.5; 10.11.3
 mahām urum 1.57.6; 2.22.1; 8.65.3
 aṣvyam paçum 5.61.5; 8.34.16; 10.48.4
 abhi mātara (9.86.36, mātaraḥ) çikum 1.140.3;
 9.86.36
 divaḥ çikum 4.15.6; 9.1.9
 dugdham aṇçum 5.36.1; 7.98.1

2. LIST OF LINES REPEATED IN ONE AND THE SAME HYMN

WHEN verses are repeated in contiguous or nearly contiguous stanzas of the same hymn these repetitions encroach upon the domain of concatenation. This latter kind of repetition does not in general figure here, because it is outside of the proper limits of our theme. Sufficient reference to it is made above, on pages 5 ff. Some of the repeated lines below are clearly catenary; others, less obviously, may be the same. Thus 1.101.8^d, 9^b, or 9.67.31^{ab}, 32^{ab}, and others. It is not easy to draw the line.

In a few cases the present repetitions approach refrains in character. Thus 8.8.8^d, 15^b, 19^d, *gīrbhīr vatso avivṛdhat*, if it occurred at the end of successive stanzas would be counted a refrain. The same impression, rather than that of concatenation, is produced by 1.191.5^c, 6^c, *adr̥ṣṭā viçvadr̥ṣṭāh*.

In two cases, 8.97.7^a, 7^d and 8.97.8^a, 8^d, we have the suggestion of a type of repetition which occurs in a completed fashion when the refrain appears first at the beginning of the first stanza and again at its end, and then continues to reappear at the end of each stanza of the remainder of the hymn; see the introduction to the next list (3).

The lines repeated in the same hymn now follow:

- | | |
|---|--|
| 1.12.3 ^a , 10 ^b (<i>et al.</i>), <i>agne devān ihā vaha</i> | 1.164.30 ^d , 38 ^b , <i>amartyo martyenā sayoniḥ</i> |
| 1.13.3 ^b , 7 ^b , <i>asmin yajña upa hvaye</i> | 1.164.43 ^d , 50 ^b , <i>tāni dharmāṇi prathamāny āsan</i> |
| 1.36.2 ^c , 6 ^c , <i>sa tvam no adya sumanā ihāvitā</i>
(6 ^c , <i>utāparam</i>) | 1.191.1 ^d , 4 ^d , <i>ny adr̥ṣṭā alipsata</i> |
| 1.37.1 ^a , 5 ^b , <i>krīṣṇaḥ vaḥ çardho</i> (5 ^b , <i>krīṣṇaḥ yac çardho</i>) <i>mārutam</i> | 1.191.5 ^c , 6 ^c , <i>adr̥ṣṭā viçvadr̥ṣṭāh</i> |
| 1.47.3 ^b , 5 ^d (<i>et al.</i>), <i>pātaḥ somam ṛtāvṛdhā</i> | 3.21.1 ^c , 4 ^b , <i>stokānām</i> (4 ^b , <i>stokāso</i>) <i>agne modaso ghr̥tasya</i> |
| 1.47.3 ^c , 6 ^a , <i>athādya</i> (6 ^a , <i>sudāse</i>) <i>dasrā vasu bibhratā rathe</i> | 3.28.1 ^b , 6 ^b , <i>puroḷāçaḥ jātavedaḥ</i> |
| 1.52.5 ^a , 14 ^c , <i>abhi</i> (14 ^c , <i>nota</i>) <i>svavṛṣṭim made asya yudhyataḥ</i> | 3.53.5 ^c , 6 ^c , <i>yatrā rathasya bṛhato nidhānam</i> |
| 1.101.8 ^d , 9 ^b , <i>tvayā haviḥ cakrmā satyarādhaḥ</i>
(9 ^b , <i>brahmavāhaḥ</i>) | 4.15.7 ^b , 9 ^b , <i>kumārāḥ sāhadevyah</i> ; 4.15.8 ^b , <i>kumārāt sāhadevyāt</i> |
| 1.122.3 ^d , 14 ^b , <i>tan no viçve varivasantu devāḥ</i> | 4.45.2 ^d , 6 ^b , <i>svaṛ ṇa çukraḥ tanvanta ā rajah</i> |
| 1.135.3 ^c , 4 ^c , <i>vāyo havyaṇi vitaye</i> | 5.1.5 ^d , 6 ^a , <i>agnir hotā niṣasādā</i> (6 ^a , <i>ny asidad</i>) <i>yajiyān</i> |
| 1.135.3 ^f , 6 ^b , <i>adhvaryubhir bharamāṇā ayaṇsata</i> | 5.12.2 ^d , 6 ^b , <i>ṛtaḥ sa pāty</i> (2 ^d , <i>sapāmy</i>) <i>aruṣāya vṛṇaḥ</i> |
| 1.137.1 ^c , 3 ^d , <i>asmatrā gantam upa naḥ</i> | 5.40.5 ^b , 9 ^b , <i>tamasavidhyā āsurah</i> |
| 1.161.4 ^a , 13 ^a , <i>cakrvaṇsa</i> (13 ^a , <i>suṣupvaṇsa</i>) <i>ṛbhavas tad apr̥çata</i> | 5.44.14 ^d , 15 ^d , <i>tavāham asmi sakhye nyokāḥ</i> |
| 1.162.6 ^d , 12 ^d , <i>uto teṣām abhi-ṛtir na invatu</i> | 5.79.3 ^b , 9 ^a , <i>vy uchā duhitar divaḥ</i> |
| | 5.79.6 ^c , 7 ^c , <i>ye no rādhaṇsy ahrayā</i> (7 ^d , <i>açvyā</i>) |

6.15.6^d, 6^e, devo deveṣu vanate hi vāryam
(6^e, no duvaḥ)
6.16.29^b, 36^b (et al.) jātavedo vicarṣaṇe
6.50.4^b, 15^e, adyā (15^e, gnā) hutāso vasavo
'dhr̥ṣṭāḥ
6.53.5^b, 7^b, ārayā (7^b, paṇinām) hr̥dayā kave
6.53.7^a, 8^d, ā rikha kikirā kṛṇu
6.69.4^d, 7^d, upa brahmāṇi cṛṇutaṁ giro (7^d,
havaṁ) me
6.71.1^a, 4^a (et al.), ud u sya devaḥ savitā
hiraṇyayā (4^a, damūnāḥ)
6.75.12^d, 17^d (et al.), aditiḥ cārma yachatu
7.33.9^e, 12^e, yamena tataṁ paridhiṁ vayantaḥ
(12^e, vayisyan)
8.5.20^a, 30^a, teṇa no vājiniṣasū
8.6.21^b, 43^e, kaṇvā ukthena vāvṛdhuḥ
7.7.8^e, 36^e, te bhānubhir vi tasthire
8.8.1^a, 18^a (et al.), ā no (18^a, vām) viṣvābhir
ūtibhiḥ
8.8.4^b, 8^e, putraḥ kaṇvasya vām iha (8^e, ṛṣiḥ)
8.8.8^d, 15^b, 19^d, gīrbhir vatso avivṛdhat
8.8.11^{ab}, 14^{cd}, ataḥ sahasranirñijā rathenā
yātam aṣvinā
8.9.3^e, 9^e (et al.), evet kāṇvasya bodhatam
8.40.10^e, 11^e, uto nu cid ya ojasā (11^e, ohate)
8.40.10^d, cūṣṇasyāṇḍāni bhedati: 8.10.11^d,
āṇḍā cūṣṇasya bhedati
8.40.10^e, 11^e (et al.), jeṣat (11^e, ajāiḥ) svarva-
tīr apaḥ
8.43.18^b, 29^b, viṣvāḥ suksitayaḥ pṛthak
8.47.15^e, 17^e, trite (17^e, evā) juṣvapnyam
sarvam
8.67.1^e, 10^e, sumṛṇikāḥ (10^e, sumṛṇikām) abhi-
ṣṭaye
8.87.2^{ab}, 4^{ab}, pibataṁ gharman madhumantam
aṣvinā barhiḥ śidataṁ narā (4^b, sumat)

8.92.14^e, 22^e, na tvām indrāti ricyate
8.94.3^e, 9^e (et al.), marutaḥ somapitaye
8.97.7^a, 7^d, mā na indra parā vṛṇak
8.97.8^e, 8^d, asme indra sacā sute
8.101.7^d, 10^b, prati havyāni vitāye
9.4.5^b, 6^e, tava kratvā tavotibhiḥ
9.6.2^a, 3^a, abhi tyām madyam (3^a, pūrvyam)
madam
9.63.10^b, 17^e (et al.), gira (17^e, indum) indrāya
matsaram
9.67.31^{ab}, 32^{ab}, yaḥ pāvamānir (32^{ab}, pāva-
mānir yo) adhyety ṛṣibhiḥ sambhṛhaṁ
rasam
9.96.6^d, 17^d, somaḥ pavitram aty eti re-
bhan
9.97.16^d, 19^b, adhi (19^b, pari) ṣṇunā dhanva
sāno aveye
9.97.42^b, 49^b, matsi (49^b, abhi) mitravaruṇā
pūyamānaḥ
9.100.2^d, 8^d, viṣvāni dācuṣo gr̥he
9.108.1^a, 15^e (et al.) pavasva madhumatta-
maḥ
10.10.13^d, 14^b, pari śvajāto libujeva vṛkṣam
10.61.10^e, 11^a, makṣū kanāyāḥ sakhyam navag-
vāḥ (11^a, naviyāḥ)
10.72.2^d, 3^b, asataḥ sad ajāyata
10.86.16^b, 17^d, antarā sakhyā kapṛt
10.86.16^d, 17^b, niṣeduso vijr̥mbhate
10.87.4^e, 13^d, tābhīr (13^d, tayā) vidhya hr̥daye
yātudhānān
10.90.8^a, 9^a, tasmād yajñāt sarvahutaḥ
10.97.4^d, 8^d, ātmānām tava pūruṣa
10.97.19^d, 21^d, asyāi sam dhatta vīryam
10.119.2^b, 3^a, un mā pitā ayaṁsata
10.173.3^b, 6^e, dhruvaṁ dhruveṇa haviṣā
10.175.1^b, 4^b, devaḥ suvatu dharmanā

3. LIST OF REFRAIN-LINES

REGULAR refrain-lines occur at the end of two or more successive stanzas in the same hymn, or at the end of a number of stanzas in more or less contiguous hymns in the same book. There are also quite a number of obvious refrain-lines which betray their character in that they occur a fair number of times scatteringly throughout the collection, but every time at the end of stanzas. These are not included in the present List, because they are on their face not sufficiently differentiated from many other formulaic verses which are certainly not refrains.

Thus *bṛhad vadema vidathe suvīraḥ* is a regular refrain at the end of many verses of the second book (see 2.1.16^d ff.). This refrain does not differ in spirit from *suvīraṣo vidatham ā vadema*, which occurs thrice scatteringly as the last verse of 1.117.25; 2.12.15; 8.48.14; or from *suvīryasya patayaḥ syāma*, which occurs scatteringly four times at the end of stanzas (see under 4.51.10^d); or from *vayaṁ syāma patayo rayiṇām*, which occurs scatteringly five times at the end of stanzas (see under 4.50.6^d).

Similarly the type, *rayiṁ dhattāṁ vasmantaṁ ṣaṭagvinam*, 1.159.5^d ff. (q.v.), thoughl. somewhat varied in its several recurrences, occurs every time at the end of a stanza, and is distinctly in the nature of a refrain. Cf. also the type, *tasya vayaṁ sumatāu*, &c., under 3.1.21^{cd}, and many others. Thus the question as to the character and extent of refrain in the RV. is really an open one, to be determined by intrinsic as well as extrinsic consideration, and not marked off by hard and fast lines from other kinds of formulaic repetition.

On the other hand there is a second type of refrain, namely that of entire stanzas repeated at the end of hymns. These are considered and listed by themselves on pp. 493 ff.; they are, of course, to be treated in connexion with the present list.

In three cases we have a type of refrain in which a verse is repeated, first at the beginning and the end of a first stanza, and then continued at the end only of the remaining stanzas. This peculiar rhetoric appears in 1.97.1^a, 1^c-8^c, *apa naḥ ṣoṣucad agham*; in 8.93.31^a, 31^c-33^c, *upa no haribhiḥ sutam*; and in 9.58.1^a, 1^c-4^c, *tarat sa mandī dhāvati*. See also 8.97.7^a, 7^d and 8.97.8^a, 8^d, and the remark at the end of the introduction to the preceding List (2). This type, if it continues at all, is sporadic in Vedic literature, not destined to survive in spite of a certain rhetorical effectiveness.

The refrains of the hymn 8.35 constitute themselves the verse-lines of a continuous new hymn of the Rig-Veda, whose verses are plucked apart, padded, and made to serve as refrains of the existing hymn. See especially the sequence beginning with 8.35.4^{b-6b}. Both the existing hymn and the refrain-hymn are Aṣvin hymns, and each of the stanzas ends with the word aṣvinā :

viṣveha devāu savanāva gachatam,
iṣam no voḥham aṣvinā
somaṁ sutam mahiṣeva gachathaḥ,
trir vartir yātam aṣvinā
prajāṁ ca dhattam draviṇam ca dhattam,
ūrjam no dhattam aṣvinā
marutvantā jaritūr gachatho havam,
ādityāir yātam aṣvinā
hataṁ rakṣāṁsi sedhatam amivāḥ,
somaṁ sunvato aṣvinā

The refrain-lines now follow :

1.19.1^{c-9^c}, marudbhīr agna ā gahi
1.28.1^{cd-4^{cd}}, ulūkhalasutanām aved v indra
jalgulāḥ
1.29.1^{ode-7^{ode}}, ā tū na indra caṇṣaya goṣv
aṣveṣu cūbhriṣu sahasreṣu tuvimagha
1.58.9^d; 60.5^d; 61.16^d; 62.13^d; 64.15^d; 8.80.10^d;
9.93.5^d, prātar maksū dhiyāvasu jagamyāt
1.78.1^{c-5^c}, dyumnāir abhi pra ṇonumah
1.80.1^{e-16^e}, arcann anu svarājyam
1.82.1^{e-5^e}, yojā nv indra te hari
1.84.10^{c-12^c}, vasvir anu svarājyam
1.94.1^{d-14^d}, agno sakhye mā riṣāma vayam
tava
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- 8.36.1^b-6^b, pibā somaṁ madāya kaṁ cāta-
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- 8.37.1^{ode}, 2^{bed}-6^{bed}, indra viṇvābhir ūtibhiḥ
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- 8.38.1^o-3^o, indrāgni tasya bodhatam
8.38.4^o-6^o, indrāgni ā gataṁ narā
8.38.7^o-9^o (*et al.*), indrāgni somapitaye
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- 8.42.4^o-6^o, nāsatyā somapitaye
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- 8.62.1^o-6^o, 7^d-9^d, 10^o-12^o, bhadrā indrasya
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- 8.73.1^o-18^b, anti śad bhūtu vām avalā
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8.94.10^o-12^o (*et al.*), asya somasya pītaye
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mahe
10.47.1^d-8^d, asmabhyāṁ citraṁ vṛṣanāṁ
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10.60.8^{ede}, 9^{ede}, evā dādhāra te mano jīvātave
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ADDITIONS AND CORRECTIONS

Under 1.1.5 the pāda, *çucayo yanti vitaye*, should be in thick type

After 1.8.7^b add: [1.8.10^b, *stōma ukthān ca çāṅsyā*: 8.63.2^a, *ukthā brāhma ca çāṅsyā*]

Change 1.9.6^a (in its order) to 1.9.6^c

Under 1.9.10^c in the heading of 10.96.2^d correct *Aṅgirasa* to *Āṅgirasa*. In the earlier sheets the macron (sign of length) frequently broke off in the press owing to no fault of the author (A instead of Ā). The listing of these cases is superfluous, as they cannot be mistaken, and are in any case unimportant

Under 1.10.8 the letter *ṣ* in *jeṣaḥ* was lost in the press

Under 1.12.7^b change *ādhvarīm* to *adhvarīm*

Under 1.21.3, second stanza, change cf. 7.15.2^a to cf. 5.86.2^c

Under 1.25.11^c change (the second) *kr̥tāni* to *kr̥tāni*

After 1.29.1^b add: 1.29.1^{cd}–7^{cd}, ā tū na indra çāṅsaya gōṣv āçveṣu çubhriṣu sahāsreṣu tūvimagha

Before 1.31.8^d insert: [1.31.5^c, *ya āhutīm pāri vedā vāsaṭkr̥tim*: 6.1.9^c, . . . *vedā nāmobhiḥ*]

Before 1.36.3^a insert: 1.36.2^c, 6^c, *sā tvām no adyā sumānā ihāvitā* (6^c, *utāparām*)

Under 1.36.12^d change (the second) *mṛḷa* to *mṛḷā*

Under 1.37.12^a change the initial *marūto* in each stanza to *māruto*

Under 1.39.6^b (second stanza) the *ç* in *çubhrā* was lost in the press

Under 1.47.8, last line of the note, change (the second) *sīdatām* to *sīdatām*

Under 1.55.2^c, first stanza, change *pitāye* to *pītāye*

Under 1.58.7, heading of second stanza, read *Āilūsa* for *Āilusa*

Under 1.62.2, in the note, fourth line from bottom, read *follow* for *followed*

Under 1.92.18, in the third stanza, delete the el-brackets.

Under 1.98.2, in the first stanza read *divā* for *divā*

Under 1.105.8, in the heading of the second stanza, and in the second line of the note, read *Āilūsa* for *Āilusa*

Under 1.127.2, read in the headings of the second and fourth stanzas *Pragātha* for *Pragātha*

Under 1.128.2, in the heading of the third stanza, read *Āilūsa* for *Āilusa*

Under 1.130.7 read 1.51.6^b for 1.56.6^b

Under 1.131.1^f change *f* to *e*.

Under 1.132.1 read in the first stanza *nēdiṣṭhe* for *nēdhiṣṭhe*

Under 1.160.5 read *no* for *no*

Under 2.12.14 read in the first stanza *yasya* for *yāsya*

Under 2.14.1, in the heading of the second stanza, read *Āilūsa* for *Āilusa*

Under 2.18.7 read in the note 7.92.5^c for 7.92.5^d

Under 2.40.1^b add 9.96.5^b after 8.36.4^a

After 2.41.20^a add the item, 2.42.1^b: 9.95.2^b, *iyarti vācam aritēva nāvam*

Under 3.1.19, in the heading of the second stanza, read *Āisīrathi* for *Āisīrathi*

Under 3.36.7, in the heading of the third stanza, read *Āilūsa* for *Āilusa*

On p. 201, first stanza, read *babhūthāsamo* for *babhūtāsamo*

Under 3.53.16, in the second line of that stanza, the word *sā* is broken off before *pakṣyā*

Under 4.11.5^d, in the second stanza, read *grhāpatīm* for *grhāpatīm*

Under 4.34.10^b read 7.84.4^a for 7.84.4^d, and in the same line *dhattām* for *dhattām*

- Under 4.56.2, in the third stanza, read *devéṣu* for *déveṣu*
 Under 5.3.1 the second *bhavaśi* is to be changed to *bhavati*
 For root *varj* in the note to 5.20.3 see now Bloomfield, JAOS. xxxv. 273 ff.
 After 5.40.1^b insert the item: 5.40.1^c-3^c, *vṛṣann indra vṛṣabhir vṛtrahantama*
 Under 5.75.7^b, in the last line of the note, read *aryaś* for *arya*
 Under 6.1.12, in the second stanza, read *jirādāno* for *jirādāno*
 To the note on *radhracōdana* under 6.44.10 add: *pātim devī rādhase codayasva* AV. 7.46.3,
 and the expression *yājāmānasya coditā* RV. 1.51.8; 10.49.1: *radhrāsyā coditā* RV.
 10.24.3
 After 6.49.14^b insert the item: [6.49.5^a, *viṣa ādevīr abhy ācnavāma*: 8.96.15^a, *viṣo ādevīr*
abhy ācārantih]
 On p. 300, line 4, read *GASI* for *JSAI*
 On p. 309, line 1, change (the first) *kṣapāvān* to *kṣapāvān*
 Under 7.18.12 insert 1.52.15^b; 103.7^d, after the colon (:)
 Under 7.44.1^d read in that stanza *açvinōsasam* for *açvinōsasam*
 Under 7.60.4^a read *mādhumanto* for the first *mādhumanta*
 Under 8.1.4 in the first stanza read *cikivānā* for *cikivānā*
 Under 8.1.25 last line read 8.35.22^{cde} for 8.25.22^{cde}
 Under 8.3.20, in the second stanza, and again under 8.32.3, read *indra* for *indra*
 Under 8.6.26, in the second stanza, read *yāmañ* for *yāmañ*
 Under 8.23.30 read in that stanza *mitrāvārūṇā* for *mitrāvārūṇa*
 Under 8.26.9 read in the first heading *Viçvamanas* for *Viçvamanas*
 Under 8.26.11 the *r* of *aryamā* has dropped out.
 Under 8.45.21 read *puruhūtāya* for *puruhūtāya*
 Under 8.50(Vāl.2).7, in the third line, read *ugrā* for *ūgra*
 Under 8.51(Vāl.3).6, in the heading of the third stanza, the *t* of *to* has dropped out.
 Under 8.52(Vāl.4).6 read in the first heading *Āyu* for *Ayu*
 Under 8.84.3 read *rākṣā* for *rākṣa*
 Under 9.13.3 cf. for the second *pāda* of the last stanza 9.23.1^c
 On p. 416, l. 2, read *mṛjanti* for *mṛjanti*
 Under 9.60.3, in the second stanza, read *krāṇā* for *krāṇā*
 Under 9.61.3^c read *iṣaḥ* for *iṣaḥ*
 Under 9.64.28 read *gāvāçiraḥ* for *gāvāçiraḥ*
 Under 9.70.5 read twice *dhāyase* for *dhāyase*
 Under 9.74.9^d, and again under 9.86.3^d, read in that stanza *sā* for *sa*; and in the heading of
 the second stanza *Çaktya* for *Çaktya*
 After 9.86.21 insert the item: 9.86.23^d; 1.51.3^a, *sōma* (1.51.3^a, *tvām*) *gotrām āngirobhyo*
vṛṇor āpa
 Under 9.103.2^b, in the first heading, read *Āptya* for *Aptya*
 Under 9.107.10 read *vārāṇy* for *vārāṇy*
 Under 10.45.9, in the second line read *no* for *tām*
 Under 10.68.1 read *giribhrājo* for *giribhrājō*
 Page 495, line 3, read *Āpri* for *Apri*
 Page 495, line 10, read *Rāhūgaṇa* for *Rahūgaṇa*
 Page 497, middle, under 8.38.9, read *yathāhuvanta* for *yathāhavanta*
 Page 503, line 5, read *Viçvāmītra* for *Viçvamītra*
 Page 523, second paragraph, note the relation of 1.162.1^{ab} to 7.93.8^c
 Page 549, line 10 ff.: the statement there is only faintly relevant

CORRIGENDA

Page 13 footnote 2	<i>For line 13 read line 16</i>
„ 15 line 12 from bottom	<i>For devānām read devasya</i>
„ 17 line 8 from bottom	<i>For 2.41.5 read 2.41.15</i>
„ 19 line 22	<i>For 1.1.6 read 1.1.8</i>
„ 58 line 4	<i>For Prājāpatya read Prajāpati</i>
„ 494 line 3	<i>For 4.16.1 read 4.16.21</i>
„ 548 line 2	<i>For 651 read 551</i>
„ 678 column 2 line 25 from bottom	<i>Add 19.9^d after 18.9^d</i>
„ 689 line 1	<i>For 1.1.5 read 1.5.5</i>

